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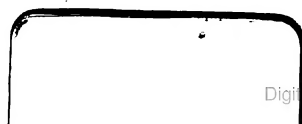
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THE ASSEMBLY HERALD

PUBLISHED MONTHLY BY ORDER OF THE GENERAL ASSEMBLY.
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The Magazine of the Presbyterian Church, U.S.A.



December 1912



Christmas

CHRISTMAS is the one day that leads the year. In a procession of three hundred and sixty-five, it heads the line. Whether this be the veritable day on which the Christ was born is a question of no importance. Christmas is an event rather than a date—the event occurred, and for this the years repeat their never-ceasing praise. The circumstances attendant upon the Master's birth form a story which the world ever delights to hear. It was winter and a motley crowd thronged the highways leading to Bethlehem in response to an order from the king. Bethlehem was the family city of David, and there his descendants must record their names as citizens of Judea. The multitude was so great that the inn was full, so Mary and Joseph were compelled to seek shelter in a cave or stable outside. And there it was that Christ was born. But the Heavenly Father would not send His Son into the world with no intimation as to who he was. The very air throbbed with the presence of angelic life, while from behind the stars came the anthem, "Glory to God in the highest, on earth peace, good will to men." But Jesus came not for song but for service. Men of every race and clime, alike were the objects of His mission. The shepherds watching their flocks out in the fields that night saw the hills aflame, and heard the words, "Fear not, for behold I bring you good tidings of great joy which shall be to all people." These were the toilers of the earth, the multitudes who were yet to follow Him over land and sea. But away to the East there lived a people whose stream of life ran in channels far different from theirs. They were the Wise Men, the Magi, men who watched the planets and read their destinies in the racing stars. God enters every heart by its most beaten path. The shepherds, accustomed to their silent nightly watches, heard voices, while the Magi read their message in the skies above. For ages there had lingered a tradition that a King was yet to be born whose train would fill the heavens. His throne was to be somewhere in the great West, and a special star would guide the way. One night the star appeared, and the Magi set out to follow. The legends make them three, in color, white and black and yellow, representatives of the great divisions of the world. For days their course lay through field and desert as marked by their mysterious guide. At last it rested and with downward finger pointed toward the Manger King. That was the first Christmas, and the world had gathered in response to it. Some gave their gold, some their frankincense and some their myrrh, while others with empty hands but full hearts joined in welcome. And such is true of every Christmas since.

J. L. S.

"And the dove came in to him in the evening . . . and the waters were abating from off the earth" Gen. 8:11

TO write the word Peace over the year 1912 is to see it obscured in the smoke of war. China in Asia, Turkey in Europe, Mexico in America have suffered in the shock of battle. "Ah, Lord God! surely thou hast deceived this people....saying, Ye shall have peace; whereas the sword reacheth unto the soul." Yet in no other year has the peace which Christ came to give made more real progress than in 1912.

Peace is the aim and end of the Gospel; but there is such a thing as saying, Peace, peace; when there is no peace. First pure, then peaceable, is the divine order to that end. There is such a thing as healing the hurt of the people slightly and deceiving ourselves with the outward appearance; God looks upon the heart of things. Victor Hugo sought to comfort us with the thought that the wars of the 19th century discovered and removed the wrongs which had so long prevented the coming and abiding of Christ's peace to the world, and that this 20th century would be one of orderly and joyous reconstruction of its temple. Evidently his hopeful eyes did not see so deep and wide into the heart of things as did the eyes of God.

The first twelve years of this 20th century have been more marked by wars than any equal period in the 19th. But no past wars have been so closely engaged in removing just those wrongs which most directly hindered the coming of the peace of Christ. The condition at the heart of things in China and Turkey made such peace impossible there. And what are these present wars but the necessary excision of those old wrongs. These dreadful wars, instead of hindering the reign of the Prince of Peace, have conspicuously hastened its coming. China for the first time presents a condition in which Christian work and influence may make abiding progress. Peace in European Turkey could be but the deceitful surface of a lake of hot lava beneath which volcanic fires were ever ready to burst forth. The present uprising in the Balkans is the essential preparation for progressive and permanent work and peace in that long disturbed country. There, for the first time, the Dove of peace may find a resting place for the sole of her foot. "And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf, pluckt off; so Noah knew that the waters were abating from off the earth."

An All-Persian Mission Conference

REV. HUGO A. MULLER.

DURING the past eighteen years there has not been an opportunity for the Christian missionaries of Persia to assemble in conference until the summer of 1912. In view of the many conferences annually held in the United States and England for inspiration and considering plans and methods nothing more need be written to indicate the timeliness of the all-Persia missionary conference held in Hamadan from July 14th to 28th.

The assembling of this conference was not without its difficulties, due to the unreliability of the post, the lack of railroads, and most of all the unsettled condition of the country politically.

The thirty-one delegates present (including two visitors) represented Eastern and Western Persia Missions of the Presbyterian Church, Western Turkey Mission of the Congregational Church, London Society for the Propagation of Christianity among the Jews, Church Missionary Society, American Bible Society, and Young Men's Christian Association. At the opening session Dr. H. P. Packard, of Urumia, was elected moderator and Dr. J. D. Frame, of Resht, secretary.

A note of optimism characterized the whole conference. Reports from all quarters brought to the attention of the delegates encouraging work along many lines. For example, from Resht we heard that fourteen boys in a school of twenty-one have professed their faith in Christ; in an out-station of Hamadan money has been raised and a school started on a self-supporting basis; a large congregation of Moslems hear the Word preached every Sunday in Isfahan as a direct result of the well-regulated medical work of the C. M. S.—many of the congregation are Christians; bodies of Jewish believers exist in Isfahan, Teheran and Hamadan, where the Jewish communities seem particularly open to Christian influence and teaching; in thirteen of the Christian schools of Persia one thousand Moslem boys are enrolled, not to speak of the large number of Syrians, Armenians and Jews in these and other schools; the American High School in Teheran is growing rapidly in numbers and in influence and is building up a body of young

men of character in the capital; the progress in self-government in this school is also indicative of the possibilities of the Persian youth; from the young station of Kermanshah we heard of medical and educational work being started on a self-supporting basis; in Teheran a converted Kurd (Moslem) preached to a large congregation of Moslems on the subject, "The Only Cure for the Leprosy of Sin"—rather an unusual event under a fanatical Moslem government; Mrs. Van Hook, of Tabriz, stated that in a long term of service she has never before seen such hopeful signs among the Armenians as exist now; Mr. McDowell pointed to movings in the tree-tops among the Mountain Nestorians, as indicative of their possible usefulness as a missionary agency in reaching the Kurds.

But certain weaknesses in the missionary efforts for Persia were also pointed out. The Bible has not been so freely distributed in the homes and among the villages as in other mission countries where the Bible Societies' work has been prosecuted with greater vigor. The opportunities for direct evangelistic work in educational and medical plants have not been utilized to the fullest extent. There is a lack of Bible commentaries and inspirational literature in the vernacular, and a need was felt for a Bible Training School or some similar opportunity for the training of Christians to engage in evangelistic work.

The Hamadan Conference had no power to bind the missions represented to any plan or policy, but only to confer and recommend. A few of the outstanding recommendations of the conference based on a careful consideration of existing conditions will be of interest to those who are following the development of Persia. The conference recorded its opinion that "the time is ripe for the establishment of a weekly Christian newspaper in the Persian language for the general public of Persia." Each mission was also asked to set aside the equivalent of one man's time for the work of writing in the vernacular, or translating into the vernacular books of an inspirational character, apologetic and polemic works, and Bible commentaries. In this connection it should also be mentioned that Rev. James W. Hawkes, of

MISSIONARIES IN ATTENDANCE AT THE ALL-PERSIAN MISSION CONFERENCE.

The names of the missionaries on the top row are as follows: G. D. Turner, Mrs. Bowen, S. M. Jordan, Mrs. Potter, Chas. R. Pittman, Geo. F. Zoeckler, J. A. Funk, M.D., Jas. L. Garland, Mrs. Hawkes.

In front of them:

Mrs. Pittman.	Miss Allen.	Marcellus Bowen, D.D.	J. D. Frame, M.D.
F. M. Stead.	Miss Holmes.	Miss Stocking.	C. M. Shaffter, M.D.
Mrs. Funk.	C. H. Allen.	H. P. Packard, M.D.	Mrs. Van Hook.
J. L. Potter, D.D.	Miss Montgomery.	Mrs. Stead.	Mrs. Allen.
Jas. W. Hawkes.	Mrs. Jordan.	H. A. Muller.	Mary D. Allen, M.D.

Hamadan, was able to announce that his translation of a Bible dictionary, on which he has been working for years, was almost ready for the press.

Education is a demand of all Moslem lands, and Persia is in this respect no exception. There are mission schools of high school rank in several of the cities of Persia. The conference drew up a curriculum and recommended its uniform adoption in all these schools. But progressive Persians are demanding more than a high school education. To keep pace with the demands of the time and in the hope of keeping for Persia young men who would otherwise seek their higher education abroad and thus probably be lost to Persia, the conference recommended that some definite step be taken looking toward the establishment of an institution empowered to confer degrees in Arts and Science, Medicine, Theology, etc., and having its headquarters in the capital.

The difficulties of travel in Persia are a great barrier in the way of unified effort of any kind, and it has therefore seemed impossible to attempt a realization of the hope which has long existed in the minds of some, that the various Protestant Christian communities should be brought together into one national Church. The difficulties in the way are still very great, but it was the opinion of the conference that a feeling of fellowship, which in due time might lead to unification, could be fostered among the widely separated Christian bodies of Persia by the circulation of a "Round Robin" letter to be read in each church and added to before being passed on. It was suggested that this letter start from the Christian church in Urumia.

Until comparatively recent years converts from Islam have been very few indeed. The bulk of Protestant Christians in Persia have come from the old Armenian and Syrian churches and some from Judaism—comparatively few from Islam. But now that more young Moslem men and women are accepting Christ as their Saviour and many are inquiring as to the Way of Life some definite course of instruction and uniform requirements for baptism should be available for missionaries and Christian workers. The conference took up this question and placed itself on record as recommending "for converts from Islam and Judaism a probation period of at least a year before baptism" recommending also specific requirements for baptism including special instruction for Jewish converts and for Moslem converts.

At least one other finding of the conference deserves special mention: "We recommend that each station arrange as many itinerating circuits as possible within its territory, the responsibility for the evangelization of which shall be placed upon specified individuals or groups of individual Christians.

For the following up of methods and plans inaugurated by this conference a Continuation Committee was chosen.

Let those who are interested in the welfare of Persia pray that the influence of this conference may reach from one end of Persia to another, but more particularly that there may be a visitation of the Holy Spirit during the coming months which will bring scores and hundreds into a saving relationship with Jesus Christ.

Russian Influence in Northern Persia and Its Relation to Missions

REV. S. G. WILSON, D.D.

BY the treaty of 1907 Russia and Great Britain divided Persia into "spheres of influence." The continuation of internal strife in Persia, subsequent to the Constitutional movement, led to Russian military occupation of Tabriz, Kasvin and other districts in 1909. Since the "Shuster Affair" and its accompanying ultimatums were followed by the

sending of more *sotnias* of Kossacks to Azerbaijan, Gilan and Khorasan, it has been evident that Russia's hold on North Persia would be permanent, that either under the name of a protectorate, an occupation or annexation, the sovereignty would pass to the Czar.

The chief interest of America in Persia is in its mission work. As the fields, in which our

missionaries reside, are all in the Russian "sphere," it is important to inquire what effect Russian annexation will have on mission work and on Christianity in those regions.

(I) Russian annexation will bring in its train the environment of a Christian civilization. It is the habit in some quarters, to speak with scorn of the condition of civilization in Russia. But such an attitude is the outcome of prejudice. Especially in comparison with Persia, her northern neighbor is vastly superior. Let one contrast the condition of Transcaucasia under Russia with Azerbaijan, the best province of Persia. Take Baku and Tabriz, two large commercial cities. I have had more than thirty years' residence in the latter and have recently visited the former. Baku was a surprise to me. It has wide, asphalt-paved streets, trolleys and automobiles, fine blocks of stone buildings, modern schools, various railroad and steamboat connections, great petroleum and other industries and water-works at the cost of thirty millions of rubles. From being a backward Persian town, the seat of a Moslem Khanate of the oppressive type, it has become a fine modern city. Christians of various names have flocked to it. Armenians, Russians and Germans compose half its population of 200,000. Christianity holds an influential position there, for besides Orthodox Russian, Roman Catholic and Gregorian Armenian churches, there are Russian Baptists, Molakans, German Lutherans, Armenian Lutherans, Armenian Evangelicals and the Church of England. In contrast to Baku, Tabriz—though its population is estimated to be greater—seems like an overgrown village, with its narrow, crooked, dirty streets, and its harem life secluded in high walls. It is unprogressive, unenterprising and of a backward and different civilization. Russia will bring in the modern era. (II) Russian annexation will bring to an end the gradual depletion of the ancient Christian population. Who has not been struck while traveling in Persia by observing the number of villages formerly Christian, which are now occupied by Moslems. The district of Pers-Armenia—from Karadagh to Salmas is a striking example. In many districts of Karadagh the Armenians have been driven to the high and rugged hills, abandoning the beautiful and fertile valleys to the Moslems. The traveler notices a shrine or a church, possibly in ruin, apart or in a Moslem village, and is informed that it was formerly surrounded by a

Christian population. In some cases the bishop of the church retains the title to glebes where no Christian remains. In the region of the Shakoik Kurds above Salmas, is a so-called Kurdish tribe, composed of families which were Christian at no distant date. Under my own observation, Christian villages have disappeared north of Tabriz. Two out of three have no Christian people. They have been driven out by oppression. In Khoi, Maku, in Persian Kurdistan, along the uplands of Salmas we find the same condition. It was an effort to protect Nestorians (including Protestants) from massacre and to punish the rape and murder of Christians that directly caused the murder of Rev. Mr. Labaree. Under the new regime the age-long oppression of Christians will cease.

(III) It will put an end to the inequalities of law under which Christians have suffered. These can not be mentioned in detail now. It is well known that in a Persian court, the testimony of a Christian is not received against a Moslem nor is it valid against his testimony. A Christian's blood is valued at a trifle, as a donkey-load of wheat. The pervert to Moham-medanism, called Jadid-i-Islam, can make extortionate claims on the property of Christian relatives. For example: If a Christian girl elopes with a Moslem, she and her new relatives despoil indefinitely her former family. Was it not a deep sense of the injustice of their Moslem masters and the hope of release from their oppressions that led 15,000 of the Nestorians to adjure the creed of their forefathers in 1899 and unite, en masse, with the Russian Church?

(IV) Russian administration will increase religious liberty. Although Russian law has not yet reached the highest standard with regard to freedom of conscience, yet it has improved greatly in the last decade, and the tendency is toward liberty. We are not now comparing it with the ideal, but with the law and customs of a Moslem country. There can be no doubt that Russian administration will free Persian sects, as Ali-Allahis, Bahais, etc., from the necessity of *tagia* or religious dissimulation, now necessary in order to avoid persecution. In Russia this persecuting power of Islam is curbed. In the past converts from Islam have found asylum in Transcaucasia from the trials they were called upon to endure in Persia. Under more favorable circumstances the number of such converts will no doubt in-

crease. The Russian government will have no desire nor reason to interfere with efforts to convert Moslems, especially when carried on prudently and tactfully as heretofore. It can be assumed that its officials will allow increasing liberty for such evangelistic work.

The work of Bible distribution will be made easier. Such work is not only free in Russia, but is much encouraged.

Regarding mission schools, there need be no difficulty. The missions will cordially adopt the Russian language as the basis of instruction—as the principal language of the curriculum. The missions will conform to the Russian

school law and enjoy its protection and privileges. An era of higher civilization, too will augment the demand for educated men by increasing profitable avocations and so decreasing the emigration of educated youth, which now drains the existing Protestant congregations.

Summing up, then, the outlook is favorable. Assuming the fact, which we have no reason to doubt, that the Russian government, on annexing North Persia, will recognize and legally authorize established mission work, we have strong reasons to believe that such work will enjoy greater privileges and opportunities than heretofore.

The Kurds—A Neglected People

REV. R. M. LABAREE.

THE Kurd is a most interesting personality. His fine manly bearing, his unique costume, shown off to best advantage by his love of finery, his irregular sort of life, and his reputation for dare-deviltry, make him one of the most picturesque characters in the Orient. Who he is and from what race he has sprung is one of the ethnological mysteries. Probably, like most races in these portions of the world, he is a mixture of many strains. No doubt he has Semitic as well as Aryan ancestors, and very possibly he has some Mongolian blood in his veins as well. His language is most akin to the Persian, although it is broken up into at least three great dialects, and each of these is influenced by the several languages with which it has come in contact. His is not a numerous race. No one has ever taken a census of the people, and so it is almost folly to guess at their number. But the best guesses have suggested from three and a half to four millions and a half as the probable figure. Without anything better to go on we may accept this without debate.

Kurdistan is a most undefined region also. There is no Kurdish country as there is an Afghan country. The Kurd is to be found in many places: far to the north towards the eastern extremities of the Black Sea, and to the south toward the Persian Gulf; but his main territory is the great mountain system

lying between Turkey and Persia. In this rough, wild region the Kurd makes his real home, although we find him spilling over onto the lower plains on both sides of the range. Thanks to the energetic administration of Shah Abbas the Great, some 300 years ago, a considerable body of this people was moved to northeastern Persia to occupy the mountains on the borders of Turkestan, in order to help keep back the wild Turcomans, who for ages have attacked and plundered at will the defenseless and cowardly inhabitants of Khorasan.

The Kurdish women do most of the hard work, the men being otherwise engaged. But as a compensation they are given far more liberty than their neighbors in Persia and Turkey. Few of them, except those of high birth, are required to wear the veil, and they mingle with the other sex with a freedom which often surprises one. The writer was once passing a Kurdish village on Mohammed's birthday, which everywhere in Moslem lands is observed as a holiday. Out on the turf near the village were drum and fife bellowing and squeaking out an unending repetition of an unpleasant air, while a line of dancers, men and women, hand in hand, sprang or jumped, or perhaps I had better say *hitched*, monotonously along to the music. For hours in that hot sun they continued their wearisome march around, with perspiration running down their faces, and

SON OF SHEIKH ABDUL KADIN AND GRANDSON OF SHEIKH OBDULLAH.

without even a smile to show their enjoyment. Every once in a while a woman would come up, touch some man on the shoulder, when hands would be unclasped and she would enter the line of dancers just where she chose. No such mingling of men and women could be imagined anywhere in a Persian village. As a result of her freedom the Kurdish woman is as fierce and implacable as the man. One of the recollections of my childhood is of hundreds of these women, wild-looking animals, accompanying the armies of the Kurdish Sheikh Obeidullah in his famous raid on Persia; and later on, of their return homeward, past our very gates, laden with plunder of every description. This is always their part of the warfare.

The Kurds for the most part are Sunni Moslems, yet the irregularity and unconventionality of their lives is shown in their religion also. With the ordinary Kurd, faith in the power of his sacred men, the sheikhs, is the chief article of his creed. He ascribes almost divine power to them and fairly worships them, especially the one whom he has chosen out as his patron. In a visit to one of the holiest of these men, I once saw hundreds of waiting followers eager to see their lord, and when he appeared there was a mad rush to kiss his hand, while one old man standing near me went into hysterics at the sight of one so holy. This does not mean that the sheikhs are necessarily holy in character, as the following incident will reveal. One of them, in a rage over a trifling offense, stabbed one of his servants with a dagger. The poor wounded man lingered on for weeks in our mission hospital and finally died; but he died happy, because death came to him by hands so holy. And his widow was sure of his entrance into Paradise for if the manner of his exit from this life were not enough to insure his eternal bliss, he had the further credential in that he had killed two Jews in his lifetime.

Yet the Kurds are a good, sturdy race to work upon. A number of us missionaries not many months ago visited Sheikh Abdul Kadir, the son of the noble Sheikh Obeidullah. This man, in his father's invasion of Persia, in the fall of 1880, had command of the southern wing of the army, although he was then a very young man. In that capacity he perpetrated fearful outrages, massacring in cold blood hundreds of villagers. He was then a mere barbarian. As a boy I recall how, previous to his raid, he had made our missionaries a visit and

how it was the first time he had heard a piano or had seen a civilized home. When his father, who was the third most sacred man in that part of the Moslem world, was taken a prisoner to Constantinople as a penalty for his unwarranted invasion of a friendly country, this young man was taken with him, and as a result he had spent the best years of his life in the civilization of that great city. When he returned to his old home, a couple of years ago, he came back a man of culture and intelligence. His sons had been educated in modern languages and modern science, and he himself was all aglow with plans for the betterment of his people. He took us missionaries to task because we had done so little for his people, and assured us that if we had spent on them a tithe of what we had spent on the effete Persians, we would have reaped a far greater harvest.

Of course Sheikh Abdul Kadir in the above remark referred to educational results; he would have bitterly opposed the evangelization of his people by the Gospel leaven; but none the less, there was much truth in what he had to say on the spiritual side as well. Fierce as the Kurds may be, who knows how fertile the soil may be for the Gospel seed. And we *have* neglected them. Almost nothing has been done for them. One of our early missionaries, Mr. Rhea, had learned their language, and prepared a short grammar and vocabulary of it for the use of others. Our fellow missionaries in the Mardin Station under the American Board have translated the New Testament into the Kurdish of their district, and printed it in Armenian characters; but this they have done primarily not for the Kurds, but for the Armenians, who in that region have lost their own language and speak the Kurdish. In recent years a German missionary, Mr. Von Oertzen, has printed some of the gospels in the Mukri dialect, and within the last year the American Lutherans have opened a station at Souj Bulak in Persia for work among the Kurds of that region. Our missionaries, too, have used opportunity, as they have passed through the region, to preach the Gospel to them. A few Kurdish children have studied in our mission day schools the past winter. Our hospital at Urumia always has its quota from this race, and many of them receive here an object lesson of the bright practical fruits of Christianity. But we are not satisfied with this feeble unsystematic effort. Already one of our mission-

aries is learning the language for direct effort among this people. A group of these wild mountain warriors at our hospital some months ago were being addressed by an earnest young Syrian on the love of God as made known in Christ. "Do you really believe that?" one of their number asked. "Yes," replied the young man. "No, you don't," replied the Kurd; "you

and your people have been living among us all these generations and you never told us about it before." This remark was indeed a rebuke to the Nestorian Christians of the region, but it is also a rebuke to us, and it will ever remain a stronger and sterner rebuke with each advancing year that the Kurds remain a neglected and unevangelized people.

The Present Crisis in Persia

REV. F. G. COAN.

ISLAM claims today 233,000,000 of the human race, and has for the past fourteen hundred years been the religion of the 9,000,000 who live in Persia.

Sir William Muir says that, "The sword of Mohammed and the Koran are the most stubborn enemies of civilization, liberty and truth which the world has yet known." Either Islam will conquer Christianity or Christianity must conquer Islam.

While force and the sword may not be used as openly as formerly to add to its adherents, they are still in force. Islam is ever aggressive and thousands of ruined churches and hundreds of thousands of Christians who are today Moslems show that it is alive.

Does the world ever stop to think of the tens of thousands of poor Armenian women and girls who today languish behind the lattice of the Turkish Anderun, as the result of the Armenian massacres?

One powerful tribe of Kurds in Persia that has made a great deal of trouble in recent years, was formerly Christian and brought to the faith of the Arabian prophet by the sword.

What has the Church done so far to reach these millions? For many centuries little. Thank God, Christianity is waking up at last. The two noted conferences held in Cairo and Lucknow for the express purpose of studying this great question have aroused the Church, and in the information they have given show not only the greatness of the task before us, but the way in which that task may be performed.

God has been preparing the way by gradually bringing Islam more and more under the power of Christian rulers.

Christian missions in these lands have been for the past nearly eighty years sowing the seed and preparing the way.

But great changes have taken place within the past few years. Speaking of Persia where the Shiah Moslem has regarded the person and food of the Christian as unclean, one finds many today partaking of our food and mingling freely with us.

The last two years hundreds of Moslems are calling upon the Christians at Easter time to bless their feast and to partake of the refreshments offered. Whereas formerly after making a call on them they took the cups and glasses out to a public fountain and carefully scrubbed them to show that all defilement had been removed, they are now ashamed to do so.

Russia's fine carriage road to the capital, and railroad to the Persian border at Julfa have made travel cheaper and easier than formerly and many pass through civilized countries on their way to their sacred shrines. Returning we find they have become far more liberal and charitable. One Persian nobleman who was so fanatical that he would not shake hands with us when we called, after a return from a pilgrimage to Mecca, their most sacred shrine, not only shook hands when we called to congratulate him on a safe return, but even smoked the pipe after it had been used by a Christian.

One of our Christian dentists, splendidly trained and equipped by a thorough course in America, has a large practice today not only among Moslem men but women. Think of it! The Moslem woman, who should never be seen by any one but her own husband or close relations coming to a Christian dentist where not only must the face be exposed, but where her

mouth must be touched, and replacing her own teeth with those fashioned by Christian hands.

Today the long despised Christians are owning villages, where the Moslem is their subject and servant instead of master.

They are opening shops and stores among them and carrying on a successful business. Riding in the same carriage and seated by the side of the nobleman or governor one will see

of the people cannot read, some of them, by means of pictures and caricatures, hold up to ridicule the customs and ways of the past. Even religion is not exempt and the ecclesiastical heads get many a well deserved hit.

One example alone will suffice to show what is done. On one page of one of their papers, is shown a picture of an old man, beard dyed to make him look young, and by his side sits a little girl. Above is written, "This is

KURDISH ROBBER CHIEFS' CASTLE.

the Christian doctor who was one day his cringing subject.

But the greatest change has come in since the revolution in 1905-1909. Since the revolution education everywhere has received a great impetus, and boys and girls are crowding into our schools, and the people themselves are establishing schools. In the Christian school I have seen Moslem, Christian, and Jew all seated on one bench, and rubbing up against each other in the schoolroom and play-ground. The son of the village master and the son of his subject reciting from the same book.

Newspapers are springing up and as most

the way we prepare our women for the responsibilities of life—we marry the girl of nine to the old man of eighty." On the opposite page is a picture of a group of happy girls with school books under their arms, entering a large building and over it is written, "This is the way other lands prepare their girls for life and its duties."

Let us pray that God so pour his Spirit out upon the Christian Church in that land, that many of its men and women, instead of coming to this land for its gold, give themselves for the salvation of those who have so long been their enemies, but who now turn to them for help.

A Great Christmas Gift to the Arabic-Speaking World

IN the admirable article by Dr. F. E. Hoskins in this number he fails to note the greatest work of the year and possibly the largest contribution which he has made to the mission cause. The Arabic Press at Beirut has printed and published the New Testament portion of the First Font Reference Arabic Bible. This is the Christmas gift which the Syria Mission and the Presbyterian Church in the year 1912 is presenting to the Arabic-speaking world.

As early as 1837 the missionaries in Syria under the American Board of Commissioners for Foreign Missions, prepared a new edition of the Arabic Bible in the form of spoken sheet of the first—the result of that long line of whose names are mentioned—poured off the press 1865. The first was printed the 30 years five completed up and electrotyped with special edition of the New Testament, voweled, with Psalms and Proverbs more than a million have been sent into the Arabic-speaking world. The average number of issues yearly

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AMERICAN PRESS, BEIRUT, SYRIA.
Published 50,000 Bibles and 90,000 pages Christian literature annually.

23,000 in 1885 to 86,000 in 1910. The preparation of the new set of references for the Old Testament is being pushed forward vigorously.

The successor to these giants in translation (Dr. Eli Smith and Dr. Cornelius Van Dyke), the Rev. Franklin E. Hoskins, D.D., who since the year 1900 has been diligent and faithful and most efficient in this great work, writes:

"If the lives and eyesight of the present workers are spared, and we can maintain the present average of about 30 to 40 completed electroplates every working month the remaining half of the Old Testament should be ready by the middle of 1915 which will then complete a task of over seven years on this fourth edition of the First Font Reference Bible."

It may be of interest to note that Mr. Elias Behna, the faithful scribe, has written every letter and dot of the manuscript, and Mr. Jirjius Shemaoun is at the present time setting up this the largest Bible, the third time in his long service of 53 years in connection with the Presbyterian Press at Beirut.

The difficulties of proof-reading in Arabic are not surpassed in any language, much less equalled—that possesses an alphabet. A small reference Bible in English would require not more than 500 separate pieces of type, whereas in Arabic there are more than 3,000 pieces of type to be kept from error and confusion. The task of printing this reference Bible is a herculean one.

The thanks of the entire Church are due to Dr. Hoskins and his noble corps of laborers—American and Syrian—for the great work which they have accomplished in preparing this Bible for the Arabic-speaking world. It is a *magnum opus* worthy to rank with the greatest literary achievements of the age.

The copy of the New Testament now in the Foreign Missions Library is a beautiful piece of typographical work. May this new volume bring Christmas cheer to thousands of hearts in the Arabic-speaking world!

Cardinal Dates and Events in the History of the Syria Mission

1822—The American Press founded at Malta. 1834—Removed to Beirut.

1830—The first girls' school ever opened in the Turkish empire commenced by Mrs. Bird and Mrs. Goodell in Beirut and Mount Lebanon.

1830—When the missionaries returned from Malta after the war to Beirut one small row-boat came out to meet them, containing the entire Protestant community of the Turkish empire, viz., five persons. At the present time there are (1908) over 150,000.

1834—Mrs. Eli Smith opened school for girls in Beirut, which has never been closed since.

1835—Protestantism an unauthorized and illegal faith.

1840—Protestantism recognized by the Turkish Sultan as one of the religions of the empire.

1847—The Protestant "Charter of Rights" was issued by the Grand Vizier in Constantinople.

1848—New Translation of the Bible into the Arabic language begun by Rev. Eli Smith, D.D., assisted by Mr. Butrus Bistany.

1853—First steam printing press set up in Beirut.

1854—Commenced printing new translation of Genesis.

1860—March 29th. Translation and printing of Arabic Reference New Testament, completed by Dr. Van Dyke.

1860—April to July. Civil war between Maronites and Druzes in Lebanon, followed by bloody massacres in Lebanon, Hasbeya and Damascus.

1862—American Female Seminary reopened in Beirut.

1862—January 27th. The Syria Mission voted to establish a college in Beirut with Dr. Daniel Bliss as president.

1865—March 10th. Celebration of the completion of the translation of the Old Testament, thus completing the new Arabic Bible.

1869—Imperial Press and School laws promulgated establishing a severe censorship of the press over all books and newspapers. Repealed under the new constitution, July 1908.

1880.—Beirut becomes the literary center of Syria.

1887—The Mejlis-el-Maarif, or Board of Public Instruction of His Imperial Majesty the Sultan, the Caliph of Mohammed, placed

the seal of authorization upon thirty-three different editions of the Arabic Scriptures.

1908—The whole number of children in Protestant schools in Syria and Palestine is about 24,000, of whom one-half are girls. Protestants enrolled as a civil sect over 7,000.

Twenty Arabic journals in Beirut and vicinity of which the oldest but one is the *Weekly Neshera*.

1912—Publication First Font Reference Arabic Bible, New Testament.

The Outlook in Syria

REV. FRANKLIN E. HOSKINS, D.D.

THE Syria Mission has a difficult problem, but that in itself cannot be a just reason for not attacking and attempting a solution of it. We have the feeling that if we as Protestant Christians must ultimately fail, then the hope for the religious life of nominal Christians in this Ottoman empire would be a vain one. We do labor under great disadvantages, and must continue to do so until political affairs are on a much more wholesome basis than they have been in centuries past. I can remember the older missionaries praying that "the Lord would overturn and overturn affairs in this empire" when there seemed to be almost hopeless stagnation; but no one today could complain of stagnation or lack of overturning in this empire, and we have the confidence that whatever may happen to the ruling classes and to the various decaying branches of the human race here, that Christianity is not gone to the wall.

The history of the Syria Mission during the last fifteen years is not nearly as hopeless and as cheerless as the seventy years which preceded. While emigration has cut so very deeply and has interfered so seriously with the progress and development of educational ideas, leaving what we feel is a comparatively poor stock of teachers, on the other hand, the whole body of the native preachers and especially ordained ministers has been improved by fully fifty per cent, and the situation is not regarded at the present time with respect to the possibility of candidates for theology nearly as discouraging as it was fifteen years ago. The Sidon Presbytery at its recent meet-

ing recommended six candidates for the new class, which together with two from Lebanon and three or four from Tripoli, makes fully as large a class as could be wished for to begin the year, and if a second class of the same size either one or two years hence, can be obtained there is every reason to be satisfied and encouraged in connection with the opening of the new building. It is believed that a little further communication and especially personal visitation of the other missions in Syria, should result in almost all of them being in active cooperation with us in this effort. The members of the mission faculty and community will not rest with easy consciences without having a number of candidates from college classes of graduates during the coming year.

We have made excellent progress with the building of Colton Hall, and, nothing preventing, we hope to be in full occupation of it toward the end of October. We are working upon the program of studies and the division of the same among the members of the faculty, and have the prospect of ten or possibly twelve students. This is fully as many as were expected or even wished for, to enter in the beginning of this re-organized work.

The improvements on the Girls' School are in full swing, and accommodations sufficient for all the pupils, both boarding and day, will be ready by the time they assemble, October 21st or 22d. The completion of these various improvements will probably run on for a month or six weeks after the work has begun inside the school.

Under the New Constitution in Syria

DR. IRA HARRIS.

WHEN the Constitution was proclaimed four years ago, there was rejoicing all over the empire, for what seemed to be a hopeless state of despotism was to be replaced by what promised to be constitutional liberty, and those who were responsible for the revolution, took the words "Union and Progress" as their motto, and promised immediate carrying out of their platform which was: "The peoples of all races and religions in the empire shall have equal rights and just laws." One Arabic writer said, "The whole world rejoices, acclaims our praise, and wishes us well."

Whatever we may think of the new regime in Turkey, as to its aims and desires for the future welfare of the nation, one thing must be borne in mind, namely, that they will maintain most emphatically that the religion of Turkey is Moslem, and the empire must be governed by the laws of the Koran, and that any attempt to propagate the Gospel of the Prince of Peace must be opposed in every possible way. There are those who deny the possibility of unifying the eleven nationalities, nineteen religions and sects that make up the Turkish empire.

Notwithstanding the checks and opposition bound to occur to all missionary enterprises in Moslem lands, the work in Syria is in a prosperous condition. One should not judge by

the advance made in any one year; but from a comparison with that of a decade or more. The progress made in self-support and the desire for education during the past decade is wonderful. When we compare it with thirty years ago it is most marvelous. In one station alone the amount given by the native church in one year was less than \$100, and last year nearly \$10,000 was raised for the support of the Church, its benevolences, and for education. It is the experience of workers in Moslem lands, that the work of Christian missions is gradual, but sure. If this were not so, why is it that there are so many Moslem theologians and thinkers who are warning their followers of their danger and arousing them to renewed efforts to place every obstacle possible in the way of Christian missions. As one said, "The work of the missionaries is like a tidal wave; when you see it approach and you make an effort to escape there may be safety, but if you do not heed the warning, you will be overwhelmed and lost."

The problem that is to be settled by the missionary in Moslem lands is how he can best assist in helping the people, not, surely, by engaging in the different factional troubles; but by maintaining a tactful silence on all things political, and by devoting all his energies to the advancement of the principles of truth and light.

OBITUARIES

Mrs. J. B. Cochran.

Mrs. J. B. Cochran of the Kiangnan Mission, died at her father's home in Boonton, N. J., on Sunday, September 22d. Mrs. Cochran went out to China with her husband in 1899. There her exceptional alertness of mind and eagerness of sympathy enabled her to acquire quickly a good use of the language and to gain a ready entrance into the hearts of the Chinese women. With lavish devotion she poured out into her work the energies of her unusual capacity and her beautiful character. The home life, with the care of her little children, instead of being a hindrance was with her an

opportunity to instruct and comfort Chinese mothers. She entered into all the councils of the mission station where her clever wit, her sound judgment and her courageous faith were a constant joy and stimulus to her associates, and the Board keenly laments the loss to the work in China of her rare personality, her great abilities, the loyalty and skill of her Christian service among the women, the charm and Christlike fragrance of her spirit. It rejoices to believe that somewhere, in the boundless ministries of God, her rich powers are finding even greater employment than could have been given them here. To her

parents and her husband and his four little children, to the bereaved station in China, and to the Central Church in New York which counted Mrs. Cochran as one of its representatives, the Board of Foreign Missions expresses its sympathy and affection in their sorrow.

Rev. Arthur H. Ewing, Ph.D., D.D.

At Allahabad, India, after a short illness, from typhoid fever, Rev. Arthur H. Ewing, Ph.D., D.D.

Dr. Ewing was born on October 18th, 1864, at Saltsburg, Pa. He was graduated from Washington and Jefferson College in 1887 and from the Western Theological Seminary in 1890, and was appointed by the Board and sent to India as a missionary in the same year. For the first ten years of his missionary service Dr. Ewing was located at Lodiana, where, in addition to much evangelistic work, he had charge of the Christian Boys' Boarding School and of the high school. At the end of the first term of service, Dr. Ewing took a post-graduate course in Sanskrit and philosophy in Johns Hopkins University, receiving the degree of Doctor of Philosophy. On his return to India, he was transferred from Lodiana to Allahabad, to take charge of the Jumna Boys' School and to lay the foundations of the Allahabad Christian College.

Dr. Ewing began his work in Allahabad on March 2d, 1901, and the college, with its 42 acres of campus, with its series of splendid buildings, with its 302 students in college courses and 749 in the high school, and with agricultural and engineering departments which are pioneers in these fields of Christian education in India, stands as a monument to Dr. Ewing's extraordinary executive power, his indomitable energy, and his bold and courageous faith.

Few Christian teachers have been more indefatigable than he in their evangelistic work or cherished more ardently the evangelistic ideal for all missionary education.

Remembering all the energy, the aggressiveness, the keen and restless efficiency, the genial largeness of nature that gave and took hard blows in the struggle for better things with unfailing good will; the sound judgment, the well-furnished intelligence, the warmth of personal friendship, and the unwavering devotion which were wrapped up in Doctor Ewing, the Board wonders where his successor is to be found. It hears in his career a summons

to more fidelity to the Master whom he served and whom, also, the zeal of His Father's house consumed, and it prays that the example of his shining life may be a call to some of the best men in our theological seminaries at the present day to give their lives to the cause in which Dr. Ewing wrought for the twenty years of his missionary service with such far-reaching power and rich result.

Mrs. T. C. Winn.

The Board learned with deep sorrow of the death of Mrs. T. C. Winn of the Japan Mission, on October 8th, as reported by cable from Tokio. Mrs. Winn was born in Galesburg, Ill., on May 1st, 1853, and was married to Mr. Winn on September 20th, 1877, sailing for Japan with her husband on December 4th of the same year. Mrs. Winn was a graduate of Knox College, Galesburg, Ill., a woman of disciplined and cultured mind, of unusual attractiveness of personality, with a nature so loving that it drew all about her into her friendship, of great skill and tact in dealing with those for whom she was working, and of such kindness and good sense that her presence was counted a great blessing in any mission station to which she might be assigned. For many years she and Mr. Winn worked in the difficult field of Kanazawa, on the West Coast of Japan, and when later large numbers of the Japanese settled in Manchuria were among the first to offer to undertake the new work in this difficult and untried but most encouraging field. In Dairen and throughout Manchuria she worked with unceasing energy among the Japanese to make Christ known to them. To win them to faith in Christ and to the joy and strength of Christian discipleship was her one absorbing endeavor. Of her four children, two are missionaries of the Board in Korea, the Rev. George H. Winn, and Mrs. Walter Erdman. At a recent meeting of the Board Mr. and Mrs. Winn had been authorized to return on their furlough this coming winter, and she looked forward with great eagerness to seeing her youngest son graduated from Knox College in June, the requirements of the missionary work having deprived her of this pleasure in the case of her other children. The Board would express to Dr. Winn and his children its most loving sympathy with them in their sorrow and laments the loss to the Japan Mission and to the Christian Church among the Japanese people of one whose love

for the work and those for whom she worked was limitless, and whose life will long be remembered for its lessons of faith and sympathy and tireless devotion.

Recent word from Persia indicates that there have been Moslem accessions in nearly all of the stations of Persia this year—aside from Urumia. Even there, some are confessing Christ in the Moslem school, and many are, I believe, secret believers.

DECEMBER—The Islamic World—Syria, Persia, India.

- I. **Islam and Missions**—with special reference to Syria and Persia.
Give review of "Islam and Missions," Lucknow Conference. Revell & Co.
"Islam and India," S. M. Zwemer, in *Missionary Review of the World*, December, 1911.

- II. **The New Government in Persia and Missions.**
"The Foreign Doctor," Speer, Revell & Co.
"Islam and Missions," Revell.
"Bahaim and Its Claims," Wm. A. Shedd, in *Missionary Review of the World*, October, 1911.
Seventy-fifth Anniversary Leaflet, No. 11—"The Islamic World."

III. The Outlook in Syria.

- (a) Syrian Emigration to the United States.
- (b) The Beirut Press and Islam.
- (c) The Effects of the Tripoli War.
Article: "Present Aspects of the Mohammedan Problem," Chas. R. Watson, in *Missionary Review of the World*, April, 1911.
Leaflet, Seventy-fifth Anniversary Series, No. 11.

IV. Women and Children in Moslem Lands.

- "Zigzag Journeys in Arabia," Zwemer.
Suggestion for Sermon or Address "Even Where Satan's Seat Is," The Unbroken Power of Islam.

JANUARY—China.

LEAFLETS.

Seventy-fifth Anniversary Series. I. China; II. Korea. III. Japan; IV. India; V. Siam and Laos; VI. Asiatics in U. S.; VII. Africa; VIII. Philippines; IX. Guatemala. X. Latin America The last of the series—"The Islamic World" will be ready December 1st. Price of this series, 2c. each.

Bulletin No. 2. Second series, Free.
Bulletin No. 3 ready December 1
Emergency Call for China. Free.
"Foreign Missions a Gospel Exhibit"—Designed especially for pastors and those leading missionary meetings. Free.
"The Reward of the Study of Missions." Free.
Seventy-fifth Annual Report of the Board. Complete. See note.
Historical Introduction to 75th Report, with Treasurer's Report and Statistical Summary. 10c. postpaid.

Sectional Reports of Different Countries—taken from full volume; 5c. each.

A NEW USE FOR THE ANNUAL REPORT.

The illustrations which appear in the 1912 issue of the Annual Report of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., have been made into lantern slides which may be rented at fifty cents for the set, carriage additional. The material for describing these slides is found in the Annual Report itself. Write to the following addresses: (See note.)

The Foreign Missions Library.
156 Fifth Avenue, New York.
Mr. J. M. Patterson,
1421 Wright Building, St. Louis, Mo.
Rev. Ernest F. Hall,
920 Sacramento St., San Francisco, Cal.
Miss Abby S. Lamberson,
385 Tenth St., Portland, Ore.

NOTE—The edition of the full Report of the Board is practically exhausted at this early date, but copies of the Report will be loaned the same as lectures on the various countries, to those using the stereopticon lecture on the Report or to any others who may wish to consult it.

JUST OUT.

A stereopticon lecture on South America. The needs of this neglected continent have been set forth in an attractive way in this lecture. The rental charge is \$1.00, expressage both ways additional.

CHRISTMAS 1912 IN THE SUNDAY SCHOOL.

Is your Sunday School preparing for the Christmas service? Have you ordered your supplies.

"The Light of the Christmas Star" is the title of the Christmas Service issued this year by the Presbyterian Board of Foreign Missions. It is exceedingly attractive throughout and provides in the music, scripture, exercises, and story, "The Children and the Christmas Star", a Service of unusual merit and beauty. It is suitable either for Sunday School or church service.

The coin envelope for the Foreign Mission offering has a Christmas design in three colors that will please both young and old.

The supplies are furnished free of charge to the Sunday Schools pledging their Christmas offering to the Foreign Board. The time is now so short and the supplies have proved so popular you will have to send your order at once or risk disappointment in failure to get them.

Order them now from Rev. George H. Trull, Sunday School Secretary, Room 908, 156 Fifth Ave., New York City.

BOOKS

Another volume for children, written by Professor Edward H. Gomez is entitled "Children of Borneo." Prof. Gomez is an authority on Borneo. His previous work, "Seventeen Years Among the Sea Dykes of Borneo," shows his eminent fitness for writing a volume on the Children of Borneo. (Published by the Fleming H. Revell Company.)

ADDED TO FOREIGN MISSIONS LIBRARY 1911-1912.

"Chile and Her People of Today," by Winter; "Social Work of Christian Missions," by Taylor; "China's New Day," by Headland; "China in Transformation," by Colquhoun (latest edition); "A Half Century Among the Siamese and the Lāo; Autobiography of Daniel McGilvary; "Life of a South African Tribe," by Junod; "Other Sheep," by Begbie; "Five Missionary Minutes," Trull; "The Chinese Revolution," by Brown; "South American Problems," by Speer; "Character Building," (Life of Mrs. Calvin W. Mateer), by Mateer; "The Stolen Bridegroom and Other Stories," by Abbot; "With You Always," by Fenn; "Village Life in Korea," by Moose; "The Chinese at Home," by Ball; "Where Animals Talk," (African folklore) by Nassau; "Java and Its Challenge," by Brooks; "India Awakening," by Eddy; "Aspects of Islam," by Macdonald; "Farmers of Forty Centuries," by King; "Congo Life and Folklore," by Weeks; "The Happiest Girl in Korea," by Guthapfel; "Some Great Leaders in the World Movement," by Speer; "Christian Missions in South Africa," Du Plessis; "Message from Batang," by Loftis; "Intellectual and Political Currents in the Far East," by Reinsch; "The Changing Chinese," by Ross; "The Foreign Doctor," (Life of Jos. P. Cochran, M.D.) by Speer; "Daylight in the Harem," by Van Sommer; "Frank Field Ellinwood," by Ellinwood.

NOTES

Metet Station has tried to act wisely in putting a barrier to the Catholic and Mohammedan invasion. A line of schools has been planted from 30 miles northwest of the station to 90 miles northeast. These schools are not so well filled as some others, yet we consider them important.

Rev. Melvin Fraser, Elat, W. Africa, writes:

My work with the theologues is not of the sort to show immediately on the surface, and is certainly not "spectacular," but I do feel it a great privilege to multiply one's self into the natives in view of their future usefulness. I wish there were ten times the seven whom I have. But only yesterday a steady Christian young man who has only one more year before graduating from German school came and leaned over the porch floor, and after a few minutes of silently looking straight at me, said, "I would like to study for the ministryand two others are in it."

Over the great harvest field here, I believe that a native ministry, not yet seen, but prayed and labored for, is taking root.

For a time the village schools have kept back the flood of youth desiring, hoping, even yearning to enter the station school at Elat. The mission has been constantly raising the requirement to enter here, but there is a limit set by the ability of the teachers. At the spring term a few more came, some seven or eight, and there should be a thousand boys. In addition to these about 120 pupils are enrolled. One asks where is the end of this thing? One cannot well imagine a more inspiring sight than the sight of these pupils. The responsibility resting upon the one in charge of this school is great. Here within the walls of this school is the heaven for the whole interior. The only question is, can the heaven be worked into the dough of humanity about?

The dormitories have had such a crowd that the missionaries have been obliged to use the palace house built by the church at Awoon as an auxiliary dormitory. Where are the boys to sleep? Out in the street? No other place could be found. The beds filled, the tables used as beds and filled with boys. "I can find room only in the street" was the statement true too, made by some of the late comers recently to the missionary. Boys have been begging boards from Mr. Hope to put on the floor for beds.



HOME MISSIONS



The Era of Social Justice

"Ye shall eat in plenty and be satisfied, and shall praise the name of Jehovah your God, that hath dealt wondrously with you. And it shall come to pass afterward that I will pour out my Spirit upon all flesh." Joel 2:26, 28

One of the most remarkable political campaigns in our national history has just closed. Every platform and every candidate has pleaded for social justice. None has dared not to. The sentiment of the people has been practically unanimous for social renovation. Their differences have been those of policy and method. The successful presidential candidate did not allow the sun to rise the morning after his day of triumph before he emphasized and re-emphasized his feeling of responsibility in the light of this universally accepted demand. He calls upon all to lend their "full force and enthusiasm to the fulfilment of the people's hopes" expressed in the campaign, "so that justice and progress may go hand in hand."

The candidate who came out of the campaign second proclaimed a conviction and stood upon a platform which forced this question of social and economic justice to the fore in every thought and effort. At no point did any candidate who hoped for success for himself or his cause dare resist this deep consciousness of the American people that the era of social and economic adjustment in the interests of justice has come.

This is more than politics or policies. No wonder there has been agreement upon the fundamentals in the strenuous contest just pressed. Human government exists first and last to vindicate this principle. It lies deeper than "human rights." It involves also "human duties." It embodies principles which cannot be adequately expressed in a code of laws; it weaves into the social fabric all the delicate skein of individual and community conscience, makes not only fellow-citizens but brothers of all men, demands the regnancy of love to hold the social fabric together.

This is not conventional politics; it is religion. It is not surprising therefore that more conspicuously than in any other political campaign in our history the forces of religion, ministers of the gospel, leaders of the Church, champions of moral and religious systems have ardently identified their mission with the mission of the politician. Only in the crisis of the mid-nineteenth century was the phenomenon comparable to that of today.

As Joel long ago maintained, this is preparing the way for "the outpouring of the Spirit," which expresses the yearning of every devout soul.

This is making the Christmas message vital. It is love made concrete and real. It is embodying in our social program that holy passion which made God give himself in human flesh for birth, for life, for death to humanity and human weal.

After Home Mission Week—What?

MORE of the same and better.

The "Week" has been misunderstood by some, in spite of the effort to make clear its intent. The correspondence has showed that some have waited for traveling "experts" and professional promoters to visit their town or city and boom the movement. One or two have plainly stated that in the default of that method nothing would be done in their community. Happily these have been few. The movement has trusted to local initiative, and the programs announced from Board headquarters have been capable of unlimited variation and adjustment. In many communities the initiative has been timid or sluggish, and far less of a "big showing" has resulted than many desired. But a better end has been gained: local leaders have come to the front, have found themselves, have gained a confidence, and have been accorded a confidence, which will not be lost. One pastor writes that the experience has been an "eye-opener" to all his people, and most notably to himself.

The movement has been educational. The question is now raised, "What of the financial follow-up?" Almost nothing direct has been said about money. What sort of a canvass for funds is now to be instituted? Perhaps a great many canvasses will be instituted. But no country-wide movement of this nature is projected. The home mission cause appeals for service today quite as much as, if not more than for money. These missionary issues have been brought close home. The outstanding new feature of the present movement has been social service, and that calls for personal effort within arm's reach and the lavish use of money under your own eye in the community. A healthy development of this method and ideal will replenish the treasuries of national Boards.

A few pastors who did not get the idea have voiced the complaint which is now conventionally called forth by modern "movements": "We are tired of having attention diverted during our busy season from the insistent parish program." Rightly observed "Home Mission Week" has fallen under no such stric-

ture. The topics suggested and the discussion encouraged have only presented parish problems in their large and vital aspects. The aim has been to show how each parish is grappling with national problems in its own field, and how it must make the grapple more serious and close-quartered for that reason. None of the fields reviewed lies apart and aloof. Neglected people live in our own communities and pass our own door-steps. The negro is everywhere; the immigrant is not a "foreigner" on the other side of the sea or even on the next street; American social problems are not less the problem of each household than of the statesman and the politician; the frontiers are adjoining your door-yard or in the region to which your brother or cousin has just removed.

Is the movement to stop with the observance of one week? By no means. It is a process which should go on more or less intensely all the year round. American social and religious problems do not come to their culmination only one week in the fifty-two. They are with us all the time, and press every day. Attention has been concededly directed to them. The attention should not be diverted ever. Lest the attention flag suppose a new "concert" be planned for next fall. Why should not Home Mission Week become an annual institution? It might well be as regular and inevitable as Thanksgiving Day for which it should peculiarly prepare. It might well mark the climax of each local parish's fall shaking of itself and its forces together. It should bring every national problem close home to each church and each individual, and lodge it so definitely there that each should feel permanently at home with it. There is no waste involved. No elaborate machinery has been or need be constructed to go on to the scrap heap when the one "great occasion" is passed. All is permanent and useful construction. Home Mission Week has simply aimed to bring to the fore tasks which should engage all every week and year after year.

It was put up to you to decide what should be done in preparation for Home Mission Week and how the week should be observed. It is now "up to" you what shall be after.

There are numerous indications that missionary forces pull together. There are many joint enterprises already in progress. Others will soon develop. In January, 1912, the remarkable gathering was held which the accompanying cut pictures. These are members and officers of Home and Foreign Mission Boards of the leading Protestant denominations in America. In January, 1913, an even larger and more representative gathering of the same nature will be held. At that time there have been scheduled the annual meetings of both the Home Missions Council and the Conference of Foreign Mission Board Officers. Each has important projects before it for its business sessions, and on one evening a dinner has been arranged for fellowship and the presentation of a program upon the great questions of missionary ideals and administration.

The 1912 Quadrennial

THE widest publicity should be given the second Quadrennial Meeting of the Federal Council of Churches of Christ in America to be held in Chicago, December 4 to 10.

Since the organization of the Council in 1908, THE THIRTY-TWO DENOMINATIONS composing it, HAVE HELD TOGETHER and the gathering at Chicago will present AN UNBROKEN LINE.

The regular program will be almost entirely devoted to the business of the Kingdom, as carried on by a United Protestantism and to the plans looking towards the larger consummation of the future.

In addition to this, it is proposed to hold in connection with the Quadrennial, conferences of representatives of the theological seminaries, of the various interdenominational movements and organizations, of representatives of local, city and state federations, of representatives of Social Service Commissions and departments of various denominations, a conference on Country and Rural Life Problems, and of college representatives.

This promises to be the greatest gathering of the religious forces and agencies of the nation ever held.

The Council

Is composed of the numerous Protestant denominations as indicated above. This meeting will bring together official representatives of each denomination, in numbers proportioned to the members of the religious body represented. Of course the meeting has no legislative authority. The weight of its moral influence may naturally be all the greater that its relation to the various ecclesiastical bodies and the general Christian public is only advisory. It furnishes the forum in which the sentiment of the American churches should express itself, and the utter freedom of such expression should make the more conclusive those propositions upon which united action may be taken.

Personnel.

The president of the Council during the past quadrennium has been Rev. Dr. E. R. Hend-

rix, for many years Bishop in the Methodist Episcopal Church South, and for a generation an eminent citizen of the Middle West. His residence has long been at Kansas City, Missouri.

The chairman of the Executive Committee of the Council for the quadrennium has been Rev. Dr. William Henry Roberts, Stated Clerk of the General Assembly of the Presbyterian Church in the United States of America, and former Moderator of the Assembly. Dr. Roberts was a prominent leader in the movement which brought the Council into being. The Executive Committee meets annually and conducts the *ad interim* business of the Council.

Rev. Dr. E. B. Sanford is corresponding secretary of the Council and has long been identified in an executive capacity with the movement among the American churches of which this Council is the outstanding expression. The national offices are at 1611 Clarendon Building, 215 Fourth Avenue, New York.

Rev. Charles S. Macfarland, Ph.D., is acting executive secretary and secretary of the Council's Social Service Commission. He is the author of much standard literature on social service and the social interpretation of Christian doctrine.

District secretaries and commissioners are located in various sections of the country.

The list of the Executive Committee includes names so well known to readers of the ASSEMBLY HERALD as Dr. Ward, editor of the *Independent*, Dr. Herring, secretary of the Congregational Home Mission Board, Bishop McDowell, of Chicago, Dr. McKibbin, of Cincinnati, Dr. Nicolls, of St. Louis, Dr. Shaw, of Chicago, Mr. Severance, of Cleveland and New York.

The Meeting.

The program, when this goes to press, has not yet been published in detail. The sessions of the Council will be open to a limited number of the general public. The interest of all should be expressed in following closely the reports of the meeting. Readers should give editors of both religious and secular periodicals to understand that full and intelligent reports of the proceedings are desired and expected.

A National Conference of State and Local Federations of Churches

The following outline and its explanation is supplied the *Assembly Herald* by Rev. E. T. Root, the energetic executive officer of the Massachusetts and Rhode Island Church Federation. Mr. Root has impressed himself upon the whole federation movement. A remark dropped the other day, "More federations have been effected in Massachusetts and Rhode Island in the last six months than in the preceding six years," suggests something of the energy of his leadership. He has been a prime mover in the important event which the following outline sets forth.

THE Federal Council of the Churches of Christ in America is composed of official delegates of the national denominational bodies. State Federations consist of representatives of state denominational conferences. Local Federations are joint-committees of the individual churches. The three types, therefore, have no organic or official connection. Yet their work is intertwined, and their practical relations must be increasingly close and important. All seek to overcome our "Protestant overlapping and overlooking" by "consolidations somewhere and cooperation everywhere." It is through the state federations that the national Council must do the practical work of removing overlapping; it is through local organizations that both national and state federations must secure practical cooperation to overcome our overlooking of a large part of the population and of social needs.

In consequence of these facts, there has arisen a desire on the part of leaders in state and city federations for an opportunity to discuss their own work and its relations to the national organization. The Federal Council, therefore, has wisely named a committee of such officials to arrange such a conference at Chicago on December 3 and 4, immediately preceding the meeting of the Council; the committee is left free and given full authority and responsibility. Its membership is as follows:

Rev. Clair E. Ames, Federation of St. Louis, Missouri.
Rev. Charles E. Bacon, D.D., Indiana.
Rev. George Logie, Federation of Arizona.
Rev. H. B. MacCauley, D.D., Federations of New Jersey and Pennsylvania.
Rev. E. A. Miner, Federation of Wisconsin.
Rev. C. K. Powell, Commissioner of the Federal Council, (Colorado).

Rev. E. T. Root, Federations of Rhode Island and Massachusetts, Chairman.
Rev. E. P. Ryland, Commissioner of the Federal Council (California).
Rev. F. P. Wigton, Federation of Nebraska.
Rev. Andrew B. Wood, Federation of Baltimore, Maryland.
Rev. E. B. Wright, Federation of Cleveland, Ohio.

There will be three sessions, Tuesday evening and Wednesday morning and afternoon, with the following topics. Of course, only a small part of these points can be discussed. They are printed in the program that members of the conference may have before them the problem in its entirety. By vote of the conference, or choice of the speakers, the most vital questions will be selected for discussion. The speakers who will open the discussions have not yet been announced.

I. State Federations.

1. Organizations.
2. Finances. A reasonable budget. Sources of income.
3. Work.
 - (A.) "Overcoming overlapping," by investigations, publication of facts, conferences of denominational officials denominational exchange of fields "the federated church"; the union independent church; problems of "single church."
 - (B.) Organizing local cooperation. Educating a state to see the need. Assisting organization, guiding and assisting development.
 - (C.) State-wide cooperation, in meeting special problems like that of the rural church or strike situations; law enactment and enforcement.
 - (D.) Relations to the Federal Council. Should that Council be composed of delegations from state federations? Should it in-

clude such delegates? Should there be a "second house" of such delegates? What should be the relations of national and state secretaries?

II. Local Federations.

I. TYPES.

County, township and village; City, "greater" city, suburban, and group. Their relations to each other and to state federation.

2. ORGANIZATION.

A. Council. Number of delegates from each church from other organizations, meetings.

B. Executive Committees. Authority, frequency of meetings.

C. Salaried secretaries; duties. How may smaller federations secure expert assistance? Joint-secretaries: two cities or city and state.

D. Finances.

3. WORK.

Four propositions submitted for discussion.

A. *A Federation of Churches does not need to do anything, i. e., itself.* It is a joint-committee to plan common work and so modify action of churches.

B. *A Federation can do everything that the churches want to do together.* It therefore affords the only remedy for our "overorganization," rendering further multiplication of societies unnecessary and some elimination possible.

C. *Its fundamental work is that of knowing and reaching the entire population through some such means as "the cooperative parish plan."*

D. *To do anything effectively, it must receive adequate support, financial and personal.* While affording the most economical of all organizations, because it is simply a summing up of existing church machinery, it must have ample support.

One Phase of Mormonism

Mormonism a Missionary Cult

REV. DR. W. M. PADEN.

Dr. Paden's article is an unapplied and therefore the more cogent argument for Protestant cooperation. The strength of union is needed in the combat of a unity of error. Dr. Paden was for fifteen years pastor of the First Presbyterian Church of Salt Lake City, and has been a leader in many of the social, moral, and religious movements of Utah.

IN Utah, "Box B" is the symbol of orders from the Mormon headquarters. A letter from "Box B" means a letter from the President of the Mormon Church. When a young Mormon gets such a letter ordering him off on a mission, he either obeys or apostatizes. He usually obeys. Some years ago a young man of Provo was ordered off to England. His business was prospering and needed him; his young family needed him, and he himself was more interested in politics than in propagating the gospel according to Joseph Smith. His wife said, "If I were you I wouldn't go," but he, knowing better what such a refusal would mean, said, "I *must* go; not to go would destroy my prospects." He went, was given a clerical position in the Liverpool Mission, and has had his reward. Every young Mormon who looks forward to social, political or ecclesiastical preferment must be ready to "do time" as a missionary.

These men who go forth bearing testimony that Joseph Smith is a prophet, go at their own charges or at the expense of their family. A two years' mission is not only a part of the young man's education as a good Mormon, but each good Mormon household must be ready to give special aid to its man on the field. It is expected, however, that the missionary will do all he can to live off the community to which he is sent. This means that he must, as far as possible, camp on such Mormon sympathizers and charitable gentiles as he may find in his special field of labor. When through with his mission, or years of wandering, the Church furnishes the missionary a return ticket and sees that any converts who may wish to come with him get special rates. Thus the Mormon missionaries recruit at once for the Mormon Church and the Mormon colonies.

Not infrequently men or families are set

The New England Synod

The first session of the New England Synod was held this fall. Rev. Dr. Herbert A. Manchester, pastor of the East Boston Church, was the convenor appointed by the General Assembly, and preached the opening sermon on the afternoon of Tuesday, October 22d. Rev. Dr. Howard Agnew Johnston, pastor of the church at Stamford, Conn., was elected first moderator. His friends will recognize him standing in the center of the front row of the accompanying picture. The sessions were held in the First Presbyterian Church of Boston. The four constituent Presbyteries are those of Boston, Connecticut Valley, Providence and Newburyport. Connecticut was formerly included in the Presbytery of Westchester in the New York Synod, and the remainder of the churches were included in the Boston Presbytery, also organized with the Synod of New York. The new Synod will enroll fifty-one or fifty-two churches located in all of the New England states, though the majority are in Massachusetts and Connecticut.

It cannot yet be determined how nearly any of the Presbyteries will be able to support their own home mission work, but the synod will certainly for a time require help from beyond its bounds in the support of its weaker churches. Three of the Presbyteries have appointed their home mission committees, and the other will do so at once. A strong home mission committee for the synod has been appointed with two members from each presbytery and the chairman additional, giving a total of nine members. The chairman is Rev. Dr. W. M. Tufts, the pastor of the First Church of Boston.

apart by the Church to establish or strengthen certain colonies. Brigham Young used to send men who were likely to be in his way into out-of-the-way places. The polygamy raid, which stirred up Utah and Idaho during the eighties, led to the founding of Mormon colonies in Mexico by a process of natural selection. Since then it has been the policy of the Mormon Church to strengthen its colonies in Arizona, Wyoming and elsewhere, by chosen reinforcements from Utah. When a lawyer is needed, one is sent and almost as soon as he can gain residence in his new home, he is elected county attorney.

The troubles of the Mormon colonies in Mexico were much in evidence at the semi-annual conference of the Mormon Church, which was held at Salt Lake City a few weeks ago. Over and over again President Smith declared that owing to present conditions in Mexico these colonists were now free to pull up their stakes and settle elsewhere. It was also more than hinted that it was now safer for saints of the Mexican type in our own country or Alberta, Canada, than in Mexico. Many of these uprooted colonists will doubtless settle in Arizona or be bunched on some of the great ranches which have been purchased recently by Mormon capital in Nevada. One thing is certain, this mobilized colony will not be scattered about in distinctively Gentile communities. The Mormon Church, if scattered all over the United States, would go to pieces. The Mormons are gregarious; they must live in flocks or be absorbed by the Gentile communities of which they dare to become a part.

The greatest Mormon missionary station in the world is located on Temple Square, Salt Lake City. It is said that over 250,000 people visit and receive entertainment or instruction at this mission every year. Of course, they do not go through the great Mormon Temple; only sworn-in Mormons can do that. But they visit the Tabernacle, listen to the pin drop and enjoy the exploitation of the

great Mormon organ. Meanwhile well-posted guides, set apart by the Church for the purpose, magnify and glorify the beliefs and doings of the sons of Joseph. I have known one of these missionary guides who was known in Salt Lake as a "new case of polygamy," to make it clear to tourists that polygamy is no longer practiced in Utah. Then the tourist signs his name in a fine register at the information bureau at the gate, is loaded with Mormon literature and, some year or so afterwards, is visited in his own home by a Mormon missionary, who expresses himself as greatly delighted to come upon some one who has really been in Utah, and been kindly treated by the Mormons and who has received his information concerning the Church from headquarters.

In all this the children of Joseph are wise in their day and generation,—wiser and more aggressive than we of the Christian Churches. We Protestants have perhaps 300 teachers and ordained missionaries at work among the Mormons of our country. *They* keep about 1,800 missionaries at work in our country and Europe. We have some Gentile colonies in counties and states which are distinctively Mormon, but often they are not distinctively missionaries and Christians. We need ten ordained missionaries where we have one and a hundred missionary church members where we have ten. Outside of Mormon settlements the Mormon missionary does his time and then goes home. *We* need men and women who will settle down in our Mormon towns and villages, and make a living and a home—living all the while as missionaries of the religion of Christ. In Utah there are dozens of towns—now almost solidly Mormon or Jack Mormon—in any one of which a dozen strong Christian men or families, could, if endowed with common sense and community sense, and driven by the missionary spirit, win fellow helpers by the score and change the moral and religious climate of their vicinage.



Inter-Church Federation

What Keeps the Churches Apart?

LITTLE things. Non-essentials. Minor concerns. Stumbling blocks which show that the Church is dragging its feet and not stepping off confidently on its way to definitely hoped-for goals.

And yet—the “stumbling-blocks” loom like mountains at points. The concerns are of such importance as to move many not only to despair of the churches ever coming together, but often to cherish no real desire that they should. Issues are not altogether unessential which prove such a practical barrier. Even little things are to be judged by their potency, and on that reckoning there are some very big things in the way of Church union, or even of a cooperation which touches vital issues.

The upshot is that Church union or federation is not a matter for the theorists; it presents exceedingly practical problems. Practical issues keep the churches apart. Time-honored traditions of the local community cannot be brushed aside with a flirt of the hand. Issues men have fought and bled and died for cannot be altogether forgotten and disregarded by their sons, however flippant they may be in pronouncing their forebears old fogies. Division is entrenched in the property interests of the churches. It is the common verdict that all which keeps apart two conspicuous branches of the Church is immense vested property held by the smaller of the two. It is even said of another that only its pride in its missionary record finally makes it tenacious of its separate entity. These are all very stubborn facts against which paper schemes of Church union have very little chance of conquest. Call them little or unessential or minor as we may, the hindrances to the churches' coming together are intensely real and practical.

What Tends to Bring Churches Together?

By the same token, something intensely real and practical. Big issues. Great essentials. Major considerations. And withal they must be intensely practical.

The times supply precisely such issues. Be-

cause such concerns press so insistently the question of the churches' getting together will not down. All the insistence upon “human nature” in the churches; different persons are born with temperamental tendencies toward this church or the other; each division of the Church has arisen to champion some potent truth worth perpetuating; the precious legacies from the past cannot be lightly surrendered;—none of these or similar considerations can stand finally against today's practical issues which are forcing the churches to get together on common programmes and more and more nearly into a common corporate life.

Division incapacitates the Church for its task; the Church cannot do its work in the local community and in the nation on a competitive programme; it fails unless its parts get together. That is all. Here is the plain issue. If this is not clear, then there is no conclusive argument for union or federation. If it is clear, then all the opposing obstacles must be disposed of, big or little, more or less essential,—all must yield to this intensely practical and altogether incontrovertible issue: the churches must get together to succeed at their task.

The competitive programme will not work: that is its complete condemnation. The conviction of this is what is driving home mission agencies to cooperative movements. There is no alternative. Today's life is so active and its activities so pervasive that no middle ground is left. Either competitive or cooperative, united effort is necessary. The neutral ground which once lay between the churches and furnished the *tertium quid* has disappeared under the intensity of today's American life and the new and more vital interpretations of the Church's mission. The churches must either conflict with each other or work together.

However construed the issue is *work*. Practical concerns are forcing the issue. As practical conditions have kept the churches apart, so great practical concerns are forcing them to come together. Those bringing them together are greater than those keeping them apart, and the end is clear to the discerning.

One Man's Strong Conviction

THE question raised by the home mission topic for December is many-sided. Nothing should be lightly taken for granted. The experience of each and all should be drawn upon in making up the sum of the matter. Following is a letter reproduced just as it was received, with the omission of the date lines and the signature. The correspondent would probably not object to the use of his name, but his permission has not been secured, and the name and address have therefore been omitted. Here is positively expressed conviction, and each reader has a right to as positive agreement or disagreement with the conclusions.

"I have just been reading about Church federation. As I am now in my fifty-fifth year, was born and brought up on the Pacific Coast, am very familiar with the country from Victoria to Tucson and from the ocean to

Butte, having spent my whole life here, my opinion may be of some value. And that opinion is that to enter into an agreement looking to the elimination of the preaching of the Calvinistic theology from *any* community in the West where it might otherwise by *any* possibility be maintained would be a grave mistake. This is not a question of large results either financially or otherwise. The amount of salt necessary to any combination to insure the whole from rotting and being of necessity thrown into the swill barrel is not large. But there must be some salt and the salt must have *some* savor. I could back up my opinion with concrete instances which you might read with interest but could not publish. These experiences have made it forever impossible that I should belong to that school of preachers who teach that the world can be converted to righteousness through the instrumentality of pink teas and lavender water."

A New Book and Its Message

THE Revell Company has just published another book on the lumber camps and the evangelical work being done among the lumber-jacks. Two or three years ago one of the leading monthly magazines published an article which was afterwards enlarged and republished in a small book under the title, "Higgins—the Man's Christian." This has had a wide reading because of its human interest, because of the charm of Mr. Norman Duncan's literary style, and because Mr. Higgins has himself been much before the public, especially in his speaking among the churches.

Later the Revell Company published "The Measure of a Man," also from the pen of Mr. Duncan and dressing in fictional form the story of lumber camp evangelism. A foreword disclaims any effort to make the book biographical of Mr. Higgins. Features of the plot are quite alien to Mr. Higgins' experience, but most of the incidents narrated are more or less directly connected with his work. Mr. Duncan has done a literary work in this book similar to that of "Dr. Luke of the Labrador," in which he has disclaimed an attempt to write

a biography of Dr. Grenfell of the mission among deep-sea fishermen of the north seas. Though the incidents narrated have grown out of Dr. Grenfell's experiences or been colored by them, the book is a novel, a piece of literary fiction, and not a biography.

In the meantime Mr. Higgins and his work have been called repeatedly to the attention of the public through articles in the religious and general press, not least notable being the article by Mr. MacFarlane in the *Collier's Weekly* soon to appear in the series he has been running on American preachers.

Now this book, "The Parish of the Pines," appears. It comes closer to the facts at many points than anything which has yet been published. The author is Rev. Thomas D. Whittles, now pastor of the Presbyterian Church at Northeast, Pennsylvania. No man is better equipped to supply the intimate and sympathetic narrative of this work among lumber camps. He has for years been in close touch, and has now and then been a part of some of the most striking stories. Years ago he wrote up the story of those days in a little book

which has been for some time entirely out of print. He has contributed articles from time to time to the religious press. He was for years a pastor in Minnesota, and spent some of his "vacations" among the camps. Since leaving Minnesota he has kept in little less close touch with the camp-work, having returned to the woods now and then, and being at all times one of Mr. Higgins' closest friends and counsellors.

"minor" in his curriculum of culture and in his own field of labor. Some theological professors are accustomed to urge their students to select a "specialty" alongside of and tributary to the work of the regular pastorate. Near the close of the year in certain theological seminaries the question goes the rounds among the members of the senior class, "What do you mean to make your specialty?" Naturally the choice is usually one of the more or

Students in the Mayaguez Training School, Porto Rico. The school is maintained by the Board of Home Missions. The young men are preparing for the Gospel Ministry.

The book carries its message because it tells so intimately and vitally the story of reclamation among the army of men in the forests. The incidents are true to life and the actual event. And there are many of them. Next to the evangelists continuously in the work, Mr. Whittles has been best situated to store up these incidents. Here is material which might be diluted into half a dozen novels. There are scores of illustrations for the preacher anywhere and everywhere.

But for many the book itself will prove more suggestive than any part of it. It is the work of a busy and successful pastor. Lumber camp evangelization is not his "major," but it has been made a very important and fruitful

less erudite and unpractical lines of scholarship which has engaged the students in pursuance of the conventional theological course. It has sometimes been a line of research more remote, such as ants and other insects which in the case of Dr. McCook made him a recognized authority in the department of entomology. Mr. Whittles chose the very human lumber-jack in the forests as his specialty, and has consistently pursued him in a deepening sympathy and love. In the camps, in literature and among widening circles of the Church and general public he is recognized as an "authority" in this very human science. It has proved richly tributary to his regular pastoral ministry. To him is owing

more of the credit than has been acknowledged for the remarkable and widespread interest in the camp work which has distinguished the last few years. He has found much red blood coursing through his specialty, and has infused much from his own arteries.

The home mission cause needs such specializing. Such an exceptional case should propagate itself into a rule. The Church's tasks will not be overtaken until they become, each one of them, the specialty of intelligent and pains-

taking leaders. If each young minister as he enters upon his pastorate wherever it may be, should look about him and before him for the biggest, hardest, most neglected task, demanding only that it shall have red blood in it and shall need brains put into it, and then shall proceed patiently to put into it the requisite brains—if such a proceeding should develop into a habit among the oncoming leaders of the Church, unsolved and apparently unsolvable problems would not as now so completely overwhelm Church agencies.

Young People's Department Notes

THE "Notes" from this department in THE ASSEMBLY HERALD for August gave one hint of the initial plans for an organization of young people. It is hoped our readers have watched for the second chapter, and here it is from Monmouth Presbytery—much condensed from the original report. "Earnest thought and prayer have been given the 'problem' of our young people, for in spite of the efforts of efficient secretaries, mission bands have disbanded and Christian Endeavor societies have gone out of existence; but we believe the rainbow of promise is shining. An executive meeting of the home and foreign presidents and young people's secretaries was held in July and minutes sent to all local societies, and to the special meetings of presbytery. Every pastor promised personal cooperation and that his session should send one dollar to the young people's secretary for a fund to assist in defraying expenses of delegates from a distance. Our all-day meeting was held on a Saturday in October. A young man presided over the morning session, and a young woman in the afternoon. Ten pertinent questions, suggested beforehand, were answered during the conference hour by as many young people. For instance, a young man had prepared himself on the extent of our presbytery. This was done with a beautiful map showing the locality of our churches, and giving interesting bits of history and up-to-date information. It was fine. Another very inspiring answer was to the question, 'Upon whom rests the future of our Church?' The roll call brought responses from twenty-two churches, about half of them

represented by the pastor with his delegates, and these pastors were most helpful in their responses. The 'box luncheon' was eaten in true picnic style.

"A committee was appointed to draft a constitution and formulate plans for our future organization. You ask 'What will this denominational organization stand for?' It is *not* to interfere with any organized work now carried on. We want to make religious education more attractive; to provide a wider knowledge of the work already undertaken; to prepare *leaders* for the stupendous work to be carried forward in the future history of our denomination; to bind the relationship between the young people's societies and Sunday schools, and reach those who are not identified with this part of our Church life; to unite all in one harmonious whole, showing to them a larger and more important part in our Church life. Our plan of action will be determined by the young people themselves. Through the appointment of a superintendent of religious education for the presbytery, we want to make a study of Church history, evolutionary, progressive and prospective, which will be invaluable to the future generation, thereby, hoping to inspire them to a greater zeal and loyalty to our Presbyterian Church in its consecration to the cause of 'the world for Christ' and 'Christ for the world.'"

Do you ever think of the patience, perseverance, tact and Christian common sense required by our mission teachers in their foundation-building? An experience quoted from the latest Junior letter illustrates this: "Did I tell you about the little girl in the

fourth grade who, in an examination, confused two questions, one of which was to fill blanks with 'is,' 'are,' etc., and the other to fill blanks with appropriate words from the story of 'Robinson Crusoe.' The result was as follows: 'Robinson Crusoe' lived on a *was*. He built his *are*, made his own *was*, and cooked his own *were*. He had with him a *was* and a *were*. One day many *was* came to the island. One of these became his servant, and he named him *is*. One day the servant saw a *were*, and he ran to Robinson Crusoe and said, '*were am are is was*.' That is just about as much as English means to some of them in the lower grades, but they master it after a while. We do not realize how difficult it is for these children, who hear nothing but Spanish outside of school, to come and take the same work that American children do in English. In all the grades throughout the school the Bible is taught every day, and I venture to say that some of these children would put many American children to shame in their knowledge of the Bible."

An important factor in the Alaskan work is the missionary launch which the Board provides for some of the stations. Miss Upham, a worker among the young people and a field secretary for the Woman's Board, was present at the launching of the boat for the Ketchikan and Saxman stations—Mr. Marsden, pastor. We share with our readers her account of the naming of the boat: "The new boat is big enough to go anywhere. The money was raised from various sources, but the big, throbbing engine, costing \$1,600 was the gift of one man in Philadelphia. The portholes shone in the sunlight, and the boat rose and fell on the waves as if anxious to be off. Mr. Marsden spoke of his work so simply, and yet I realized what that boat would mean to the little, out-of-the-way coves and the big canneries where the Christ is needed. The christening bottle of water was tied up in pretty, pink ribbon and was broken on her bow, with the words coming from all of our hearts—'In the name of the Master Christ who first brought the glad news to all the world, I christen thee *Good Tidings*.'". . . The big boat throbbed busily on her way and seemed to say, 'I'm coming, coming, so that all may hear Good Tidings, Good Tidings of a Saviour for you all.'"

A message from another "missionary

launch" comes from Mr. Beck who has recently gone to Kake, Alaska. "We have held nearly all our Sunday services here on the beach this summer, either going in our boat or fording two rivers to get there and speaking to a congregation composed of white men from many different countries, employees of the cannery, Filipinos, Koreans, Japs and Chinese besides our own natives. . . . We had a little trouble with the whiskey business but I have succeeded in capturing the smuggler (a Korean) and he is now in jail awaiting the grand jury. The first missionary to the station was shot to death trying to do the same thing, so you see our work is not altogether without excitement. During the short time we have been here we have made a few trips to the outlying camps and one to the doctor sixty miles away to take a poor Jap who had his finger cut off.

"In our work on the sea we meet with very many white fishermen who live the year round in their little gas boats. We wish to reach them also if possible with the gospel of love. They are always looking for reading matter but it is not always the Bible or Church papers they want, but the regular monthly secular magazines and then a little religious reading would go in with it, and when I think of the hundreds of magazines that our people throw away I wonder how many of our Church people would be willing to put a stamp on the old ones after they are through with them and send them to me. I could use a ship-load and I know great good would be done in that way. The magazines could also be used ashore during the long winter evenings in a reading room for the young native people, for during the long winter days and nights they have very little to do and are easily drawn into temptation. We have a fine class of people here and last Sunday as we held service in the church a group of sixteen young men came in, young giants they were, just full of buoyant young life. The sea was raging, the wind-tossed waves dashed high, but it was just joy to them to brave them. Oh, is it worth while to train all this glorious strength for the Master's use?"

To pastors. Look over the C. E. topics for 1913 very carefully, and advise this department as to the best way of helping the young people of your C. E. societies in their monthly missionary meetings. Do you recommend their

combining the monthly topics of your missionary Boards with the general subjects assigned by the U. S. C. E.? How can we best do this? What forms of helps are most acceptable—most *usable*? Is the full program as now issued of best educational value in these meetings, or *will* the young people do the research work if we but give suggestions? In the mail of today one pastor says of the helps sent from this department: "Your printed matter delights the eye, informs the mind and stirs my soul." But this is only one opinion.

M. J. P.

DECEMBER TOPIC—Inter-Church Federation.

What Keeps Churches Apart.
What Tends to Bring Churches Together.
The 1912 Meeting of the Federal Council.

Leaflets.

Christian Unity in Fact and Practice—Bulletin.
Christian Work for Men and Boys.
Church's Appeal in Behalf of Labor, The.
Church and Modern Industry, The.
Consultations Upon Western and Neglected Fields in 1911.
Federal Council of the Churches of Christ in America—
An Appeal to the Churches in Behalf of the Family.
Federal Council of the Churches of Christ in America—
Report of Special Committee of Investigation.
How to Organize a Church Federation.
Labor Sunday—Program.
Minutes of Conference of Interdenominational and Denom-
inational Movements.
Plan of Social Service, A.

Progress of Christian Unity.

Reading Lists.

Report of Industrial Situation at Muscatine, Iowa.

Social Service Catechism, A.

Study of Social and Industrial Questions—Bibliography.

Suggested Program of Work and Service at Williamsport,

Pa.

Suggestions for Labor Sunday.

Thirty-third Annual Report of Executive Committee of
the Federal Council of the Churches of Christ in
America, 1911.

JANUARY STUDY.—"The Home Mission Budget."

The Money.

Whence the Money Comes.

What the Money Does.

Leaflet Aids.

Aunt Parsons' Story.

Budget Method, The—How to Work It.

Comprehensive Scheme of Church Finance.

Little Argument with Myself.

Presbyterian Home Mission Money.

Some Things Your Money Does.

Successfully Financing a Church.

Prayer Calendar.

The Home Mission Prayer Calendar 1913 should be in every Presbyterian household. The new issue is the best published so far. Besides a remarkable amount of information on the fields and work of Home Missions, it contains inspirational topics for prayer under each week, and helpful quotations at the beginning of each month, and help that makes possible intelligent intercession for the workers at the front, and its use brings a reflex blessing. Send ten cents for a copy for yourself and advise all your friends to use it.

Address—Literature Department, Home Missions,
Room 713, 156 Fifth Avenue, New York, N. Y.

THE BOARD OF HOME MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

Comparative Statement of Receipts for CURRENT WORK for the Months of October, 1911-12

OCTOBER	1911	1912	Increase	Decrease
From Churches.....	\$16,864.02	\$16,888.98		\$475.09
" Woman's Societies.....	20.00	111.81	\$91.81	
" Sabbath Schools.....	799.18	1,109.98	810.75	
" Young People's Societies.....	668.49	565.88		98.11
" Individuals and Interest.....	5,666.80	14,828.78	9,156.98	
" Woman's Board of Home Missions..	*48,162.69	*38,416.00		14,746.69
" Legacies.....	21,028.97	8,578.81		18,450.66
Total.....	\$93,205.15	\$69,994.09		\$23,211.06

Comparative Statement of Receipts for CURRENT WORK for the 7 Months ending October 31st, 1911-12

APRIL 1st to OCTOBER 31st	1911	1912	Increase	Decrease
From Churches.....	\$86,218.14	\$79,606.15		\$6,611.99
" Woman's Societies.....	782.90	485.24		847.66
" Sabbath Schools.....	6,875.87	5,479.90		895.97
" Young People's Societies.....	8,524.56	8,514.61		9.95
" Individuals and Interest.....	27,229.78	102,882.57	\$75,152.79	
" Woman's Board of Home Missions..	*185,812.12	*168,579.28		21,782.84
" Legacies.....	889,886.75	50,929.11		288,457.64
Total.....	\$648,880.12	\$405,926.86		\$242,903.26

*Includes receipts from all sources through Woman's Board.

HARVEY C. OLIN, Treasurer,
156 Fifth Avenue, New York*

PUBLICATION AND SABBATH SCHOOL WORK

ALEXANDER HENRY, D.D., Secretary.

The Standards of Today That Insure a Church of Tomorrow

The Department of Young People's Work and the Young
People's Societies

IN our Presbyterian Church there is still a real need along the line of organization as regards the young people. There are not a few churches which could efficiently maintain a live helpful organization, which

which give the essentials for starting such an organization. Also, we are pressing the duty of helping others upon the societies that now exist, making possible the personal direction and supervision so valuable to a new society.

Assembling for the Athletic Meet, Pocono Pines, Pa.

have none. Why is there no organization? One reason is the lack of available leaders. This lack we cannot supply, but often, the organization will develop its own leaders and from among those who seem least promising at the beginning. All we need is the courage to start. Another reason offered is, "We don't know how to begin." To this we have a ready answer. We cannot reach all in person, but wherever mail goes we are ready to go with simple directions and organization leaflets

Some young people trained in the Summer Conferences have been particularly helpful along this line. If your young people are waiting just to know how to organize, we crave the opportunity to help.

However extensive the organization, we must not be satisfied with just the act of launching a work. The workers must be trained. By this I mean something different from the thought that centers around the word education. Training means telling what to do

and showing, in as far as possible, how to do it. It includes the idea of demonstration. Our word "coaching" expresses it exactly.

Training in practical service then is a standard to which we give much thought and much emphasis. Here again the printed page must speak for us generally. True it is beyond a question, that many societies are going along in the same way month after month, simply for lack of suggestions as to any different way. If the society sets up worthy standards, is in earnest about its work, and open to sugges-

During the summer of 1912 there were five Conferences held in the interests of the Young People's Societies, reaching twenty synods. The class work, which occupied each forenoon of the seven or eight days of sessions, kept ever in mind a definite policy for every society and a definite plan of service for every officer and committee. Methods for carrying out the policies were clearly outlined and discussed.

The value of the idea of demonstration went even beyond practical conference sessions. One afternoon, while given primarily to recreation

Class "Methods for Young People's Societies," Lebanon, Tenn.

tions, the printed page is very helpful. One of our privileges is to suggest to officers and committeemen such literature as is practical and helpful.

The Efficiency Campaign is a very live issue along just this line. We know that it is rather expensive in its entirety, but a little at a time is all that is necessary. It carefully defines the different lines of work possible for Young People's Societies and not only that, there must be this much needed service on the part of the young people to really accomplish any of the standards outlined. It offers a splendid opportunity for officers, committees and leaders to train all the members, themselves included, for better work along practical lines. If you have not read the leaflet explaining the Campaign, ask us for it.

So emphatic is this need of training that the Summer Conferences and the Winter Conventions and Conferences place primary emphasis upon it.

as is the rule for each day, the activity centered in a Missionary Pageant. Here scenes on the mission field were enacted by delegates in costume. Not only were there impressions made as to the value and need of missionary work but at the same time a method of presenting Missions in the local societies was presented. On other afternoons further demonstration was given along the line of good wholesome socials for the young people. With these there must also be the leavening power that comes from the inspirational addresses. These were brought to us in the evening sessions, and there are many young people working with more enthusiasm, more earnestness and more consecration today because of the words of inspiration which came from the evening addresses. That these Conferences interest a large number of leaders among the young people may be gleaned from the accompanying photos of some of the class groups.

An expression as to the value of such

schools of methods as regards one society is given by a delegate as follows: "For my part I think that there is and can be no question as to the efficiency of the Conference, for the good it has done me cannot be measured. In a number of things I have been successful. We have aroused some of the 'dormant' C. E. members who have not been working before for a long time. We began to have regular Executive Committee meetings in August and have been having them monthly. We have started a Junior Society. We have arranged with the Ladies' Missionary Society to start a joint Ladies' Christian Endeavor Missionary Library. We have applied many of the suggestions for meetings and socials received from the Methods Class."

Education—general education—is not forgotten in the zeal for training for practical service. We realize how the two overlap. The Summer Conferences endeavor to meet the need through Mission Study, Bible Study and a Study of the Work of our Presbyterian Boards. More than this, throughout the whole year study courses are presented to the Young People's Societies. The training in practical service must ever be given a deeper and deeper foundation which comes from a knowledge of the Bible, Missions, the Church's standards and ways of working. Cooperating with General Assembly's Committee on Religious Education, we are just preparing the Study Courses for 1913. Memory Work, particular-

ly adapted to Juniors, is suggested for their use. Text-books are offered for the Intermediates, planned to be interesting as well as helpful to those in Intermediate Societies. For the Young People's Societies other texts are recommended, covering Bible Study, Missions, Church History, Standards, Doctrines, etc., including beyond the course for 1913 an advanced study course for home reading. The plan suggests just one study class for the fall and one for the spring. The class should cover the subject in eight or ten weekly sessions, held apart from the regular Sunday evening meeting. This does not seem too much, but if impossible, one class may be conducted, using just one of the texts. Rather than omit a study entirely, it is wise to devote several consecutive regular meetings to a class under a competent leader. Bible Study, Missions, Church History, Standards, Doctrine, etc., are included, thus giving a broad scope to the complete course.

The leaflet outlining the Study Courses is available from headquarters, 808 Witherspoon Building, Philadelphia, Pa.

Our standards then pledge us to work tirelessly for new organizations wherever they can be practically maintained to the advancement of Christ's Kingdom; for a better trained leadership in every society; and for a definite campaign of education; all to the building of a greater Presbyterian Church in the days to come.

W. R. H.

BOARD FOR FREEDMEN

Rev. EDWARD P. COWAN, D.D., Corresponding Secretary and Treasurer.

The Negro Farmer

REV. JOHN M. GASTON, ASSOCIATE SECRETARY.

BETWEEN the years 1860 and 1910, the number of farms in the southern states increased four times. This means that instead of the large plantations in which there were four or five hundred acres, that the average size of a farm today is only 84 acres. This marks a long step forward in the South for it means more independent farmers and better cultivated farms.

The number of white farmers in the United States in 1910 had increased 9 1-10 per cent. over the previous ten years, while the number of colored farmers in the same number of years increased 19 5-10 per cent. It is evident, therefore, that the negro has a greater disposition to return to the farm and to stay on the farm than has the white man.

The three enemies of the southern farm life today are, the Tenant System, the One-Crop System, and the isolation from school and church privileges.

The Tenant System.

Before the war, the large plantations in the South were worked by slaves, usually under the eye of an overseer. After the war, the plantation owner began to divide his plantation up into smaller plots and rent each plot to a family for cultivation. Many of the old slaves stayed on the plantation, and the owner aided them by standing for their credit at the store, where they got provision and seed to carry them until the crop could be made. In this way, there gradually grew up in the South a Tenant System. The systems of tenantry are as follows:

1. The cash tenant.
2. One who pays a fixed amount of produce.

In Mississippi 66 per cent. of the farms are worked by tenants, nearly 66 per cent. in Georgia, 63 per cent. in South Carolina, 60 per cent. in Alabama.

The One-Crop System.

It ought to be remembered that where the One-Crop System prevails, that is, where only

cotton, tobacco, or sugar cane are raised, the farms tend to increase in size and practically all the land is cultivated by the cropper. Here the tenant starts the year in debt, so he must go to the landlord's store and get provisions and supplies on credit. When the crop is gathered in the fall, frequently there is nothing left after the bill at the store is paid. Not a few planters keep the negro perpetually in debt in order that it may be impossible for him to move off the place at the close of the year. Of course, there are some exceptional landlords who do their best to help the tenants save and prosper. The one sure escape from the tenant system is to encourage the negro to buy land and farm for himself. The One-Crop System means a very rapid deterioration of the soil. As you ride through South Carolina, Georgia, or Virginia, you see thousands of acres of wornout land, from which the fertility has been taken, and it has been turned out as worthless. This is due to the continual raising of the single crop like cotton, corn or tobacco. But the wearing out of the soil is not the only evil of the One-Crop System, it means poverty and lack of home comforts. The man who plants all of his field in cotton, must spend all of his ready cash for meat and cornmeal, while if he had planted only part of his field in cotton, he might have raised some hogs, a garden, some chickens and his own meal. One of the greatest needs of the South today is diversified farming.

Isolation.

One of the most serious problems of country life in the South is separation from school and church. In many communities, neither is to be found, and where they are found, there are not sufficient funds to make them attractive. These schools and churches should be made community centers. The whole country life needs better schools and more of them, better churches, and more consecrated, educated ministers.

Encouragement.

The first mark of real encouragement lies in the fact of increased farm ownership among the negroes. In Georgia, ownership has increased 28 per cent. during the last 10 years; in South Carolina it has increased only 7 per cent. The heroic fight which many an obscure negro farmer is making to own his land is splendid beyond the belief of the average white man. Another encouraging feature is the work being done by farm demonstration. A farm demonstrator is usually a practical farmer who has had some special training in scientific methods of farming and has proven his ability to make crops. Such a man is employed by the United States Department of Agriculture to study the conditions of his

county or state, with a view to the improvement of the soil, etc. These government agents are working now in every state in the South, though as yet many counties in each state are untouched.

But economic prosperity does not go alone, wherever the farmers are doing better work, it at once shows in their homes, their schools and churches take on a new appearance, and their children attend the school more regularly. The Census Bureau estimates that in 1910, negroes were cultivating either as owners, tenants, or hired laborers, 100,000,000 acres of land. If the yield of these millions of acres can be doubled, we will be stupid indeed, if we do not insist that these negro farmers be given a fair chance.

Fee Memorial Institute

CAMP NELSON, KENTUCKY.

THE writer recently spent Saturday and Sabbath at Camp Nelson, Ky. Upon my arrival at Camp Nelson, I found that Saturday was the day set for the Farmers' Institute. In the new church building I found about one hundred people assembled,

a farmers' conference was in charge of the extension committee from the State University located at Danville, Ky.

One of their representatives gave an instructive lecture on stock raising, another spoke on the proper treatment and development of the

Exhibit at Farmers' Institute, Fee Memorial, Camp Nelson, Kentucky.

soil, and a third on the raising of fruit. These addresses were followed by an informal discussion on all these matters by those present. After this meeting, we went to the school building where we found the exhibit. It consisted of chickens, corn, pumpkins, potatoes of all kinds, canned fruits, etc. We have never seen the quality of the exhibit excelled. From the school building we went out to the farm, which is but a short distance removed from the campus property. Here we inspected the new farmer's house which has just been erected for the use of Mr. Gill, the teacher in Scientific Agriculture.

We next visited some of the fields, and were especially interested in the corn field. The boys had been divided into corn clubs, and each boy was permitted to plant ten rows of corn, and then to care for the same. The one having the best corn to receive a prize. The corn field truly was a work of art, and the corn showed that it had received expert attention. Mr. Gill has been giving lectures to the students and the farmers in the community in the evenings on the general subject of agriculture, in addition to his class room work and work on the farm. On Sabbath morning, we attended the Sabbath school at 9.30 and found a very good Sabbath school, in which there was an Adult Bible Class of good size. Rev. Francis J. Cheek, Synodical Superintendent for Kentucky, was present and preached at the morning service. The writer preached at the service in the afternoon, and the Rev. J. A. Boyden, the principal of the school, preached at the night service. The church was filled at all these services.

The town has a population of about 400, and is entirely a negro settlement, the white people having a town of their own some miles distant. The town has not any mayor, policeman or jail. The only protection is the school and the churches.

After having spoken at the Farmers' Institute at Camp Nelson, the superintendent of the Extension Department of the State University, writes as follows: "I feel that the negro question is a serious one with which the people of the South especially must cope, and it is the duty and privilege of the sober-thinking men of both races to make the negro what he should be. We found your people open to instruction, anxious to receive help, and to help themselves, and I will say that no good thing

in our little storehouse of information will be withheld."

The following report from the teacher of agriculture at Camp Nelson will give a little idea of this department:

"First, the organization of a Boys' Corn Club, and the cultivation by them of about four acres of ground under his direction.

Second, the formation of a Farmers' Club of about twenty men engaged in farming on their own lands. These were instructed in seed selection, rotation of crops, ploughing, etc.

Third, classroom instruction, giving the theory of agriculture.

Fourth, general supervision of the farm, caring for the stock, repairing fences, etc.

Fifth, cultivation of a model garden, consisting of two acres.

Sixth, the following products for the school have been raised: Irish potatoes, sweet potatoes, turnips, cabbages, sweet corn, tomatoes, snap beans, lima beans, pumpkins, etc."

OBITUARY

In the death of Miss Ella R. J. Ferguson, the Board of Freedmen has lost one of its most valued, consecrated, Christian workers. For about twenty years she was a teacher in the Mary Allen Seminary, Crockett, Texas, for much of that time at the head of the teaching department. The principal of the school writes of Miss Ferguson: "How very much she will be missed here! My heart is sick at the thought of it. She was a power in every department, and so gentle and dignified every one loved her." A member of the faculty who had been in great trouble, wrote of her: "The teachers were all very kind, but Miss Ferguson was a tower of strength." Winning and lovely in all personal traits, with a mind bright and cultivated, Miss Ferguson would have adorned the highest station, but she laid herself and her gifts at the feet of the Master, taking up His work for the colored girls who received her impress, and gave her loyal fealty. How many of them she led to her Saviour may never be known here, and is she not yet speaking in the uplifted lives of those who saw her daily walk, and lived under her sweet influence? All the faculty enjoyed her cheerful, genial presence, and one at least would here acknowledge the debt of gratitude laid upon her in the helpful counsel, and comfort and joy of this rare friend and noble Christian woman. (Mrs. J. B.) A. E. SMITH.

Ministerial Relief and Sustentation

WM. HIRAM FOULKES, D.D., Corresponding Secretary.

Greetings from the New Secretary

IT IS a notable succession and a noble heritage into which I have entered. My gratitude ascends to God for the labors of those who have brought the federated agencies of Ministerial Relief and Sustentation to their present position in the confidence of the Church.

Entering only into the immediate past, though not forgetting earlier labors of love, the faithful devotion of the Reverend Doctor Benjamin L. Agnew to the sacred cause of Ministerial Relief, whose interests he has so valiantly championed, makes the obligation of the new secretary the more weighty.

Reverend Doctor John R. Sutherland, who has been called the "Father of the Sustentation Fund" remains with the Federated Agencies as associate secretary, and together with the general secretary and other officers, will assist to carry forward the movement for providing sustentation and relief for the gospel ministry of our Church.

Of the two treasurers, Reverend Doctor W. H. Roberts on account of his many other duties retires from the official staff of the cause, which he has faithfully served as treasurer of the Sustentation Fund from its beginning. Reverend Doctor W. W. Heberton, the remarkably efficient treasurer of the Board of Relief, remains with the Federated Agencies as their treasurer. Upon him will rest the large burdens of the administration of the sacred funds of this great cause.

To all those who by their prayers and gifts have builded such large foundations and have wrought such a splendid edifice, the new secretary is under the deepest debt of gratitude. Besides all this, he would at this time turn his face toward the aged and infirm servants of the Church and assure them of his prayerful affection and interest as he assumes the task which has their welfare at its center. In their behalf he sends the Church a Christmas greeting as follows:

"Christmas cheer for the children!" Who would rob the least of these little ones of the largest possible Christmas blessing? The pen of the writer, however, henceforth is to plead another and an equally sacred cause. "Christmas cheer for the aged members of the household of faith!"

What worthy gift can the Presbyterian Church bestow upon its aged servants in the hour of their disability? Nothing less than the best that true Christian love can provide! A stinted, pitiful, humiliating pittance is a travesty upon Christ and the spirit of Christmas. When the provision that is made for the honored servants of the Church who are laid aside from active service, is compared with the bounteous store of which the Presbyterian Church is the steward, can it be honestly called more than a pittance? Is the average annual

annuity of \$172 for the widow of a Gospel minister, who has faithfully served the Church during his life-time and who has left the companion of his toil to bear the lonely load of the waiting years, more than the merest beginning of justice, let alone generosity? What untold peace and comfort would be ministered to the hearts of the 650 hand-maidens of the Church, who today are receiving such a meagre sum, to know that the Presbyterian purse was being opened by the spirit of Christmas to make better and more bountiful provision for the years to come! Why not include these mothers in Israel in the list of your Christmas beneficiaries? As rapidly as the endowment funds increase and so long as contributions for current work continue to come in with regularity and generosity, the Board will take the keenest delight in raising the standard of Presbyterian beneficence by larger appropriations for "those who are widows indeed."

The golden jubilee of 225 ministers, honorably retired and ministered to by the Board, has been all but reached. These men, at an average age of over 78, have served the Church an average length of 49 years. Is that not "faithfulness" almost "unto death"? These veterans of the church, who bear about in their bodies the marks of the Lord Jesus, received this last year an average grant of \$342. As you sit by your fireside this Christmas eve and thank God for your bairns and all your blessings, and, perhaps, remember the old home of your childhood, now broken on earth, prosperous Presbyterian, ask yourself how much coal and flour, bread and meat, clothing and shelter, \$342 will really buy these days. Not a few of these aged fathers in Israel still have the blessed companionship of those who years ago were united to them in the covenant of marriage. Even that blessing is not unmixed, for then the \$342 has to be divided between two. Prosperous Presbyterianism may be expert in solving the problems of high finance; but it takes more than genius to get along on \$342 per year. It takes grace. These men and women have it; but does the Presbyterian Church as a whole show it, by compelling them to exist upon so meagre a portion?

The members of the Board of Relief and Sustentation would not have any Presbyterian turn a deaf ear to the cries of the multitude in need, without the Church and without the Gospel, at home or abroad. We only plead that the Church shall turn an attentive ear and open a warm heart toward those who as aged and honored servants of the Church, are waiting in the twilight, their day's toil done. Will not the Presbyterian Church make possible the fulfilment of ancient prophecy for these Fathers and Mothers of the Faith, "Behold at eventide, it shall be light!"

William Hiram Foulkes

The Stupendous Task

SUPER-HUMAN energies are challenged by the task committed to Ministerial Relief and Sustentation. Ten million dollars cannot be gathered for any enterprise on earth, with less than tremendous activity guided by wisdom of the rarest sort. For such as ours, the power and the wisdom must come from above. The ministry of intercession must be constantly employed by every friend of the cause of relief and sustentation. Prayer is the first resort not merely the last.

The Federated Agency of Relief and Sustentation reminds the whole Presbyterian Church that the task is not self-imposed. The members of the newly constituted Board, with their executive officers, did not create this heavy burden. They were chosen and set apart to help the Church bear it. The task belongs to the whole Church. Not a single minister of the 9,000 upon the roll of the General Assembly has a right to fail to lift his share of the load. Not a single one of the 40,000 elders of the Church can escape the claims of this cause upon his consecrated ability. Not one of the 1,400,000 communicant members of the Presbyterian Church is entitled to plead irresponsibility for some share of this tremendous undertaking.

The task does not become easier by comparing it with the other obligations resting upon the Church. The great evangelizing agencies of the Church have been bold enough to ask annually for as much as a million dollars, each. The splendid equipments of these Boards both in executive force and methods are taxed to their utmost to meet the demands made upon them. Ten million dollars, even though it be sought for a permanent fund is the most far-reaching and the vastest specific financial undertaking to which the Church has set itself.

Ten million dollars need not stagger the Church, however. God has given to it a stewardship so abundant that the entire sum instead of impoverishing the Church would enrich it by a never-failing law of grace. The Church has the money in the private purses of

its membership. The Lord Jesus Christ has already created an enormous fund called General Prosperity and has entrusted it to the Presbyterian household for faithful and generous administration.

Ten million dollars for a new battleship which has just been launched! That is the way the United States government handles money. This stately ship, a veritable engine of destruction, will, somewhat after the fashion of the old King of Spain.

“Steam into the harbor
And then steam out again.”

It will not be long before it will have no better place than that of a target for the super-dreadnaughts of the next decade. Millions for battleships! Money to burn! Does the cost of one battleship, short-lived at best, seem unreasonable as the amount of the total permanent investment required by the great Presbyterian Church to establish its ministry for a hundred years upon a secure and gracious foundation, from which the winds of an impoverished old age cannot shake it?

Ten million dollars from five million Presbyterian communicants and adherents! Do not be deceived, however! The law of averages never raises money. Is it too much to expect that God will call and qualify some princely steward to set aside one million of the ten as his or her own special response to the challenge of this cause? Are there not those who, still in the land of the living and hoping for many years yet on earth, will be willing to arrange with the Board through a conditional gift, a trust deed or a legacy, to take care of half a million dollars of this amount?

Has not God prospered enough Presbyterian elders all over the Church so that a full score of them can be led to enrich the gospel ministry so long as time shall last, by the investment of \$100,000 each for the sustentation and relief of their aged and disabled brother elders, who have been counted in the Scripture as worthy of double honor because they labor in the Word and in the doctrine?

Are there not many men and women in the Church, who, having been blessed with a liberal portion of this world's goods, will be willing to communicate their thousands in order that the hundreds of desolate and deserv-

ing widows of deceased ministers, and who today are tasting the dregs of life's cup, may have their "cup running over" before they go to "dwell in the house of the Lord forever?"

The Plan and Policy of the Board

THE united agency of Relief and Sustentation is putting at the disposal of the cause for which it stands a united executive force. Dr. William Hiram Foulkes, the general secretary, will have oversight over the enlarged work of the Board, especially over the campaign for the vast endowment. Dr. John R. Sutherland, the associate secretary in the Sustentation Department will have specific charge of the details of administering its affairs. Those desiring specific information concerning the sustentation department should correspond with Dr. Sutherland. Dr. W. W. Heberton who is treasurer of the Federated Agency should be addressed upon all matters directly connected with the finances of the cause. Remittances should be made to him, specifying the purpose for which they are made and the department to which they are to be credited.

Both the general and associate secretary and the treasurer should be addressed in care of "Ministerial Relief and Sustentation, Witherspoon Building, Philadelphia, Pa."

The campaign for endowment and support of this cause will be carried on as vigorously as possible. Communications are coveted from all friends of the Board. If you have an idea concerning the work that commends itself to you, let the officers of the Board share it. Wisdom is the gift of God; but experience grows by knowledge. Correspond with the secretaries and treasurer upon any matter connected with the work of the Board.

The general secretary and the field secretaries, who may be chosen and whose names will be announced in a subsequent issue of **THE ASSEMBLY HERALD**, are desirous of plead-

ing their cause in the various pulpits of the Church as the opportunity may be open. All engagements should be made through the general office in order that there may be no confusion.

Pastors and elders, will you not send the names of those who may be profitably put upon the Board's mailing list?

Ten million dollars endowment for Ministerial Relief and Sustentation! Arise to the speedy and glorious fulfillment of this trust, ye mighty hosts of Presbyterianism! Hear the words of the Lord Jesus: "Inasmuch as ye have done it unto one of these least, my brethren, ye have done it unto me!"

The official quarters of the Board are being adjusted to meet the enlarged demands henceforth to be made upon them. It is intended to have an adequate staff of clerical assistants to enable correspondence and detailed work to be taken care of promptly. Presbyterians who are in Philadelphia during the year are cordially invited to call upon the secretary and his colleagues. The executive officers of the Board though they are fully aware of the tremendous pressure of work that is coming upon them, will, none the less, so adjust their labors as to give cordial and personal welcome to those who find it convenient to come. The secretaries and the treasurer do not want in any way to be aloof from the Church. They want to be in closest touch with its ministers and members.

Ministers, identify yourselves with the Sustentation Fund, if you have not already done so! The blessings will be mutual!

CHURCH ERECTION

DUNCAN J. McMILLAN, D.D., Secretary.

How Christmas Came to San Pete

I WONDER what it's like," said Edie, as she came running home from Sunday-school. "What are you talking about?" asked her mother. "Why, the minister told us that we are going to have Christmas Wednesday evening, and he invited all to come and bring our parents and friends, but he wouldn't tell us what it is going to be. Did you ever see one, mama?" The mother smiled and said, "Yes, in Sweden long ago, but I mustn't tell you till after Wednesday night."

School had been dismissed for Christmas week. The minister and Miss Snow, the mission teacher, had selected some of the older boys and girls to assist, and had pledged them to secrecy. Through Monday, Tuesday and Wednesday the eyes of the boys and girls of town, as they passed the church, keenly watched for signs of the coming event. They saw two great ugly barrels delivered at the church by a freighter from the railroad station forty-five miles away. "What was in them," they asked, but got no answer. On Monday night some boys passing saw Mr. Rosenberg and the minister drive up in a big wagon and unload two pine trees and quickly carry them into the church and lock the door behind them.

All day Tuesday the teacher and the girls were busy shelling pop-corn and popping vessels full of the snowy little mysteries—but no one saw them but the chosen few. Nimble fingers with needles and thread were preparing strings of pop-corn, while the minister and the boys were fixing the trees in their places, and festooning them with ropes of white, and hanging pop-corn balls and oranges among the branches, and fixing wax tapers in their places. Not a boy or girl "leaked" and the secret was faithfully kept.

In the absence of a curtain large enough for the purpose sheets were pinned together to make a shield to hide the trees.

When Wednesday evening came the crowd at the door gathered long before the appointed hour. At seven o'clock the door was swung open and the room was soon filled to its utmost capacity. But a murmur of disappointment arose from the children as they saw nothing but the great pieced curtain of white hiding the pulpit and platform.

At the tap of the bell all became silent and from behind the curtain came the soft tones of "It came upon a midnight clear." Then the minister read the sweet story of the birth of the child Jesus, following the reading with a brief recital of the story. Then the lights in the church went out, the curtain fell and strontium lights showed the Christmas trees, at which the children shouted. The boys, with step ladders, soon lighted the tapers, and another shout of delight arose from the congregation.

While the boys were extinguishing the tapers and the church lamps were relighted the minister told the audience why the giving of gifts had come to be the appropriate way of celebrating Christmas. Then the roll was called and the Sunday-school scholars came forward and each received an orange and a pop-corn ball. These were new to them, and far more acceptable than candy or toys would have been.

But soon there was a sigh of disgust, and the thud of falling oranges was heard from all parts of the house. Miss Snow came laughing to the pulpit and informed the minister that the children had tried to eat the oranges as they were accustomed to eat apples, and, tasting the bitter at the first bite, had thrown them to the floor and begun to devour the pop-corn balls.

Then the minister introduced a new item to the program, such as was probably never before performed before an American congregation. Holding an orange before them he explained and illustrated the secret of extracting the sweet from the bitter. Peeling the rind from the orange piece by piece and separating it into parts, he demonstrated the process of eating an orange. There was then a scramble for the discarded oranges. Many a fight followed and the skill of the older persons was taxed to restore order.

After the oranges and the pop-corn were put away where they properly belonged, the Christmas Carol was sung and the audience was dismissed.

This is the way Christmas came to San Pete.

The Rio Grande Reclamation Project

REV. W. C. BUELL, ELEPHANT BUTTE, NEW MEXICO.

THE government through the reclamation service has undertaken to dam the Rio Grande at this point and construct a vast reservoir in the valleys above, and thus by conserving the water provide for the irrigation of the valleys below.

The dam will be 190 feet wide at bed rock and there will be a 16 foot roadway on top, and the wall will rise from bed rock about 270 feet. The length at top will be 1,200 feet, and it will be built of solid concrete.

The cost is estimated at \$10,000,000 and it is considered the largest irrigation project in the world. Sand and stones will be excavated from the river bed to a depth of 70 feet.

The reservoir will extend 40 miles up the river and vary in width from one-quarter to three miles.

The capacity of the storage will insure the irrigation of 180,000 acres and the irrigation area extends for a distance of 150 miles,

reaching 35 miles below El Paso, Texas. A portion of this land is already irrigable by the natural flow of the river, but this cannot be depended on throughout the year.

Already more than a million dollars has been expended.

From four to six hundred men are employed.

Most of the machinery including pump for water system and cable are operated by electrical power.

A flume 1,000 feet long is nearly finished and the water of the river will be diverted into it in a few weeks. It has a capacity of 20,000 cubic feet of water per second. The site of the dam is 12 miles west of the town of Engel which may be located on the Santa Fe railroad, between Albuquerque, New Mexico, and El Paso, Texas.

Our Church has undertaken a work of reclamation and conservation of another character. The Church Erection Board, Board of

ELEPHANT BUTTE, NEW MEXICO.

Home Missions and the Board of Publication and Sabbath School Work have all contributed to this.

Rev. John Mordy, Sunday school missionary, was the first to undertake any work here. In March of 1911 he set up his tent, began preaching and started a Sunday school.

The writer came here June 1st, 1911, and established himself in a tent 10 x 12 feet in size and for eight months this was his study, reception room, bedroom, kitchen and dining-room.

Our equipment now consists of a portable church 24 x 40 feet, 96 portable folding chairs, pulpit, organ, table, stove and about 200 volumes in our free library.

The value of the church is \$1,000.00; furniture, \$220.00; books, about \$100.00. Total, \$1,320.00. \$750.00 was received from the Church Erection Fund; \$160.00 cash from the people; \$90.00 work from the people.

The community also raised \$220.00 for furniture. The library was donated by the ladies of the First Church, of Newark, N. J., and by the Bible Class of Aledo, Ill., Robert L. Watson, teacher.

We have a small organization of eleven

members. Our Sunday school numbers forty-five. Literary Society and recreation ground have been established.

And thus an effort is being made to conserve lives whose example and influence, whose powers and gifts are going to waste, to reclaim barren and unfruitful lives and encourage Christians in faith and Christian activity.

Portable Church.

And the opportunities are great as men are coming and going all the time and meet here from every state as well as foreign countries.

THE COLLEGE BOARD

ROBERT MACKENZIE, D.D., LL.D., Secretary.

Notes from Synods

New York. Your committee is gratified to note that great emphasis is being put upon the value of the smaller and Christian college as the most efficient of our time in producing graduates of culture, of moral character and those best fitted for Christian social service. Every one rejoices in the increasing interest of the Church in the work of foreign missions, and our hearts have been stirred as we realize what these mighty changes in China and other fields mean for the triumphant advance of the Church of Jesus Christ; but with the opening of these doors comes the appeal for men and women to enter them, and where shall the Church find the men and women fitted for this great service?

At home our interest is intensified by reason of the great campaign of education being carried on by the Council of Home Missions to culminate in a united observance of the week of November 17-24. When we realize that this movement, carried on by no less than twenty-three different Boards of Home Missions, cannot but result in a greater call for money and workers in the home field, the question is asked at once: "Where shall the men be found to man these expanding fields?" The College Board would answer this question, as well as the one being asked by so many fathers and mothers as they are seeking a place in which to educate their sons and daughters. There is only one place where they have been found in the past, where they are found in the present and where they can be found in the future—our Christian colleges.

It may be asked: What are our colleges doing to meet this demand, and are they meeting the expectation of the friends who have given so generously in the past for the cause of Christian education? We find by reference to a table compiled by the Board that for the year 1911-12 there were enrolled in our theological seminaries 550 undergraduates, and of this number 466, or 84 per cent., had come from Christian colleges. As one comes to know the quality of work done in these in-

stitutions of our Church it becomes not alone a matter of denominational pride, but one of vital necessity for the advance of the kingdom of Christ in the world, that we believe in and foster Christian education.

Oklahoma. The College Board is erected for the assistance of those educational institutions of the Church that could not exist without the support of direct contributions from the churches.

The necessity for such benevolence is apparent from the fact that but 6 per cent. of the students in our theological seminaries are from state schools, while 84 per cent. are from Christian institutions. 10 per cent. are from unclassified and foreign institutions. Training in the knowledge of the word of God as the basis of moral and spiritual life along with secular education is the only adequate basis for the preparation of our youth for the gospel ministry. The Presbyterian Church has been eminent for her insistence upon an educated ministry. The foundation of that eminence lies plainly revealed in the history of her early institutions. It is interesting to observe that in the days of her log colleges, before the splendid development of foreign and home missionary enterprises and the various important causes represented by the other boards of the Church, the cause of the education of her youth lay close to her heart and the principal benevolence of the Church was directed to that end. We may not forget the cardinal principle upon which we have builded without serious danger that we may lose our rank and fail to keep step with the hosts that are striving for the advancement of the kingdom of Christ in our day.

Never was there a more urgent appeal or a more plainly indicated opportunity for effective service than is offered by our Henry Kendall College at Tulsa. There a consecrated band of men and women are giving splendid service, for comparatively small salary, that the youth of Oklahoma may have Christian education.

Illinois. The Synod expresses its satisfaction with the results of the plan of cooperation between the College Board and the Synod as shown in the brief trial had, and its approval of the continuation of the plan for next year. Synod recommends that the second Sabbath of February, 1913, be observed as the Day of Christian Education, and directs its committee to prepare the literature necessary to inform our churches of the claim of their own institutions as well as of the missionary work of the Board, and to urge the churches to contribute at least \$6,000 this year.

Blackburn College has secured Dr. William M. Hudson, formerly of Waynesburg College, Pennsylvania. Dr. Hudson has just entered upon his duties, and the attendance of 58 students is taken as a good sign in the absence of any canvass. The endowment has been increased this year by "The Anne Brebner Fund" amounting to

Wm. M. Hudson, D.D.,
President.
Blackburn College.

\$23,000 for the purpose of educating young men for the Presbyterian ministry. The endowment amounts now to \$130,000 besides the eighty acres of the farm, which are supposed to be rich in coal. The college needs equipment in its laboratories and improvement in its buildings and it is hoped that provision will be made for these needs during the next year.

California. One of the encouraging and hopeful features, when the word "Progressive" has grown so popular, is the splendid work that is being accomplished by what are known as our church colleges and universities. We have great reason for gratitude to God for the substantial progress made during the past year in our more than three score colleges established in twenty-nine states of our country. This progress takes the form of new buildings, added endowments, modern equipments, a larger enrollment of students and higher standard of instruction.

Our own Occidental College has had the most prosperous year in its history. One of the perplexing problems confronting the college men of this country is the method of co-education. During the past year the president, trustees and friends of Occidental College have carefully studied the situation from both sides and have been finally led to make no change at the present time.

The erection of the new buildings at Eagle Rock goes on rapidly. The ninety acres of land which the trustees have secured will make the most picturesque college campus in America.

The outlook for the present year is most hopeful. The college is provided with a very creditable corps of teachers to the number of twenty. In the college proper there are 250 students enrolled. In the freshman class there are 61 boys and 36 girls. There are representatives from forty high schools in ten different states. Eleven religious denominations are represented in the student body.

Your committee would express in highest terms its appreciation of President John Willis Baer and of the splendid service he is rendering the Church and the cause of education on the Pacific Coast.

Kansas. We had a most successful banquet in behalf of the College of Emporia at the time of synod. There has not been a synod meeting during the past ten years which seemed to manifest so thorough and energetic an interest in the welfare of the college. We plan to have the synod meet in Emporia in October, 1913, and we shall commence at once an energetic campaign to secure the attendance here at that time of fifteen hundred prominent Presbyterians from all parts of the state. We shall give them a banquet in a big tent upon the college grounds and after showing them the buildings of the school, undertake at that time to raise \$100,000 endowment. The matter was discussed fully and freely in synod and I believe the whole synod will take hold to make the project a success. We have done our utmost with our home field. We have raised in Kansas over \$100,000 for endowment and \$75,000 for new buildings and improvements, in addition to raising money for our current expenses.

MINISTERIAL EDUCATION AND UNIVERSITY WORK

JOSEPH WILSON COCHRAN, D.D., Secretary

The Christmas Joy of a Minister

AT Christmas time the very air is electric with happiness. Even in the rush of shopping we are full of happy thoughts and well wishes to our fellow-men. The discouraged minister feels a new thrill of life and kindly feeling. There are joys peculiar to the minister at Christmas time when he looks into the radiant faces of the children gathered for their Yuletide festival, or tells again to his congregation the old story of the birthday of Love in the Bethlehem cradle.

Have you ever noticed how the message of Christmas grips and thrills you? The minister has a message for men at Christmas that is vital to their happiness, and blessed is that minister who, entering into the spirit of the occasion, sends forth his parishioners with full hearts. There is joy in the work of the minister at all times, but at the Advent season he finds renewed delight in ministering to the poor. How often some pastor has carried a basket of good things to the poor of his congregation, or been the dispenser of the gifts of his wealthy hearers, and gone home a better man, born anew by the Christmas spirit.

The minister is joyful at Christmas time because he has a gospel of salvation to proclaim to all people, and his words vibrate with peace and good will.

Then the "wild joy of living for others" is part of the minister's reward. There is nothing that develops an unselfish spirit like the work of the ministry. It is the spirit of the Master, who "came not to be ministered unto, but to minister." There is no joy like that of the true pastor who, finding his people growing in grace and good works, speaks some word that will lead a soul out of darkness into the light, ministers comfort to the distressed and bereaved, or proclaims the unsearchable and everlasting mercies of our God. Other men have joys, but none are so deep and lasting, none that reach the eternal throne of God, like the joys of the minister.

The Kind of Men Needed Today in the Ministry, and the Best Means of Finding Them

The Board of Education, desirous of securing an expression of opinion regarding the two topics contained in this heading, sent out letters to pastors, college presidents and theological professors, asking (1) What are your views as to the kind of ministry needed in this modern age? (2) What are your views as to the best methods of procuring recruits for the ministry in adequate numbers and of high attainments to meet the needs of the present age? Several replies have been received. Among them are the following:

Rev. Cleland B. McAfee, D.D., who has recently gone to a professorship in McCormick Theological Seminary, says:

"I fear I cannot answer so great a question in a paragraph. Certainly, I believe we need the best trained, largest calibred, finest spirited men we can get for this modern age. I do not feel that the modern age calls for a peculiar type

of men. They must be men of this age, exactly as our fathers were men of their age.

"I have often declared myself as believing that recruits for the ministry are most generally and most easily found in homes, by parents and pastors. The next easiest place is to find them in schools and colleges. Then, of course, some of the best come out of business life, who have not been found in either of those places. The weakest point of our present situation is, I believe, in the attitude of pastors (like myself) towards the matter. We have simply neglected our great chance. We have so many things to do, that we have overlooked this. Whoever has not overlooked it, is probably not complaining about the failure of boys and young men to offer themselves for the ministry."

Rev. Henry Collin Minton, D.D., of Trenton, N. J., says: "The kind of men needed are those having the following qualifications: (1) Men of personal religious conviction, born of experience; (2) men of broad sympathies; (3) educated and intelligent men; (4) ready to translate their faith into service; (5) virile and humanly consecrated; not sour, not haughtily holy; in a word, asking 'to minister, not to be ministered unto.' Regarding the matter of securing recruits: (1) Get at the head source, that is, the home; (2) reach the high schools, if possible; (3) pastoral appeal and pastoral influence; (4) personal counsel with students; (5) let the Church feel the existing conditions and then, Pray the Lord of the harvest."

The Synod of Pennsylvania Awake

A Great Need Disclosed—Methods of Meeting It—Recruiting the Ministry—What Can Be Done?

THE Synod of Pennsylvania in 1911 appointed a special Committee on the Increase of Candidates for the Ministry. This committee during the past year made a careful and painstaking survey of the situation in Pennsylvania and reported to the Synod meeting at Butler, Pa., October 22d. Dr. John E. Tuttle, pastor of the First Presbyterian Church, of York, Pa., presented the report for the committee. The report indicated that some of the chairmen of the Committees on Education in the presbyteries have a growing sense of their responsibility for improving conditions in their respective presbyteries. They are ready to cooperate in any plan which gives hope of arousing pastors and people. The reports from these chairmen indicate an increase in the number of candidates for the ministry. The Synod's committee has outlined the following plan of work for the increase of candidates for the ministry.

A. Through the Pastor. The pastor is to be regarded as the pivotal point in arousing the interest of the churches, parents and young

men. He represents the ministry, has definite relations to the source of supply and is in the closest relation to the problem. The pastor can preach an annual sermon on the claims and opportunities of the ministry for strong men. He can hold a midweek conference upon the subject. He can make the work of the ministry the subject of sessional prayer and conference. He can personally counsel with parents and Sunday school teachers. The pastor can make direct effort with young men. He should be their vocational counsellor, having personal interviews with them, and holding conferences for the discussion of the principles underlying the Christian choice of life-work, aiming to secure an open mind for the ministry and a manly consideration of its claims, on the basis of putting one's life where it will count for the most. Pastors can offer daily prayer for the individual young men in their congregations, that they may be led by the Spirit of God to enter the ministry.

B. Through the Local Church. A committee of the session of the church should have

this general matter in charge, keeping in touch with the presbyterial and synodical committees and the Board of Education in the matter of candidate supply, distribution of literature, presentation of the cause, aiding the pastor in carrying out his plans, and seeing that Vocation Day is observed by the Sunday school and young people's societies. Such a committee could be the pastor's right hand in all matters relating to the question of the ministry and would largely aid in creating a consciousness on the part of the local church of its responsibility for the ministry.

C. Through the Presbyteries. The presbyteries could hold conferences or institutes on the ministry, with the view of impressing upon the churches (a) the vital relation of the ministry to the life of the Church and the progress of the kingdom of Christ. (b) The actual condition, needs and outlook of the ministry. (c) The responsibility of the churches, pastors, parents, officers of the churches and Sunday school teachers for the ministry, its place in the reverence and life plans of young men, and for securing for it good men. (d) To arouse the pastors and churches to definite and permanent action and prayer for the recruiting of the ministry.

D. Through Existing Religious Agencies. Such as theological seminaries, ministerial associations, the religious press, annual and other conventions of Y. P. S. C. E., S. S. Associations, etc.

E. Through Schools and Colleges. A number of picked men to speak before high schools, academies, preparatory schools, and colleges, to present the claims and opportunities of definite Christian service.

F. Through the Synod. The Synod shall make the work permanent and continuous for a period of years, until it is seen that results can be secured. The Synod of Pennsylvania urges every pastor to give the present conditions of the ministry and the raising up for it of more men of the best grade a larger place in his personal thought and prayer, and in his plans for the work of his church during the coming year.

Parents are urged to impress on their sons the dignity and importance of the ministry, and the duty and privilege of considering its claims and opportunities. Churches are urged to earnest prayer that pastors and people be baptized anew with the Holy Ghost.

SOME NOTES

The cornerstone of the new College Presbyterian Church at State College, Penna., was laid Sunday, October 27th. Mr. Alba B. Johnson, president of the Baldwin Locomotive Works, and Dr. Cochran were present and made addresses as the Board's representatives.

The church is to be of native limestone with trimmings of Indiana brownstone. It will be a noble and impressive structure and will seat an audience of eight hundred. Its facilities for doing student work will be unsurpassed. Four hundred and fifty Presbyterian students are enrolled at State College out of an attendance of two thousand.

THE REV. THOMAS R. WHITE.

Mr. White is the efficient university pastor at the Indiana State University, Bloomington, where, out of an enrollment of two thousand students, there are three hundred and fifty Presbyterians. Mr. White was formerly the pastor of the local church. His influence among the Presbyterian young people of the state is remarkable.

TEMPERANCE

JOHN F. HILL, D.D., Cor. Sec. Permanent Committee.

The Mockery of It All

REV. WM. PARSONS, D.D.

THAT "Wine is a mocker" is being emphasized today as never before. Both chemistry and therapeutics; political economy and sociology, all unite with religion in declaring the folly of hoping for anything from the internal use of alcohol. A mocker is one who holds out great hopes to men and then disappoints them for his own devilish amusement. It is in this sense that wine is a mocker. It has promised nourishment, and results in disintegration. It promised pleasure and brought woe. It has promised mental power and made fools of men. It has mocked the doctor. It has appealed to him as a stimulant and proven to be a narcotic. It has promised vital heat and acted as an ice-bag. Claiming to be an antidote for venom it has slain more than the sting of the insect or the fang of the reptile. It has mocked business as the mistletoe mocks the oak. Promising vigor and activity it has depressed every legitimate enterprise. It has mocked the government. Promising to bear the burdens of government it has doubled and trebled them. In times past it has mocked the Church and in a few cases does yet. Promising to fulfill the will of the Master in worship it has proven the temptation of the weak. Now it mocks us all by promising to clean up as a business and be decent, while touching the depths of depravity never before reached. It promises men to abide by local option while trampling upon every law made for its restraining. If we listen to this mockery *Puck* will be justified in increasing the size of the type in its headline, "What Fools These Mortals Be." When will men learn to unmask this mocker of humanity?

THE POWER OF EXAMPLE.

There is a moral side to this question. The greater the character, respectability and influence of the moderate drinker, the more powerful his example for evil, for he is practically advancing and advocating the fallacious theory that the use of alcoholic beverages in moderation is safe, healthful, and respectable, and thus

leading the young and inexperienced into fatal error. "No one liveth to himself." The conscientious, moderate drinker should be moved to this consideration, "How many, by my silent example and influence, have become moderate drinkers or drunkards?"

From any side from which we may view this question, the only conclusion in the whole matter and the only absolutely safe rule is to practice total abstinence.

A GREAT INVENTOR'S TESTIMONY.

Mr. Thomas A. Edison, the great inventor, who recently celebrated his sixty-fifth birthday, says he feels as young as he did at forty and is able to work as hard as he ever did in his life. He attributes his remarkable health and endurance to temperance in eating and his avoidance of alcohol and narcotics. He neither drinks nor smokes. The quantities of meat which most men think necessary for health and vigor are never a part of his diet. He says that he eats about one-third the amount consumed by most business men.

APPRECIATION.

In the sermon of the retiring Moderator at the recent General Assembly at Louisville occurred the following words: "The growing temperance sentiment in America makes increasing demands upon the Temperance Committee whose faithful and efficient service through 30,000,000 pages of temperance literature scattered broadcast last year as well as through their other activities had counted mightily for righteousness."

The Temperance Committee gratefully appreciated this commendation of Dr. Carson, especially because he fitted himself to speak of this agency by visiting our office, meeting with us, and inspecting our work. We earnestly wish that our brethren generally when passing through Pittsburgh would look in on us and see for themselves what has been done and what is being attempted by this Committee of their Church in furtherance of the cause of temperance reform.

Book Reviews

The Best of a Bad Job—A Hearty Tale of the Sea, by Norman Duncan, is a delightful story of old Tom Tulk, fisherman and skipper. A few of his adventures on the sea off the wild, bleak coasts of Newfoundland and Labrador are told in a vivid, realistic fashion that makes us feel the ice and the wind and the waves. The hero's big-heartedness, dauntless courage, and triumph over misfortune make the story a very appealing one, as well as its charming style and real philosophy. (Fleming H. Revell Company, New York. \$1.00 net.)

The International Bible Dictionary, edited by E. N. Peloubet, D.D. The name of the editor is a sufficient guarantee of the character and worth of this new and important work. Dictionaries rapidly grow old, especially in these days, and demand the retouch of modern scholarship and research—this the present work has received. It is self-pronouncing, a feature that cannot be too highly commended. The articles number 5,419 and the illustrations 508, which is said to be largely in excess of any other one volume Bible Dictionary of recent issue. The Chronological Table includes that of Usher, Bucher, Hastings, Jewish and Assyrian side by side. Biblical chronology is unsatisfactory at the best, and an approximation in many instances is all that can reasonably be hoped for, but the most reliable authorities have been consulted and their conclusions given with every possible accuracy. Apart from chronology the Appendix also contains the fullest information concerning almost everything pertaining to the Book, such as "Chart of the Life of Christ," "Period Between the Testaments," "Chronology of the Acts," "Harmony of the Life of Christ," "Weights," "Measures," "Money Values," "Reckoning of Day and Night," "Miracles of the Old Testament," "Miracles of the New Testament," "Statistics," "Parables," "Maps" and much else to which every Bible student at times wishes to refer. The type is clear and the subjects accessible. We know of no one book to which the Bible student could turn with more satisfaction than this. (John C. Winston Co., Philadelphia. Pp. 812. Price, \$2.40 net.)

The Life of Dr. J. R. Miller, by John T. Faris, is a book that will naturally inspire an interest among those to whom the name of Dr. Miller was a household name for a generation. As a biography there is an absence of striking incidents, but as a life it is the record of a work such as few men ever accomplished. Dr. Miller came of a typical Scotch-Irish ancestry and perpetuated in a marked degree the worth and principle of that sturdy race. His parents were Seceders, a constituent part of the present United Presbyterian Church. The war found Dr. Miller a student at college, and although anxious to enlist did not enter the service until his course at the theological seminary was practically completed. Then he entered the Christian Commission and did most efficient service. At the close of the war he became pastor of a U. P. Church which he resigned after two years, at the same time changing his ecclesiastical relations to the Presbyterian Church. From then on Dr. Miller did three men's work in one, author, editor and pastor. At which the more successful it would be difficult to say. His published works large and small number some sixty volumes, while Bethany, Holland and St. Paul's are his footsteps. A life so replete cannot but appeal to every thoughtful reader, and we predict for it a most grateful response. (Presbyterian Board of Publication, Philadelphia. \$1.00.)

The Promise of the Christ Age in Recent Literature, by William Eugene Mosher, Ph.D. The recent literature considered may be found in the following: Frenssen's *Hilligenlei*, Lagerlöf's *Anti-Christ*, Sudermann's *John*, Rostand's *Samaritan Woman*, Widmann's *Saint and the Animals*, Andreyev's *Judas Iscariot*, Kennedy's *Servant in the House*, Fogazzaro's *Saint*, Pon-toppidan's *Promised Land*, Hauptmann's *Fool in Christ*, Emanuel Quint. It will be noted that the works specified in most instances are not familiar to the average American reader, but the author has opened a vein of great promise. A book that will repay the most careful study. (G. P. Putnam's Sons, New York. \$1.25.)

Spiritual Surgery, by Oliver Huckel, S.T.D. All knowledge is said to come by reasoning from the known to the unknown and such is the method pursued by the author of this book. Although intended primarily for medical students, the analogy between physical surgery and the work of the Divine Surgeon upon the soul will strike every reader with especial force. Spiritual surgery differs from the ordinary in the fact that we ourselves have a part in the process. The knife of the Lord is sharpened by our own wills. This book is an ingenious presentation of spiritual facts as suggested by comparison with the natural. A new path to an old truth. (Thomas Y. Crowell Company, New York. 75c net.)

The Minister as Shepherd, by Charles Edward Jefferson. This book is based on five lectures given by the author before the students of the Bangor Theological Seminary. The ministry, or rather the pastorate, is treated under the five-fold aspects of a shepherd: The "Shepherd Idea in Scripture and History;" the "Shepherd's Work;" "Opportunity;" "Temptations," and "Reward." Dr. Jefferson has the happy genius of transforming old things into new. He is an artist who never sins against the emphasis of color. The shepherd idea is a familiar one, but not as he presents it. There is a peculiar freshness that lends the fascination of novelty. A book that pastors must and laymen should read. (Thomas Y. Crowell Company, New York. \$1.00 net.)

Captain of the Nine, by William Heyliger. The author is well known as a writer of boys' stories and in this sustains his previous reputation. There is to be a captain elected by the nine at St. Mary's, and Bartley is successful over Mellen, a rival candidate. But the latter proves to be an ungenerous loser and conspires to defeat Bartley in his position. This brings about a serious complication, which finally ends in a triumph for the right. A book of dash and vigor such as boys delight to read. (D. Appleton & Company, New York. \$1.25.)

The White Shield is a series of stories from the pen of the late lamented Myrtle Reed. No one can read these delightful stories without a sense of deepening sorrow that such a brilliant mind should have so short a stay on

earth. They are marked by a delicacy of thought and diction that belong to literature of the higher kind. (G. P. Putnam Sons, New York. \$1.50 net.)

Once Upon a Time Tales is a series of fairy stories by Mary Stewart, after the fashion of Andersen and Grimm. An initial story by Henry Van Dyke, entitled the "Way to Once Upon a Time," forms the introduction. An ability to write stories of this character is a rare gift and one productive of great good. Children are natural readers of books like this. Parents with children beginning the reading age, will find a treasure in these tales. (Fleming H. Revell Company, New York. \$1.25 net.)

Batter Up, by Hawley Williams, is a story that will appeal to boys, especially those who love school and sports. (D. Appleton & Co., New York. \$1.25.)

Change Signals, by Ralph Henry Barbour, is a characteristic story for boys. It is a faithful picture of life as it goes on among a company of strong, healthy, red-blooded boys on the diamond and gridiron. There is an abundance of incidents, quite enough to hold the interest of the average boy reader from beginning to end. (D. Appleton and Company, New York. \$1.50.)

Outlines of Missionary History, by Alfred Dewitt Mason, D.D., is more than the title would imply. As an outline it embraces the history of missions from their inception to the present. This also includes the various countries where they have gone, with a discussion of the political and social conditions under which they labored. For instance, the missionary history of North America would not be complete, with the Negro, Indian or Mormon left out. As well attempt to describe Africa and forget the Moslem. The strength of this book lies in the touch of life imparted to men and incident. Real history is never a tombstone. It does not mark so much where the hero died, as when he lived. A book calculated to inspire an interest in missions where little now exists. (George H. Doran Company, New York. \$1.50 net.)

The Secrets of Sunday-school Teaching, by Edward Leigh Pell. The value of this book

lies in two things: Motive and Method. Both are essential, but motive is very properly given first place. The author's conception of the Sunday-school is not a part of the Church, but the Church itself organized for a special purpose, and that purpose the development of character by means of the study of the Bible. This book contains much that every Sunday-school teacher should know, and an equal amount that few really do know. It is written in a terse, energetic style that carries the reader on by a force within itself—not a mere "Help," but a personal helper. (Fleming H. Revell Company, New York. \$1.00 net.)

The Story of Jesus—For Little People, by Edward Leigh Pell. "Pell's Bible Stories" gives a new interest to the Bible, especially for the young. We commend it to parents as a most useful Christmas gift. (Fleming H. Revell Company, New York. 35c.)

The Story of David—As Written by Himself, by Edward Leigh Pell, belongs to the well known "Bible Series" that bears his name. It is intended for young people and adds the fascination of personal recital to the absorbing biography of David. No boy or girl needs be urged to read this book. (Fleming H. Revell Company, New York. 35c net.)

"*Avanti*," meaning forward, is a story by James M. Ludlow, of the uprising in Sicily and the consolidation of Italy under Garibaldi. The natural materials for a strong book are not wanting in this novel—love, religion, and patriotism, if properly told and distributed, will always command attention, and such is the book stuff out of which "*Avanti*" is made. The author is an artist. He paints and writes with equal facility. A Sicilian night and the clash of arms are both within his easy range. In writing this book the author has laid history under the most lasting obligation. Few really know the tremendous struggle out of which united Italy was born, a fact which "*Avanti*" leaves without excuse. A historic novel that ranks among the best. (Fleming H. Revell Company, New York. \$1.25 net.)

Why Sign the Pledge, with Recipes for Alaying the Drink Habit, by F. B. Meyer, D.D. *Concerning Card Playing*, by Rev. John F. Cowan, D.D. *Transsubstantiation and Purgatory*, by P. Anstadt, D.D. *To Young Men*, by

Norman Fox. *Words of Help for Young Girls*, by F. B. Meyer, D.D. These little booklets belong to the "Apsley Series" and each is a gem on the subject treated. (P. Anstadt & Son, Philadelphia. 10c each.)

The Seven Calumnies is a discussion between Father Thomas McGovern and the Rev. P. Anstadt, on the doctrines and practices of the Church of Rome. A spirited little book worth reading. (P. Anstadt & Son, Philadelphia. 15c postpaid.)

The Pew to the Pulpit, or Letters from Laymen. These letters represent the various trades and occupations in their views of sermons. They are sincere and direct to the point. (P. Anstadt & Son, Philadelphia 20c.)

The Apostles' Creed, by Henry Wheeler, D.D., is both historical and expository. Historically "it was not the product of one man or of one day," but the growth of six centuries. The twelve articles as we have them today are discussed each in its order. This is of marked value as it raises questions such as the Virgin birth, and the resurrection of the body, now disputed by many so-called advanced theologians. A clear and convincing expository on the most general statement of Christian doctrine ever written. (Eaton & Mains, New York. 75c net.)

False Modesty, by Dr. F. H. Lowry, is a treatise on the sexes, of special importance to parents and the young. It is delicately written and contains suggestions of value to society in general. (Forbes & Company, Chicago. 50c.)

The Quarterback Reckless, by Hawley Williams, is a boys' book, written with a purpose. The interest centers at Lansing Academy, when two boys enter a contest for the position of quarterback on the 'Varsity team. Political schemes are resorted to, but a subsequent spirit of manliness seeks to redress the wrong. The average school boy will find this book one of particular interest. (D. Appleton & Co., New York. \$1.25.)

The Master of the Oaks, by Caroline Abbott Stanley, is a book worth reading. It embraces incident, humor, pathos, religion and politics in generous proportions. The plot has motion to it, and the reader finds himself

being carried on by an interest that holds to the end. (Fleming H. Revell Company, New York. \$1.25 net.)

Egypt to Canaan, by A. H. Tuttle. The opening sentence reveals the purpose of the work, "partly historical and partly spiritual." One traces the deliverance of Israel by the power of God, while the other traces the deliverance of a soul from the bondage of sin, though this wilderness world to its God prepared country in heaven. The two purposes act and react upon each other. The author, while never far fetched in his analogies, applies incident and circumstance to the heart conditions of today. A book that lifts the Exodus out of national history and gives it a place in ordinary life. (Eaton & Mains, New York. \$1.00 net.)

PRESBYTERIAL ORDER OF RECRUITS.

The Presbytery of Huron, on May 9, 1911, in session assembled, unanimously passed the following resolutions, growing out of a questionnaire, as presented by the chairman of the conference on the subject, "Recruiting the Ministry."

The questionnaire dealt with the influences that determined young men to enter the ministry and why young men are deterred and solutions suggested.

It seems to the Board of Education that it would be a good plan if all the presbyteries within the bounds of the Church would establish a Presbyterial Order of Recruits as a rallying centre for the purpose of spreading information concerning the ministry, its call and claims upon the young men, and endeavor to win students to choose the ministry as their life work.

1. *Resolved*, Inasmuch as the men ministering today were led by the Holy Spirit, especially through the influences of godly homes, the priesthood of the father, the mystic touch of the mother heart, linked with these the preaching and character of the "man of God," we therefore call for the renewal of consecration in every home, revealed in family worship, the closeness of pastoral oversight; thus ministerial recruits will be forthcoming, because of the fulfilling of the command: "Pray ye therefore the Lord of the harvest."

2. *Resolved*, That a Presbyterial Order of Recruits be formed—a rallying centre, thus

marshalling young men, providing them with inspiring literature, giving opportunities for service, through which latent talents would be called forth and trained, and therefore equipping such recruits for college.

3. *Resolved*, That a Presbyterial Committee be appointed, to provide suitable literature, having its force of appeal to boys in that adolescent period, presenting the special call to service for God and the Church, thus fulfilling the great commission: "Go ye therefore."

4. *Resolved*, That the week of prayer for colleges, or some special week, be set apart, when especially pastors and men fitted by rare gifts may present the claims of the ministry as a sphere for the best investment of a life, before high schools, collegiate institutes and colleges. Such a season would be recommended as opportune for pastors to present the subject to their respective congregations.

The committee appointed are:

Rev. George E. Ross, B.D., Goderich; Rev. E. H. Sawers, Brusefield; Rev. Samuel F. Sharp, B.D., Exeter.

FROM ALASKA.

From a letter from Dr. Young, Iditarod, Interior Alaska: "My meetings are fuller of interest than ever here and at Flat, and the house is filled at each service. There is good prospect of the output of gold from the Iditarod this past season (\$3,060,000) being exceeded next summer, and the two towns will probably have as many people in them as now,—perhaps more. And Ruby and a new camp on the Kuskokwim (Aniak) promise well for a large population. A minister will have more work to do here than ever."

The distribution of literature is said to have saved many a man from insanity in the long Alaskan winter. Dr. Young feels keenly the need and opportunity for this sort of service. Here is an illustration of his method: "I have given away more than two tons of magazines and books from my free reading-room, besides having circulating library. I supply the road-houses, villages, camps and cabins for hundreds of miles in all directions. Today I am sending packages of about 50 pounds each to Tacotna, 100 miles east; Mud River, 150 miles north, and Kikeman, 35 miles down the river. I'm going to send great appeals to our papers for reading matter in the spring."

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EDUCATIONAL NOTES.

Oswego College, the Presbyterian Woman's College of Kansas, situated at Oswego, has increased its enrollment rapidly since the coming of Dr. F. T. Marshall as President.

An unusual opportunity for ministerial students to have practical work and also inspiration was offered by Princeton Seminary at its recent religious conference. The opening service was conducted by Dr. John R. Davies, of Philadelphia. Almost every subject of vital interest to pastors and especially to those preparing for the ministry was discussed.

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THE ASSEMBLY HERALD

The Magazine of the Presbyterian Church, U. S. A.

JANUARY, 1912

The Assembly Herald

PRESENTS its New Year greetings with the hope that each number of 1912 will bring inspiration and help to all subscribers and readers who are engaged in the work of the Kingdom. During the year it will give as it were photographs of the different agencies of the church, and will endeavor to make them so realistic that each reader will comprehend at once the cause appealing for recognition, and at the same time it will aim so to blend them all that the picture will be a composite the different Boards appearing but as one in the realization in an earthly sense of "a glorious church."

163,957

What Saith the Psalms?

Foreign Missions	{ Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Ps. 2:8.
Home Missions	{ Happy is that people that is in such a case: yea, happy is that people, whose God is the LORD. Ps. 144:15.
Publication and Sabbath School Work	{ The LORD gave the word; great was the company of those that published it. Ps. 68:11. Come, ye children, hearken unto me: I will teach you the fear of the LORD. Ps. 34:11.
Education	{ I have more understanding than all of my teachers: for thy testimonies are my meditation. Ps. 119:99.
Church Erection	{ Except the LORD build the house, they labour in vain that build it; except the LORD keep the city, the watchman waketh but in vain. Ps. 127:1.
Ministerial Relief	{ I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation; and her saints shall shout aloud for joy. Ps. 132:15-16.
Freedmen	{ Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God. Ps. 68:31.
College	{ The entrance of thy words giveth light; it giveth understanding unto the simple. Ps. 119:130.

HOME MISSIONS

Headquarters and Outreach

JOSEPH ERNEST MCAFEE.

THE Board has headquarters in New York, but it is not confined to one locality. The expression frequently used, "the New York Board," to distinguish it from other agencies of the home mission enterprise, is very unfortunate. It is a national agency of a national Church,—albeit the designation is employed in the true American sense and involves no civil embarrassments. The Board ought and aims to suffuse the whole life of the Church through its activities and the spirit it embodies. Headquarters are in New York because headquarters must be somewhere, and New York is the best place for them.

There is a growing sense of solidarity among all the churches and presbyteries and synods of the Presbyterian communion, which involves also a growing sense of oneness with all branches of the Christian Church in the country and throughout the world. This sentiment comes to expression most vitally in the Church's home mission work. New and notable movements are now on looking to the nation-wide expression of this sentiment. The Board has accepted the commission of the Church for active and leading cooperation in these movements.

"Here is the objective therefore to which a worthy program of evangelization commits us, this: the transformation of human life after the pattern of the Christ life, the reconstruction of our society after the constitution of the kingdom of heaven as Christ conceived it, the capture for righteousness and God of

Every presbytery and every synod is moving toward a more compact and effective organization as a home mission agency. The Board accepts responsibility for promoting this movement in every proper way. Upon it depends the larger life of the home mission enterprise.

The Board aims to express itself in all of these agencies, not alone through its localized activities.

On the field the Board has under commission four field secretaries, representing headquarters in as many different centers and covering as many large districts.

At headquarters the offices are located in the building here shown. Jointly with the Foreign Board, the Home Board owns this valuable property located on the corner of Twentieth Street and Fifth Avenue. The Home Board offices occupy all of the seventh floor and parts of the fifth, sixth, tenth and eleventh. Portions of the buildings not occupied by the two Boards mentioned are a considerable and direct source of income.

The Home Board is now in its 110th year, renewing its life with each generation in adaptation to the new problems emerging with each new era in the Church's progress.

every force and process of our civilization, economic, social, political, commercial, industrial, communal, national, international. To attempt less is to cheapen our task till it is unworthy of a serious evangel. We cannot attempt more."—From *"World Missions from The Home Base,"* by J. E. McAfee.

From the Arctic to the Tropics

BY THE REV. CHARLES L. THOMPSON, D.D., LL.D.

AMERICA is the land of contrasts—physical, intellectual, moral. It is a far cry from ice drifts to drifts of palms and flowers. But in both the same kind of missionary work must be done; in both it is going forth to seek and to save the lost. Each has its peculiar difficulties. In Alaska it is a struggle with nature. Our frontier missionaries who are seeking the

Rev. Charles L.
Thompson, D.D.

shut-in miners are on no junketing expedition. Pastoral calling at forty below zero is rigorous work anywhere: doubly so when a dog-sled is the conveyance, boundless fields of ice and snow the roadway, and the smoke of a miner's half snow-buried cabin the end of the perilous journey. But, oh! the blessedness of bringing a blessing to such loneliness, discouragement, soul-hunger. Only an unusual love for souls could inspire such service!

But one need not go to Alaska to find men lost in the wilderness. In the far northwest there are wildernesses of forest in which the lumbermen are often lost in the woods in a double sense. Fierce temptations, hard work, the perilous reaction from it in dissipation,—these constitute the lot of the lumberjack and the chance of the sky pilot. The discovery of these men of the forest by a missionary endeavor, and the ofttime blessed results of the discovery, are a new and glorious chapter in home mission history.

But deserts furnish equal opportunity. The reclamation service of the Government has given us a new view of what may come out of them. A whole civilization has blossomed across American deserts in the last generation. The reclamation service of the gospel has recovered them from moral sterility and made them blossom like the garden of the Lord. Thirty thousand churches have in half a century been built between the Mississippi and the mountains; humble temples of the Lord

and with no architecture—only shelter for God's scattered flock. But consider whereunto they may grow. Scores of churches in scores of western capitals have become fountains of blessing to entire states and vindicated the reproductive power of missionary labors. What a harvest in a few decades is represented by the development of the states of the plains! Three hundred forty Presbyterian churches have been planted in the State of Kansas alone; every one of them has received aid from the Board of Home Missions; all but one of them have been planted by that Board.

The last decade has marked new advances. Providence has opened doors whose existence we had scarce suspected and home missions was invited to march across seas. The rise into prominence of the islands of the Caribbean is one of the marked signs of the last decade. Those who look forward to what will come after the opening of the Panama Canal predict even greater advance in the islands which are rocked like sleeping lilies on the waters of the placid seas. They are awaking to intellectual and religious life. They are rejoicing in the shadowing arms of the great Republic and are longing for the greater opportunity which the word Americanism spells. Twelve years ago there was not a building erected for school purposes in all Porto Rico. There are a thousand today. There are hundreds of Protestant churches lifting the people to a new life. There is an awakening moral consciousness among the people. A dozen years ago there was only one road in Porto Rico and that from San Juan to Ponce, —and it was for purposes of war alone; it was the road built for the tread of armies. Now peaceful roads for commerce—palm bordered—abound on every hand. Christian work in these islands does not encounter the rigors of an Alaskan climate, but it meets the almost equal rigor of an enervating climate, of enervated people even, ignorant, thriftless, and by centuries taught to be indifferent to the dignity of labor and the supreme value of character. But a new day is dawning which will light up not only the hills of Cuba and Porto Rico, but the entire semi-circle of the Caribbean islands.

Social Service

To place the religious emphasis upon social service, and the social emphasis upon religious work. To increase the efficiency of the Church through standardized programs which may be introduced in communities of a common type. To bring about a more cordial relationship between the Church and Labor.

The Board in General Social Service

BUILDING upon the foundation of the Department of Church and Labor, which had become the model for similar work in practically every denomination in America and in several European countries, the Board of Home Missions has established its Bureau of Social Service. None of the features of the old department have in

Rev. Charles Steisle.

any sense been sacrificed. The work among workingmen in shops and factories is to be continued. The approach to the organized workers through their conventions and particularly through their over 300 journals will be pushed with vigor. Other phases of work such as the Correspondence Course in Applied Christianity, the holding of institutes and conferences on practical church problems, and the study of local fields with a view of making recommendations for more aggressive work will be even more fully developed. Special emphasis is this year being placed upon the problems of the city. In the Labor Temple in lower New York, the Board is working out the principles which have long been advocated by the Department. The success which has thus far attended the efforts made in this difficult field demonstrates that the masses in our cities can be reached if the old gospel is adapted to modern conditions, and if it is given to them in the language of the man on the street. The time and energy expended in this center have been justified to the last degree in the splendid response of the people living in the community. Other cities and other denominations have been watching our experiment with

considerable interest. We are here working out for the entire Church one of the most perplexing problems of the modern Church. And this kind of service has been characteristic of the Department of Church and Labor since its organization. It has always been a "Bureau of Social Service" in the best sense.

When the combined Protestant Churches of Greater New York, of Chicago, of Rochester, of Buffalo and of Newark desired to carry on shop campaigns at the noon hour during periods of ten days each, they turned to our Department for the organization and supervision of the movement. When the city missionary societies and the churches of Cleveland desired a comprehensive sociological and religious investigation of their city, they came to us for leadership. In several other cities our Bureau furnished for all the churches the program for an up-to-date campaign in city work. The Bureau supplied the Executive Secretary of the Social Service Commission of the Federal Council of the Churches of Christ during the first year of its existence, and its superintendent is now a member of the Executive Committee of the National Civic Federation, representing the Protestant churches of the United States.

Two years ago the Department organized the Publicity Campaign for the Home Missions Council, and just now the superintendent of the Bureau is the Dean of the Social Service Department of the Men and Religion Forward Movement, working out the policy and the program of the movement in its social aspects, and selecting all the speakers on the social message. All this will indicate that the Board's Bureau of Social Service has a conspicuous place in the work of the whole Church. It is the privilege of the Presbyterian Church to furnish the leadership in some of the most important modern movements in the Church, and the Home Board is making its contribution towards the leadership.

CHURCH MEMBERSHIP,



A Chart made in a recent Survey.

A Saturday night audience at the Labor Temple.

Department of Church and Country Life

To give vision to the common life and to inspire men for a service to common needs; these are the great uses of the Church in the open country.

Warren H. Wilson.

Serving the Country Church

THREE years ago it became obvious that the country church had its back to the wall and was fighting for mere existence. It was poor in resources and poverty stricken in spirit, with no share in the great plans of the Christian Church in general. Except in favored sections, the country church was a weak institution, losing ground in so marked a degree

Rev. Warren H.
Wilson, Ph.D.

as to call for the sympathy of educators and statesmen.

Today it is evident that it is the farmer who has his back to the wall. That which appears in the church is deeply hidden in the social and economic life of the farmer. Generally throughout the country the tiller of the soil is restless, unsatisfied and eager for change because his rewards from his work are small and the burdens laid upon him are increasingly great. The effect of this strain appears most of all in the country church, the country school and the rural household. The church thus becomes a register of the farmer's needs.

Prosperity among farmers is defined by an great agriculturalist as follows: "A farmer's prosperity means a good income; an income that enables him to bring up a family well, to give to the community and to maintain the fertility of the soil so that at the end of his use of the land it is more fertile than at the beginning." In some sections of Pennsylvania and in one or two western states farmers are prospering according to this standard. There the country churches prosper also. Prosperous farming is pervasive and thoroughgoing and registers its existence in strong

churches, efficient schools and happy homes. The task before the country church, therefore, is one of self preservation. In order to defend itself the church must become an advocate of the farmer's actual welfare. The business of the country church is to make country life worth while. A new type of country church is arising. In communities where the church is a confessed center of the social and economic life of the people, the church leaders become the promoters of better farming. They improve the schools. They minister to the social needs of the young people. They even improve the labor conditions.

The country church is therefore building a new rural civilization. Without this social culture religious life in the country is fleeting and its values are lost. It is necessary to maintain the status of the farming population on an equality with any other class of the population, in city or in town.

The work of the Department is in the interest of a better Christianity. Federation of churches is a spiritual experience. It is rooted in cooperative effort to get a living. When farmers work together for a livelihood they will consolidate and federate their churches. Denominations will remain. The backing of a denomination is essential to an effective country church, but union of spirit and where possible, organic union, are an essential part of the service of the country church to its community.

In the readjustment of church life in the country under the present strain and pressure many churches are being closed, because they are unfit. The type of country church is changing and the successful church in the country is the builder of the community. Its minister is a statesman and its people are servants of the whole population in every common need.

Our Ministry to the Immigrant

To weld the recent immigrant forces into the strength of an American Christian society is the task before us and a challenge to the Church.

THE recent immigration to this country, largely out of southern and southeastern Europe and settling in the eastern and central states at the great industrial centers, is creating a new home mission field of tremendous and exacting proportions. It challenges the Church anew on the side of its sympathy, of its real desire to minister in

Mr. W. P. Shriver.

the spirit of Jesus Christ to the man on the margin. It makes demands upon the resourcefulness of the Church, upon its ability to readapt itself to new and changing conditions, and calls for a new leadership. The Department of Immigration is the medium through which the Board of Home Missions expresses its active participation. Work at twenty-six different centers is maintained in the metropolitan district, with a force of forty pastors, visitors and assistants. Much of this work is on a large scale, as the American Parish, embracing the entire ministry of the Presbyterian Church to a community, largely foreign, of three hundred thousand. Cooperation is also extended to Baltimore, Philadelphia, Buffalo, Indianapolis, Kansas City, St. Louis and San Francisco in developing projects of large significance. Rural immigrant communities, particularly the Bohemian communities of the Central West and of Texas, are not overlooked. Work is conducted among Italians, Bohemians, Poles, Ruthenians, Hungarians, Scandinavians, Syrians, Armenians and Jews, and the social and religious conditions of all these people are carefully studied. The Department co-operates in making such surveys as are now under way in Baltimore, where the immigrant population in seven wards is being studied. On the opposite page, one of the Presbyterian Churches in this city is shown. The read-

justment of such churches to the new conditions at their very doors is a phase of the work of the Department. A survey of the great coke regions of the Presbytery of Redstone, Pennsylvania, is also in process. The Department is committed to a policy which contemplates the large and worthy handling of this new ministry of the Church in the seething centers of immigrant and industrial life. It maintains, that the typical "Mission in a store" is an utterly inadequate and impossible solution. It advocates well equipped and intelligently manned centers of the best American Christian life, as presenting the type to which our new population may tend to conform. It points to the Gary Southside Chapel and Neighborhood House at this great center of the steel industry as a worthy sort of undertaking. It advocates as a most effective approach to city immigrant communities the Daily Vacation Bible School. Seven of these schools, enrolling 2,000 children were conducted last summer in New York. Similar groups of schools are being projected for Baltimore and Cleveland next summer. As the crux of the question today rests in the leadership, the Department is at once concerned. It announces for immediate appointment two Immigration Fellowships, the first of a series, of \$1,000 each, for resident study abroad; the holders of these Fellowships will engage in home mission work in this country. Summer scholarships are also offered to Seminary students. An informing literature is at the disposal of our churches upon request.

The following are among recent leaflets: *Italian Traits*; *The Discovery of the Pole*; *The Bohemians of Texas*; *The Old and New Immigration*; from the brief statement of the conclusions and recommendations of the Federal Immigration Commission; *A Typical Building for a City Immigrant Community*; *What is the Presbyterian Church Doing for the Immigrant*; *Gary*; *Our Ministry to the Immigrant*, a symposium; and a large illustrated sheet of *Typical Buildings* employed by the Presbyterian Church in its work among recent immigrant populations.

The Church Redeeming the Red Man

THE gospel for every race could not well leave uncompleted the God-given task of Christianizing the native Americans. This is not a vanishing race, but a sturdy, gradually increasing stock. To evangelize some forty tribes unreached, to aid in providing schools for 9,000 children with no educational provision, to nurture in the faith 17,000

Rev. Thomas C.
Moffett, D.D.

Presbyterian Indians now in the ranks, to inform the Church and to challenge its sympathy and faith for the conversion of the Red Man to Christianity, is present duty.

With fifty thousand of these descendants of the native Americans unevangelized and unprovided with the ministry of the Christian faith, how can this Department be other than active and zealous in the task incumbent upon the Church? With nine thousand children deprived of all school privileges, governmental or missionary, how can we be indifferent to the accomplishing of a larger educational work? With the heroic ministries, and the fascinating history of Presbyterian Indian missions of the past, how can any Church be more intent than ours, upon accomplishing the uncompleted enterprise? From David Brainerd, Marcus Whitman, and H. H. Spaulding, the Sergeants, the Williamses, the McBeth sisters, a Charles H. Cook, a James Hayes, a John Eastman, through the line of Presbyterian missionaries laboring for this race, we trace the devoted and fruitful laborers for over fifty tribes in the United States, not including Alaska. Today there are 118 men under commission of our Board, and in addition about fifty school workers are carrying forward the educational work of the Woman's Board.

The entrance of new fields, the improved organization and better equipment of the Indian Missions, the stimulating of fresh interest and of newer methods have been ac-

complished in some measure. Interdenominational recognition and cooperation have been newly realized. Eighteen evangelical mission boards are engaged in efforts for the Indians. United action has been agreed upon through the Home Missions Council, practical comity in the division of fields, the sharing in conventions and other interdenominational plans have been approved.

An enlargement of the number and the capacity of Indian mission schools is urgently called for. In industrial lines of education, a sphere of great opportunity for the uplift of the Indians is to be found. The efforts of the mission societies in this respect are very limited, but are successful where undertaken with adequate appropriations. The organization of additional Sabbath schools is called for. About one third of the Indian congregations have no Sabbath schools for the children. The supply of illustrated literature of a simple character adapted for use among Indian children is a need unsupplied as yet. The past year has marked an advance in the number of missionaries on the field, the reaching out for wholly neglected tribes, and the winning of pagans to the Christian faith where heathen rites and the medicine men have held sway for generations.

The service of the isolated and trying Indian fields requires grit and grace. Men of faith and fidelity are they who labor in them. A grateful church is appreciating anew today their sacrifice and devotion. Who will equip this enterprise? This whole undertaking needs to be placed upon a statesmanlike basis. One who has labored twenty years among the Indian missions when asked "Does Indian mission work pay?" replied confidently, "Nothing pays better." A gift today counts many fold. The Indians are principally on reservations. Later they will be scattered. The door of opportunity is wide open now.

Wanted! More volunteers for service on the firing line; more sons of the native Americans to give themselves for their race—ministers, teachers, helpers, traders, Christian men in service of Church and state. Wanted!—friends of the Indian in increasing number to aid this cause!

The Indians Supplementary Bibliography

November, 1911

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JANUARY STUDY.—"Money and Home Missions."
Whence the Money Comes.
How it is Administered.
Increasing the Supply.

Leaflet Aids.

Aunt Parson's Story.
Budget Method, The—How to Work It.
Comprehensive Scheme of Church Finance, A.
Little Argument With Myself, A.
Making Home Missions Sacred.
Phases of Home Mission Administration.
Some Things Your Money Does.
Stimulus of Self-Support, The.
Subscription Method of Raising Missionary and Benevolent Funds, The.
Successfully Financing a Church.

A Patriotic Program for "the Sabbath nearest Washington's Birthday"—recommended by General Assembly as HOME MISSION DAY in the Sunday school. Title, "Christian Patriotism Our Country's Best Defense."

Have you ordered supplies for your Sunday school? The photograph of "The Defenders," and the special letter from President Taft make the cover a "worth while" souvenir, and the program—which can be given in fifteen minutes—should develop loyalty to the cause of PRESBYTERIAN HOME MISSIONS. Every member of every Presbyterian Sabbath school should have a share in this one patriotic Sabbath school service. Send for samples or supplies of programs and envelopes to Miss M. Josephine Petrie, 156 Fifth Ave., New York City.

Home Mission Topics for 1912

January—Money and Home Missions.—Whence the Money Comes; How it is Administered; Increasing the Supply.

February—The Indians.—Evangelization and Nurture by Christian Ministry; Education and Development by State and Church; Place and Destiny in the Nation's Life.

March—Immigrant Communities.—The Ministry of the Church; Methods of Approach; Forms of Service.

April—Christian Citizenship.—Cooperation in Reform Movements; The Church and the Community; The Kingdom of Heaven on Earth.

May—Cuba and Porto Rico.—Educational Needs in Cuba; Multiplying Churches in Porto Rico; Medical Needs of Tropics.

June—Alaska.—The Native; The Miner; A Permanent Civilization.

July—Lumber and Mining Camp Regions.—Coal's Cost in Lives; Family Life; The Evangelism Needed.

August—Degenerate Sects.—Mormonism; Paganized Forms in Southwest; Holy Rollers and Others in Older East.

September—The Country Community.—Rural Decay Affects Rural Churches; The Church the Test of Prosperity; The Community Conserves Man's Whole Life.

October—The City.—The Growth of the City; The Dominance of the City; The Influence of the City.

November—The Frontier.—Modern Methods of Pioneering; "Preaching to a Procession;" Church Life and Land Corporations.

December—Inter-Church Federation.—What Keeps Churches Apart? What Tends to Bring Churches Together? The 1912 Meeting of the Federal Council.

THE BOARD OF HOME MISSIONS

OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

Comparative Statement of Receipts for CURRENT WORK for the Months of November, 1910-11

NOVEMBER	1910	1911	Increase	Decrease
From Churches	\$17,647.18	\$19,870.06	\$1,722.88	
" Woman's Societies	24.00	323.50	299.50	
" Sabbath Schools	931.38	683.61		\$242.77
" Young People's Societies	413.05	268.83		144.22
" Individuals, etc.	2,391.77	11,749.44	9,357.67	
" Woman's Board of Home Missions. . .	*24,501.83	*21,276.91		3,224.92
" Legacies	2,601.82	3,762.24	1,160.42	
Total	\$48,511.03	\$57,439.59	\$8,928.56	

Comparative Statement of Receipts for CURRENT WORK for the 8 Months ending November 30, 1910-11

APRIL 1st TO NOVEMBER 30th	1910	1911	Increase	Decrease
From Churches	\$96,256.30	\$105,588.20	\$9,331.90	
" Woman's Societies	444.50	1,106.40	661.90	
" Sabbath Schools	6,777.30	7,064.48	287.18	
" Young People's Societies	4,006.54	3,793.39		\$213.15
" Individuals, etc.	35,398.61	33,979.22	3,580.61	
" Woman's Board of Home Missions. . .	*166,340.82	*206,589.03	40,248.21	
" Legacies	80,649.00	343,148.99	262,499.99	
Total	\$389,873.07	\$706,269.71	\$316,396.64	

*Includes receipts from all sources through Woman's Board.

HARVEY C. OLIN, TREASURER
156 FIFTH AVENUE, NEW YORK

FOREIGN MISSIONS

The Pictured Story of Our Work

THE Board of Foreign Missions in the pictorial pages which follow, has tried to give the readers of **THE ASSEMBLY HERALD** a glimpse, a bird's-eye view, as it were, of its manifold work on the foreign field. It has been impossible to go into detail, but a few of the phases of work it has attempted to show are represented in these pictures.

Page I and Page II the educational work of the Board from the Kindergarten of Japan—No. 5 on page 2—up to the Forman Christian College of India, No. 1 on page 1. The kindergarten, the primary school—No. 5, page 1 and No. 5, page 2—the teacher at work with his class, No. 2, page 1, and the industrial work of our schools in different countries—page 2, four pictures.

Page III gives a glimpse of the medical work in its varied forms—from the primitive mode of treating a surgical case in Africa—No. 1, to the ward in the David Gregg Hospital in Canton, China, No. 4—The Christian teaching given in the hospitals is pictured in No. 5, while the humanitarian work of the medical missionary is brought out in bold relief by the third picture of this page where we have the doctors ready for their work among those stricken by the plague.

Page IV. treats of the evangelistic side of the work. Preaching at a country fair in Korea, the missionary ready for a trip in Syria,—The Presbytery tent in China where candidates for admission to the church may be examined as to their fitness. From Laos land the missionary camp: and as a result of the evangelistic effort a group of Christian Endeavorers.

Page V deals also with the evangelistic side—see cuts No. 1 and 2. but also gives a hint of another phase of the busy missionary's life. The work of translation and the press by means of which the Gospel is sent far and wide. We have chosen the view of the large Mission Press at Shanghai with its native typesetters engaged in setting up the English type, and a view of the office of this same press where the missionary must needs spend hours of each day in keeping accounts and attending to the more secular side of the work which leads, however, to the same blessed end—that of reaching the perishing multitudes with the Word of God.

The output of this single press for the year reported on at the last Assembly, was 68,705,370 pages of which 34,269,450 were Scriptures, hymn books, catechisms and tracts.

I. EDUCATIONAL

Fati Theological Seminary, Canton, China.

Theological Class at Fati.

Forman Christian College, India.

Intermediate School in Persia.

Bulu Scholars at work in School.

II. EDUCATIONAL—INDUSTRIAL

"Silliman" boys, Philippine Islands,
drawing logs.

Carpenters—India.

Tailor and carpenter apprentices, Africa.

Laos Carpenters.

Kindergarten—Japan.

III. MEDICAL

Surgical work in West Africa.

Dr. Packard, Persia, with Kurdish Chief for patient.

Doctors in China ready for plague relief work.

Ward in David Gregg Hospital, Canton.

Chapel exercises in a hospital.

IV. EVANGELISTIC

Preaching at a Country Fair—Korea.

Ready for an itinerating trip, Syria.

Before the Presbytery Tent—China.

Missionary camp—itinerating—Laos.

C. E. Society—Japan.

V. Missionaries and Native Helpers at Work

Bible woman in China.

Itinerating with bicycle, Africa.

Mission Press—Shanghai, typesetting in English.

Missionary—keeping accounts.

Translating the Bible—India.

The Revolution in China

THE revolution in China is causing serious anxiety to the friends of missions throughout the world. The Board has been in constant communication by cable, through the China Council, with the various missions. No missionary connected with the Board has lost his life, and only one has been injured by a stray bullet. Many of the missionaries from Hunan have left their stations under order of the United States Consul, and have gone to Shanghai or one of the port cities. Some of the missionaries, especially women and children, along the line of travel of the soldiers have also removed to places of greater safety. Every precaution has been taken for safety of the lives of the missionaries.

It is difficult to foresee what the result of the revolution will be, but in the providence of God we believe it means larger opportunity for the extension of the Kingdom.

The Board has in China 359 institutions of learning with 7,000 pupils—136 organized churches with 18,470 communicants; a native force of nearly 700 preachers, teachers, Bible women, etc.; and thousands of Christians who are testifying to the Gospel of the grace of God.

Every Christian in the homeland should pray for them and for China in this hour of her great need.

The Standard Oil Company—The American Tobacco Company—The Missionary Company in China

REV. H. W. LUCE.

IT WAS only the other day we heard it—the bright and rather keen remark of an up-to-date American business man. He belonged to that rapidly growing band of Christian laymen, who in ever greater numbers are now visiting the Far East in order to see with their own eyes and hear with their own ears what God hath wrought among the nations. Said he: "America seems to exercise influence out here through three channels, namely, The American Tobacco Company, The Standard Oil Company, and The Missionary Company, all three having the motto, 'Let There Be Light.'"

I suppose there is hardly a city or village in all the Empire where the deadly cigarette is not used, hardly a straw-thatched hut which may not change the ancient bean-oil

light for the brightness of Standard Oil. Light-bearers of the gospel also go to and fro, their rays piercing far into the ancient darkness; but their success cannot be at once so wide and so signal, for the simple reason that only trained hearts can carry this blessing and must appeal to the hearts of others to receive it, while any untrained coolie may carry the tobacco and oil, appealing to men's lower physical passions or needs.

Recently a group of missionaries gathered together from all parts of Shantung were listening to the venerable Dr. Hunter Corbett as he reviewed the fifty years of missions in Shantung which he himself had witnessed. We were deeply impressed with what we might call the physical darkness which surrounded these early missionaries. There was hardly a

foot of sanitary ground to stand on save where they were crowded together in their own little abode—a temple, which after much opposition they had secured from an opium-smoking priest. The cholera raged, their little ones were swept away, their wives succumbed, and strong men laid down their lives to the dire scourge. There were no physicians and no hospitals. Today what a change! Though hospitals are still far from sufficient, and every physician longs for the strength of ten, yet the darkness of ignorance and pain is gradually being dispelled by the twenty hospitals in this province, as many small dispensaries, and the growing work of the Shantung University Medical School, which is just beginning to send forth trained physicians. But the hospitals should be doubled in number, the dispensaries quadrupled, and the Medical School be given the outfit and force it needs to send forth the needed physicians who shall bring healing to this helpless people. "Let there be Light."

But if the physical darkness is apparent, it is the spiritual darkness which oppresses one most, oppresses even the heart of the medical missionary, whose deeper aim is always, like the great Physician's, to cure souls. The Chinese can never say that no one has cared for them. They may not know how much care and toil and life has been spent upon them, but we, who have traced the long and wonderful story, know how great the sacrifice has been. During the last fifty years man after man, woman after woman have left their homelands and come here, for China's sake and Christ's, to scatter the darkness. By the way-side well and threshing-floor, along the highway, in city street and chapel, these ambassadors of the cross have proclaimed the enlightening message with smiling faces and hearts lit with the joy their Master gave them, ever mindful that they were "the lights of the world." Many came to them; but they loved darkness rather than light, and went away sorrowful; but many desiring not evil deeds but good, went not away. One by one they "came to the light," some in turn became light-bearers, the darkness grew less, churches were formed, preachers were ordained, and the young church, still small and weak, is becoming more and more a power in the land. But what are 10,000 Christians and their adherents among the 30,000,000 of Shantung!

Still the light centers are too far apart. Many as yet have seen but a flash of the gospel's light: blinded by its strangeness they cannot at once take it in, and the light-bearer, having only the weak strength of one lone man or woman, must press on to other towns whereunto they were sent. We are grateful for the thirty or forty stations and the scores of out-stations where the light is streaming forth, but we think of the Bible Schools which should be established, the centers which should be "occupied" with at least a chapel, the hundreds of villages still sitting in darkness, the Theological Department of Shantung University needing the "oil" of men and money—and yet our commission is, "Let there be Light."

We used to say that the missionary came to China to save souls. Now we say he comes to save MEN. The latter phrase is richer and deeper and more true to Christ. For convenience we speak of body, mind and soul, but we are less and less inclined to separate them for are they not all His, created by Him and fashioned for wonderful uses? They are so wonderfully inter-related in mutual ways and dependence, that we could not divide them if we would and would not if we could. So, where the Church has gone, there we find the school-house and the hospital. An intelligent soul in a healthy body, meet for His worship—such worshippers God, through us, is seeking. In Shantung the early Christians were unlettered men and women, but their children are not. In many a country hamlet or busy town there is a little school, often all too dingy and small for adequate use, yet a center of light. Here are gathered the children of Christians; here also the non-Christian often sends his children, willing to risk their possible Christianization for the mental and moral good he is sure will be acquired. From these schools they pass on to the high schools of the main station, where the Christian forces are stronger and more varied, where the light shines with greater intensity. From these some return to the country districts as teachers or evangelists: while those worthy of further training pass on to the university, where, instructed in the books of both nature and revelation, they come forth with such a knowledge of God's world and understanding of His purpose as enables them to become leaders in this great work of spreading the light. But the output is all too small, because the darkness is very great.

From the lowest school to the highest the "oil" as measured on men and money, is very low; often this oil gives out entirely. And yet—the commission of the Church at home to us is, "Let there be Light."

Once a traveler came to our university and he was good enough to call it "The Lighthouse of Shantung," suggested by the approaches to it being by way of the sea. It reminded us of an incident in the life of one of our physicians. There is a lighthouse off the promontory of Shantung. An attendant fell ill and word was sent by boat to the physician. Through wind and storm he pressed to give him relief. His ministrations finished, the keeper showed him the great light. Listening to wondrous tales of ship-wreck and life-saving, the physician realized as never before how great are the responsibilities of the light-keeper in the midst of his loneliness. "Do you never fear," he asked, "that you will sometime let the light go out?" "I'd rather die," came the instant response. Such must be the spirit of those who in any way are related to the spread of the gospel light throughout the world.

Since coming to China I have often been impressed with two things; one is the amount of work already accomplished. It sometimes seems almost incredible that, considering the forces of opposition and of the powers of darkness, the light should have spread so far that one, no doubt, could travel on foot across this province and be able to spend each night at a Christian home. In places large groups of Christians gathered into churches would greet the traveler on his way. But one can travel far in a day, and he would pass through whole regions where the name of Jesus, if ever heard or mentioned at all, would be known only as a word to indicate the hated foreign religion. Thousands upon thousands do not have the slightest idea who Christ is, and still many millions more are ignorant of Christ as a World-Redeemer, the Saviour of mankind. And so, though one is impressed by the amount of light already shining, he is also impressed, and save for the record of the past and faith's vision of the future, would be depressed, because of the dense and unscattered darkness. "Let there be Light."

A Chance in China

REV. J. STEWART KUNKLE.

I CAME to China for the chance for work it offered. I have been in China now five years. I am going to tell you what I have found the chance to do.

1. I have found a chance to preach. There is something like two million people in my field to preach to. The gospel to them is still the "good news." As a foreigner I am enough of a curiosity to draw a crowd anywhere and secure a patient hearing. Given these, it would be a poor preacher indeed who could not deliver an effective message, even in a strange tongue. We are not limited to any day of the week or hour of the day. It is ours to be the light in a great darkness.

2. I have found a chance for pastoral work. I was touched the other day by the wish expressed by one of the elders that I should be regularly called, installed, and, as far as possible, supported, as the pastor of the Lien Chow Church. It would be hard to

tell you how much these Christians need the full time of a true shepherd; they are just out of heathenism and surrounded by it still—they are but babes in Christ—and trials, hardships, temptations are heavy upon them. The standard of Christian living is still largely to be set. The pastor to them is the standard, as he is the interpretation of Christ.

There is pastoral work waiting to be done in the three churches under our care. The future depends on how well it is done.

3. I have found a chance for educational work. We propose to put a schoolhouse beside every chapel. I have started two new schools this year and will aim each year to add two more. Circumstances have placed me this year in charge of the two boarding schools at Lien Chow. Those who regularly have this work and are able to give their whole time to it, have a unique opportunity in China today. But I am speaking now of

those in other work who can give only a portion of their time to educational work. Outside our own schools, there is the chance to influence government schools, through their teachers, who are friendly and appreciative of any help we can give them.

many Chinese fellow-workers. To us is given the work of training, and of directing, overseeing and inspiring. There are now under my care seven preachers, eleven teachers, two Bible women and three colporteurs. We have six men in training for the ministry. We will endeavor to open two new chapels each year and provide them with preachers. The need about us is so vast and we are able individually to do so little, that we are led to adopt more and more this method of multiplying ourselves.

5. I have found a chance for social service. Now is China's great awakening. The great empire does not move as a solid phalanx. The contest between the new and the old must be fought out in every community. The missionary will have a part in it whether he will or not. He stands as the representative of western civilization and learning, and is looked to for information and advice. Among his friends are leaders of educational, industrial reform and political movements in his district. As in his other work so in this he has a part in the transformation of a people.

I have in short found the chance I was looking for. I have said all this about my own work, not that it is in any way notable, but that you might have before you the evidence of an individual experience. What I have found in China others may find:—a chance to work at an opportune time in close range with illimitable need.

Chapel in China Built by a Native Presbyterian Elder.

4. I have found a chance of superintending a large and growing work. With us are

The Chinese Youth and the Missionary

1. The Hugh O'Neill Memorial School for Boys—Shuntehfu

REV. E. C. HAWLEY.

WHILE soldiers are being crowded through from the north to the seat of disturbance south of Shuntehfu, everything is going on very quietly here. We are not troubling ourselves about wars or rumors of wars, but are all very busy with everyday tasks.

One of these everyday tasks is the school routine. Some may think it a coming down for a missionary to devote a large part of his time to school work, but we do not think so. The school is one of the most indispensable

forms of mission work. It is also far from the easiest.

If you care to do so you may enter with the writer into this compound and try to think of the real nature and meaning of the work of the mission school. Our buildings are one-story buildings of a substantial character, erected one year ago through the generosity of Mrs. Hugh O'Neill, of New York City. On the corner across from the main compound where two years ago a tumble-down mud wall hung to the edge of the high land

overlooking the canal-like road, a large gate stands open with stone steps leading up to it. Within where turnips were growing at that time and not far from the gate stands the administration building. Farther in, where camels were wont to lay down their packs, a company of some thirty boys sat down to their supper of rice and millet the night before the opening of the fall term. Nearby are the dormitories in an ell-shaped row and back of them to the west an athletic field.

That first night the boys were not all on the ground, nor was the number complete for many days. At present the enrollment is 85. Of these 48 are old pupils and the remaining 37 new boys just admitted. The new boys straggle in daily for two or three weeks after the opening of school.

A Native Chinese Evangelist and His Family.

each new boy is brought to us by his father or some other responsible person. Time must be spent meeting these persons, but it is not time wasted, for oftentimes we thus come to establish friendly relations with people we otherwise would not get in touch with.

The Chinese boys are lacking in self-reliance. A few days after their fathers have gone homesickness sets in for many of them, and this is not entirely confined to those under 15 years of age. Foreign children may be subject to the same affection, but they do not show it so much at least.

This school yard is to them a new world. Most of them come to us without any definite plan for the future, but some either have, or gain while here, visions of future usefulness as teachers or preachers or in other spheres. To all, the plastered ceilings, cement floors, glass windows and modern individual desks, lamps, pencils, slates, etc., mean a new civilization. The scathing lecture given them on cleanliness by our new Chinese doctor sounded a note some had never heard before and will help to germinate in some of their hearts a determination never to be drawn back entirely into the old ways. Of course there is a great difference in the degree of civilization reached before coming here, but in any case there is a tremendous adaptation to be effected. They must, among other things, learn to understand the dialect of the Shantung teachers as well as the talk of the foreigner, and they must learn to observe the rules of the school. Obedience is the hardest thing for them to learn.

Elder Li at Gia Ho, playing his flute. He is a member of the Hunan gentry, has the B. A. degree, a very influential worker. Before becoming a Christian he was a gambler and opium smoker. Is over 70 years old and plays his flute every Sunday at the services.

The registering and satisfactory determining of rank of this number of new boys coming from schools of various types is no easy undertaking. Together with teaching and other duties the principal is kept working night and day these first weeks. As a rule

What is the meaning of the mission school toward the evangelization of the nation?

Foreigners cannot reach the bulk of the people directly to any great extent. By the development of schools of all grades we hope that in time an adequate native preaching force may be raised up. The scarcity of native preachers is seen in the case of Shunthefu. In this whole prefecture, embracing a territory nearly 100 miles long by 25 wide, there are only three native preachers outside of the city itself. Not all of our boys will develop into preachers by any means and we do not believe in restricting the school to only those who probably will. The others will be leaders of Christian thought and action in other spheres.

But the school is effective as an immediate evangelistic agency. This can be seen in two ways. One way is the reaching of promising boys and leading them to Christ. For instance the president of their Y. M. C. A. would probably not have been reached had he not come to school. Since then he and his father and uncle have all come into the Church. Very few are they who stay with us several terms who do not have the seeds of Christianity implanted in their hearts.

The other way is by direct evangelistic work on the part of the schoolboys. Every Sunday the school Y. M. C. A. sends out a

deputation to preach in nearby villages. This is done by themselves without the help of teacher or principal. Something of the same nature, but on a more extended scale was the summer campaign. During the summer vacation six of the boys together with two teachers and the writer spent four weeks in the country. No financial profit accrued to the boys, but they were paid enough to cover their expense. They were from eighteen to twenty-five years of age. We preached in about 200 villages. Audiences of anywhere from ten to two hundred gathered in every village to hear the message of Christ the Savior. The messengers were humble, but most important of all they could be understood. Those were good days. Some of them were thrilling days, for sometimes the indifference broke and we got glimpses into the souls of the people. Then it is that one feels the need of the people for the Bread of Life.

The estimates are that 30,000 soldiers have passed through Shunthefu in special trains during the last three days. We do not know much about the progress, or otherwise, of the revolution at Wu Chang, but we know that the more Christian schools and other forms of Christian work are pressed, the more quickly will the revolution in the hearts of the people be accomplished and the more surely will the probability of bloodshed be lessened.

2. The Fati Middle School—Canton

REV. W. D. NOYES.

THIS cannot be an exhaustive treatise on the subject but merely a very brief outline. To begin with we must understand by the term Middle School we do not mean merely a high school in the American sense nor an American college. It comes in between the two and it is intended not for the educational system of America but to meet the needs in China. As it is not wise to force too much of our Western theology on the Oriental mind so it is not best to follow too closely the lines laid down in a country whose condition is very different.

We wish to take one school as a text and through it endeavor to give a fair idea of what a Christian Middle School in China is. We shall endeavor to stick to the text. The school selected is the Middle School at Fati, Canton, China. This has been a union school

to date in as far as the student body is concerned. It is now desirable to have more cooperation from other denominations. In the past the only reason it was not done was because the other denominations did not see their way clear to do so. Now there is an expression of desire to do their part in the preparation of men for leadership in the Church. The spirit of the institution has always been Christian as against the narrow definition often given for denominational schools.

This school is again an integral part of the Fati Theological College, in fact it is the preparatory department for the Seminary Department. It has always kept in mind that not all men to be church leaders must be preachers, so in its past history as at the present time men have left here to become Christian teachers, Christian doctors, and Christian lead-

Fat, Canton, China, Middle School Building, including Church and two Residences.

ers, from other walks of life. There are men now in New York, London and Singapore, San Francisco, Seattle and Hawaii from whom good accounts have come. Thus the school, while a preparatory school, in a certain sense, for the seminary is more than that, has been more than that in the twenty-seven years of its history. It has grown from small beginnings until today it takes a prominent place in the educational work in the Kwang Tung Province as well as in and about Canton.

Christianity is emphasized and we know of few or none who have gone away because of this fact and the institution has not lacked for students because it is Christian. The Bible is taught in classes prescribed in the curriculum, the students study it each Sunday in required and in voluntary classes. They fix it in their minds by living and preaching it in school and preaching to those in the nearby villages.

Besides class-room work there are many other activities. Some of the older students teach daily classes in arithmetic in the preparatory or grammar school. They give satisfaction and lay foundations for future usefulness. The work gives them an outlet for their energies in a rational way.

The social life is not neglected. Already there have been entertainments in the teacher's home. There is a social room where vari-

ous games are provided and an organ that is for use and is used. The control of this feature is placed in the hands of the Social Committee of the Y. M. C. A.

The past year has shown an enrolment of thirty-four. This may seem small, but the difficulty is getting students well enough prepared to enter, as the schools of the country are, many of them, totally unfit to prepare for entrance. The mission schools, or rather lack of mission schools has also been somewhat to blame for the dearth. This will be changed in the near future. The preparatory school at Fati is larger than the whole Theological College was in all its departments two or three years ago. There should be a large entering class next year when this is being read. There are thirty in the preparatory senior class. In the course of a few years, with more preparatory schools, the number of which is rapidly increasing, the prospect is very promising.

In a word the aim is to make manly Christian leaders in the Church for the uplift of humanity by means of true Christian intellectuality. Evangelism through the school is the only kind that can be truly lasting. To train young men for Christian service is the best way of placing the Church on her feet in a land where the holders of literary degrees are revered, cannot be argued against. The Church must therefore do her duty and reap the rewards.

A Missionary Ducking and What Came of It

REV. CHARLES ERNEST SCOTT.

IN YE olden times venerable dames were ducked for being witches. In these days it is possible to be ducked for being missionaries, and this is how one case happened. Shortly before Christmas a Chinese elder and I were on our way to visit some distant group of Christians. That particular day was for us the coldest of the winter. The wind swept down from Manchuria and across the Gulf of Pichili and over the Province of Shantung biting into our very marrow. Up to that day we had taken turns in riding a horse loaned by a missionary friend.

But that day my elder friend, clad as he was in layer upon layer of wadded garments, said that he must decline to ride, as he could not "sit out the cold." So he walked, chatting cheerily, while my teeth, from the animal's back, did their best to respond a cheerful chattering.

Suddenly, after winding around a village, we found ourselves at the brink of a river, swollen by the melted snow of a recent storm, and rushing along furiously, its thick, dirty, yellow waters high over the narrow, railless bridge. On each side of the road, a steep

bank. The horse sniffed—and wouldn't budge. I couldn't very well dismount and push him, as I was "holding down" our bedding and provender; and also I was dressed for riding—that is to say, I wore two heavy suits of underwear, three sweaters, relics of foot-ball gore and glory, a leather hunting suit and two pairs of leather mittens. On my feet—friend, I am telling the truth, were two pairs of woolen socks, two pairs of bed slippers, a pair of lumberman's socks, and cloth shoes lined with fur, whose size was the 7 days' wonder of the Chinese; leather leggings outside of these. Over all, a corduroy ulster lined with sheepskin and buttoned from chin to toe, made me quite as frisky as an Egyptian mummy.

The elder did what he had often done before—took off his shoes and socks and started exploring his way across the ugly current. Having cautiously worked his way over and found the bridge in order (i. e. none of the roadway stones dropped through) he came slowly back through that water—a shivery process. He, pulling on the bridle, and I pounding behind, we finally started the horse, but as soon as he got well out towards the middle, either because scared or from malice aforethought, he made a bee-line for the unrailed edge, and plunged in, rather keeled in. I have found it hard to forgive that beast. He belongs to a Baptist brother and evidently reasoned that I ought to be immersed—and he improved the opportunity. I managed to get my feet out of the stirrups and dived in as gracefully as a December day and a ton of clothes permitted, striking the bottom like lead. Ordinarily our bedding and stuff in two canvas cases hung to the saddle so heavily that two men were required to lift it off. Fortunately now it slid from the pommel like a feather; and the horse freed, lit out for the farther bank. Fortunately also, he plunged in on the up side of the stream, so that as the current slammed me against the bridge, the elder grabbed me and hauled me in, a heavy catch.

What impresses the itinerant most, as to the vast population of China, is not the teeming myriads of the walled cities, but the fact that in the country one is scarcely ever out of sight of peasants, and when anything occurs, a crowd speedily gathers, and apparently from nowhere. The high banks made admirable bleachers, and the spectators, sensing good

sport ahead, had there taken front seats. As the fun progressed their merriment was expressed in vociferous advice, yelled loud and oft. The situation for them was rich beyond their wildest dream, to see a "foreign devil" in such a fix. This racy episode broke the monotony of their vacant winter, but not one moved to help. Realizing that the completing of our trip depended on rescuing our necessities, we set to work. I recall the unexcited, matter-of-fact air with which we both "got busy." That hilarious, howling mob on the bank was a gentle stimulus, additional, to get out of the situation as whole as possible. As I sat on the bridge, in water up to my neck vigorously chewing sand, I remember seeing our dinner, consisting of leathery Chinese biscuits and shucked peanuts deftly elude my grab; also, an extra pair of shoes loaded with water, reserved against a time of great need, and containing heavy socks incased in a pair of rubbers shoot away like two torpedo boats—the tragedy on a Lilliputian scale of a ship in distress, loaded with water to her gunwale, and shipping seas over her bulwarks. As soon as we had safely landed our bedding we rose up from that watery bridge, hugged each other then and there and laughed in thankfulness. I was grateful for a true brother in need; and he, that his friend had been spared. It flashed over me that Paul must have had a pretty brotherly feeling for Silas or whoever it was stood by him in his "perils of river."

Lugging what of our goods we had been able to capture, we floundered over that precious bridge to the farther bank and held a consultation of war. Something had to be done mighty quick or we would freeze. A walled city was somewhere ahead—we did not know how far. The elder insisted that I gallop along ahead, and he would flounder on through the slush on foot. Praying to be guided to the only place in all that region where I could hope to dry out and warm up, I started off. When I drew up to the place, the couple German missionaries, had just returned from a long trip to prepare the indispensable "Taunens-Baum" "und Leb Kuchen" for their lonely Christmas celebration. Three fires were set going and for two days we turned and returned the heavy, sodden clothing, loaded with grit and mud. The neat floors of the Hausfrau were a fright, and decked out in the frock-suit of the small statured husband, I

looked even worse. But suffering no evil effect from the ducking and truly thankful for the blessing of a rugged constitution, and glad for the goodness of others that the mishap had called out, the elder and I once more set forth, truly "going on our way rejoicing."

There were many blessings in store for that trip. The people had begun to hear harrowing tales of a dread disease stalking from the North, and were keeping close at home. They

were also grateful that we came to them at a time when the foreigner desires to be with his family quite as much as a Chinaman desires to get home for the Chinese New Year. Not the least of the good things that grew out of "the ducking trip" were 60 baptisms; and a promise from many leaders to attend our Christmas Conference and revival services led by Rev. Jonathan Goforth—which promises they all made good, and which revival was fraught with even greater blessings.

The Passing of the Chinese Idols

From a Missionary's Note-book

ON MY itinerating trips I witness a sight that is too near at hand for one to realize the tremendous significance of it. But, in the perspective of the church in the Roman Empire, and in the experience of the last one hundred years of missions in China, it is of vast meaning. It is a far cry from Morrison secretly studying Chinese in a dark hole, and his teacher carrying poison on his person against the day he should be accused of helping the "foreign devil," to seeing the temples of China abandoned of the people and falling into ruins.

Before the officials undertook to command their subjects to dump out the idols and use the temples for schoolhouses, multitudes had lost faith in the old system. The slump in our field began markedly in the terrible Boxer year, when German soldiers on punitive expeditions sallied forth from Tsingtau, visited many a Boxer center and treated the gods most impiously. Some of the inglorious company were stoned, they were mutilated, their paint defaced, their mud exposed, their noses and ears were lopped off and their eyes gouged out; they were sawn asunder, they were hacked to pieces; they were buried in pits, they were thrown into vile ponds—and they uttered no word of protest, not to mention the making good of the miraculous powers boasted for them by the Boxer chiefs. Now the shrewd, matter-of-fact materialistic Chinese peasant, often pressed for the next meal, entertains no great respect for idols upon whom he spent hard-earned cash in native offerings, but from whom he gets no help

in his day of special need. Nor in these days of piping peace does it conduce to his awe of their power to see them, as one can now see them in every section, fallen over against the wall, with an arm or leg or sword gone. Sans nose to smell the viands offered, sans ears to hear petitions, sans eyes to see the people's need, these ugly idols made of mud are still more unsightly with their tinsel and trappings unrenewed. Often one sees the Buddahs with their sickly-placid smiles dumped into a corner, helpless, or a hideous war-god, lying prone on his face and broken like Dagon, with none so poor to do him reverence. Impotently jeering or impotently frowning, they cut a sorry figure, and it cannot be too strongly emphasized that in thousands of villages these conditions now prevail. The Chinese, like the canny folk they are, hung on to their old beliefs, though unsatisfying, as long as they felt they were the best obtainable, but now that they know other nations have something better, they vaguely reach for it.

The idols have become discredited in many places beyond the power of all the classes of priesthoods combined to counteract, who endeavor as vainly as desperately, to rehabilitate them. As battleships pass yearly to the scrap heap, so do Chinese idols to the fertilizing pile.

Formerly our Christians were eager to use there emptied temples for their schools and for dormitories at our village conferences. Now they have a pride and prejudice against it. I have in mind two poor Christian families in a large market town, who wanted a school

village elders offered their principal temple, cleared of its gods, "free gratis and for nothing." The Christians, however, politely refused and rented a much less spacious building and the heathen helped them to pay the rent, as they desired to send their own children to the Christian school. (Incidentally I might remark that those families under the blessing received later built their own school house.)

Accompanying pictures show a Shantung temple, one of the most famous of this "sacred province." For ages it has been one of the most frequented of all holy spots in the world. In China one often hears it said that probably more millions of pilgrims have visited it than any other. Its floor used to be covered several inches deep with the money offerings of the devotees who annually visited it. Now its roof has fallen in and even it is losing its "flavor"—a fit symbol of the impotence of China's hoary religion to recreate China.

Temple Roof Fallen In, on Placid, Impotent Buddah.

Contrast with former conditions. Floor covered each year with votive silver ignots of pilgrims, making merit.

this year. To make it possible for them to conform to the station condition of helping to open a new school (namely, that the people furnish the building and subscribe at least one-third cost of the school), the heathen

It is trite to reiterate that one-fourth the population of the globe have loosed from their ancient moorings, but it is an appalling fact, appalling, because the Chinese are drifting, they know not whither; appalling, because the Church is in no way prepared to meet this awful, imminent crisis, the greatest of its history. What are you doing to meet it?

Flood—Famine—Plague

I. From Shanghai.

WE ARE again face to face with another year of famine in China. The newspapers have given you accounts of the terrible floods along the Yangtse. The water at Wuhu has risen higher than at any time of which there are records, so that 250 miles from the sea the water was 45 miles wide. Millions of acres of land have been covered and hundreds of thousands of villagers have been driven from their homes. In Hunan, the Yuen river has again overflowed its banks in the prefecture of Changteh and the distress there also is great though not nearly so widespread. In North Anhwei and North Kiangsu famine conditions also prevail; this being the third famine in the past five

years in these two provinces. The people who have survived are already terribly reduced and how they can pull through another winter and spring it is impossible to say.

You realize, of course, how seriously all this affects our work at Hwai Yuen, and that of the Southern Presbyterian Mission in North Kiangsu. We are in danger of becoming a permanent famine relief committee unless something can be done to lessen the danger from floods in the Hwai Valley. There is every prospect that we shall have famine every two or three years unless works of conservation are undertaken on a large scale. The Hwai river *must* be drained.

A new Famine Relief Committee has been organized in the place of the former Shanghai

committee, the "Christian Herald" committee in Chinkiang, and our own Hwai Yuen committee.

The committee has now been organized and I have been requested to serve as its honorary secretary during the coming winter and spring. The executive committee of the Kiangnan Mission have unanimously voted to set me free for this work. The committee recently organized in Shanghai has for its chairman, Bishop Graves of the American Episcopal Mission; the foreign treasurer is Mr. C. R. Scott, the manager of the International Banking Corporation. Mr. Bondfield of the British and Foreign Bible Society, who was secretary of the Centenary Conference in 1907, is a member of the committee, as are also the Commissioner of Customs and the heads of several large American and European business houses. Dr. Wu Ting Fang, the ex-minister to the United States, is our vice-chairman, and there are nine other prominent Chinese who are serving on the executive committee. The committee, we feel, is a strong one and cannot but command the respect of everyone in China both in the business and missionary foreign communities, as well as of the Chinese Government.

It is fortunate that the most powerful man in the province of Kiangsu at this time, His Excellency Chang Chien, is already keenly alive to the necessity of reclaiming the Hwai region. He has been appointed head of the Hwai River Conservancy Bureau and has, I am told, full powers in both Kiangsu and Anhwei provinces. We hope to co-operate with him in everything that we do in those parts.

The revolution which has recently started in Hupeh and which may spread throughout the Yangtse Valley will in nowise diminish the need for famine relief, but will merely add somewhat to the difficulties of a work which is never easy. While the present is an unfortunate time to appeal for money, we hope it can be made clear to all at home, how very great the need is and how important it is for Christian people and all those who have pity for the suffering farmers to lend their help.

Estimating on \$3.00 gold per month, the cost of paying for the work that one family can do, it will take at least \$15.00 gold per family to keep them until the spring harvest, even if the work is not begun until December.

In some places it should be begun before this, so as to take on workmen before they are so reduced by famine that they cannot do much. You can readily see the tremendous task which faces the Government, if it would provide work to the not less than 500,000 families which are desperately in need of help. The committee will undertake to support as many as it has funds for. In addition to contributions from abroad, it will solicit help from Chinese sources. It will try to induce the Government to give its relief along the same general lines.

All funds should be cabled to Mr. C. R. Scott, manager of the International Banking Corporation, Shanghai, or they can be sent through the usual mission channels.

(Signed) E. C. LOBENSTINE, *Secretary*.

II. From Chefoo.

Early in December of last year the Pneumonic Plague, the black death, broke out in the north of Manchuria, among the Russian and Chinese laborers, having been brought in from Harbin over the railway. It was hoped it could be stopped before it reached Chefoo, but there was one condition which had not been taken into consideration, namely: the return from Manchuria to China of thousands of coolies for the New Year festivities which began this year on January 31st. The appalling number of deaths in Manchuria gave wings of fear to thousands of coolies, driving them over to Shantung and "home" earlier than usual. The Japanese aided in the exodus, sending out everyone not a native of the place. The Japanese consul at Chefoo refused to quarantine their boats until all were out, thus scattering plague-infested coolies all through the country, many of them stopping in Chefoo.

A detention camp was arranged on the far side of the bay in barracks formerly used for the Africa-bound coolies, all in-coming ships were met and passengers examined. Many died in that camp, others hired sampans and escaped to the mainland, taking death with them.

The doctors had a set of rules made and printed, both in English and Chinese, which were distributed freely. "What good will they do among the coolies? They cannot read," said some; but many who were able to read were found and results were seen.

One man, a sawyer, said—"So the foreign doctors are not going to allow us to go out of our homes! We will see," and taking his saw he went to work. In a few days he was dead and had started a new centre of disease. Another man defied the rules and in a few days all in his family were dead and the house sealed up to await official fumigation. A coolie arriving from the country sought a place to sleep; seeing a small house

over forty thousand pounds of lime. That in itself is something.

No city in North China can be made more beautiful and healthful than Chefoo. With the advantage of modern improvements and good sanitation it would be a delightful place to live, but it remains to be seen whether the officials or the people, have been stirred sufficiently to institute the needed reforms, or will drop back into the old easy-going ways.

Gate at the east of Chefoo, through the wall built in 1895 to keep the Japanese out. In a small village just beyond this gate, scores have died. Over this place the Chefoo Sanitary staff have no control.

sealed up, he proceeded to break it open; the native policeman warned him but he said he was not afraid; entered, slept one night, then went on to a friend's house. In a short time he and his friends were all gone and another centre of contagion started. On the whole, however, the people have responded well, considering the long ages of fatalistic superstition and the lack of intelligent information among the masses.

Probably nothing ever struck a dirty, smelly, Oriental port that will result in a more general cleaning up than the plague at Chefoo. It has struck the pocketbooks of every business man in the place; even the Government treasury, and they are ready to listen to plans for future betterment. One firm alone sold

In the year 1900 the Hon. Chester Holcomb, for many years Interpreter, Secretary of Legation, and Acting Minister of the United States at Peking, in his illuminating book, "The Real Chinese Question," mentioned three of the reforms most fundamental, in order that China might develop strength:

1. The establishment of uniform and invariable systems of weights, measures and coinage.
2. The readjustment of the salaries and pay of all officials and public servants upon a reasonable living basis, coupled with the prohibition, under the most severe penalties, of the receipt of any sums of money from the people. (In other words, the elimination of official oppression and graft.)

3. The removal from the official service of China of every victim of the opium habit. This reform was mentioned as by far the most difficult of the three.

While eleven years have passed since the above conditions were laid down, it is noteworthy that two of them are already on the way to practical fulfilment, namely,—currency reform and the opium prohibition, and the third is under serious discussion in the various Provincial Assemblies. While the currency reform is still in its initial stages, the prohibition of the growth and the use of opium has already gone far beyond what Mr. Holcomb proposed. Not only is opium being prohibited to officials but to the people generally, and about four-fifths of the production of opium in China itself has already been stopped. The earnestness with which this reform is being pressed reflects great credit upon the Chinese.

Extract of letter from the Rev. W. W. Johnson, Shantung, China.

REJOICING IN TSINANFU.

"We are enjoying a blessing by anticipation. We look across our compound to the west and see two squares away the great fort on the city wall, slowly melting day by day, we know that it will never rise again. The breach thus made in the wall will soon become the South East City Gate. The debris is being used to help bridge over the old moat. When the work is finished, our compound will be within 15 minutes' walk of the Governor of Shantung's thirty odd millions of people. At the Governor's feast lately, His Excellency Hsun Pao O'hi, remarked to a member of our station, "That new gate is being opened for you." The truth is that we have several times requested that a gate be opened near our compound, and it means everything to our chapel and school on the compound. We are putting up a large meeting-hall in the rear of our city chapel, as this place now becomes the center of the Christian community in Tsinanfu, and the Christians need such a place for union services inside the city. We hope to get the funds for this enlargement soon. We must also get a street put through directly from our hospitals to the New City Gate, even though we have to buy a right of way. Pray that we may be able to press in and possess Tsinanfu

for Christ. Until recently there have been very few Christians in this city. Most of our Christians live in our country field, from 30 to 60 miles from Tsinanfu."

Monthly Concert Topics 1912

Repeated requests have come to the Board to change the order of the Monthly Concert topics. A change has been made temporarily in the order of topics for the year 1912. We trust that all those who are interested will give the changes proposed for this year a fair trial and offer suggestions during the year regarding this whole subject.

The list in the Year Book of Prayer, published by the Women's Boards and Societies remains the same. Prayer will be offered daily by the whole Church for the subjects presented in the Year Book of Prayer. We could wish that a much larger number of Presbyterians would purchase the Year Book of Prayer and use it at their daily devotions. It is by prayer—intercessory prayer that we can hope for the largest blessing to rest upon the work and workers during the year 1912.

We would take this occasion also to emphasize the value of the Monthly Concert of Prayer. No single method is, we believe, so productive of spiritual benefit to pastor, church and congregation as a well conducted Monthly Concert. We urge pastors and missionary leaders to put special emphasis on this method which has shown its value through more than a hundred years of actual experiment.

Everything points to the year 1912 as being one of more than ordinary significance in the things which relate to the kingdom. The storm center in the mission world is now in the Chinese Empire, and China is the subject which is suggested for the January meeting. The transformations which have taken place in China in the last ten years are more momentous for the Chinese race—if not for the human race—than any other period of a hundred years in the history of the Empire.

Korea—suggested for the February topic, easily looms up as one of the great missionary centres of the world.

The full list of topics is given below. We invite a careful and prayerful study of the themes suggested for prayer and meditation for the year 1912.

January —China.	Board's Annual Report.
February —Korea.	August — The Outlook for the Coming Year.
March —Japan.	September —Africa.
April —India.	October —Philippines.
May —Siam and Laos.	November — Latin America.
June —The Home Base, Chinese, Japanese and Koreans in the U. S.	December — Moslem lands — Syria and Persia.
July —Review of the past year. — The	

Leaflets

The year 1912 marks the Seventy-fifth Anniversary of the organization of the Presbyterian Board of Foreign Missions. It is proposed to issue a series of leaflets in connection with this event beginning with January. Leaflet No. 1 for January is to be entitled "China's Only Hope." Number 2 for February will be, "The Apostolic Church as Reproduced in Korea." Notice of other issues will appear in The Assembly Herald from time to time.

Bulletin No. 26 will be issued about the first of January.

The Board will also issue January 1, 1912, "Points for Pastors and Laymen," which will give hints and suggestions on the Monthly Concert topics. Apply to Leaflet Department of Foreign Board, 156 Fifth Ave., New York, for all of these leaflets.

MINISTERIAL EDUCATION AND UNIVERSITY WORK

JOSEPH WILSON COCHRAN, D.D., *Secretary*

THEOLOGICAL SEMINARY CLASS AND TEACHERS.
COYOACAN, MEXICO.

CHURCH ERECTION

DUNCAN J. McMILLAN, D.D., Secretary

First Church, Sheridan, Wyoming.

FIRST CHURCH **Sheridan, Wyoming.**

Sheridan, one of the youngest cities of the West, is situated on the Burlington railroad in eastern Wyoming. The growth of the First Church has been rapid but healthy, requiring a commodious house of worship. With the help of the Board they have recently completed and dedicated this building free of debt. They are, however, very much in need of an organ. The commanding position

which that church holds in the community calls for an excellent instrument. Who will help them?

TIMOTHY DARLING CHURCH

Oxford, North Carolina.

The Board helps our negro brethren in the South as well as in the North. In the

Timothy Darling Church, Oxford, N. C.

northern states the aid is derived chiefly from the Barber Fund. But in the South the help goes from the regular funds and in conference and co-operation with the Freedmen's Board.

The Timothy Darling Church is the home of a busy and growing congregation. The building was erected in 1900.

FIRST PRESBYTERIAN CHURCH.

Chanute, Kansas.

In the early beginning of this church, away back in the "little 70's" our Board aided with a small grant. The growth has abundantly fulfilled all the promises and predictions of that early day. They have outgrown the old and have erected this new sanctuary which they are now entering "with shoutings of grace unto it."

OLIVET CHURCH.

Danville, Illinois.

This church is situated in an interesting district in the city where the population is chiefly of the working class. There is no better people among whom to build up a congregation of substantial appreciative people. This building has many institutional features. It is a busy hive where pastor and people

work together with enthusiasm. This is one of the latest buildings to which the Board has extended help.

Olivet Church, Danville, Ill.

THE TOWN OF WARD, COLORADO.

Ward is a substantial town in the mountains of Colorado. It gives promise of rapid growth and permanence. There is but one Protestant church, the Presbyterian. They are now acquiring the needed property and building by the help of the Board.

Ward, Colorado.

BENTON BOULEVARD PRESBYTERIAN CHURCH
SAMUEL B. TAPPET & CO. ARCHITECTS

BEREAN CHURCH.

Milwaukee, Wis.

This, like very many of the new churches of the West, is the outgrowth of the Sunday school work. Rev. Samuel McComb, now of Iowa, organized a Sunday school in the south side of Milwaukee in the residence of Mr. Knapp. The school outgrew the room, then climbed to a hall above a saloon and outgrew that. It was next accommodated in larger quarters where it blossomed into a church. Then they arose and began to build. With the help of the various churches of the city, and of generous individuals and the Board of Church Erection, it dedicated this building Dec. 3, 1911.

BENTON BOULEVARD CHURCH.

Kansas City, Missouri.

This young church is the outgrowth of a Sunday school which was organized in a tent in 1903. During the same year the Presbyterian League of Kansas City purchased a lot on beautiful Benton boulevard and moved to it the outgrown building of the Linwood Church. A year ago that building burned, and with the insurance recovered, the co-operation of the Presbyterian League and the help of the Board of Church Erection, the congregation bought the adjoining lot and began the erection of the well-appointed building which is nearing completion.

The Presbyterian Board of Relief for Disabled Ministers and the Widows and the Orphans of Deceased Ministers

The Rev. B. L. AGNEW, D.D., LL.D., *Corresponding Secretary.*

The Rev. W. W. HEBERTON, D.D., *Treasurer and Recording Secretary.*

Office, Witherspoon Bldg., 1319 Walnut St., Philadelphia.

THIS Board was organized by the General Assembly in 1876, and incorporated the same year, to do more effectively the Relief Work that was instituted in 1849. It consists of twelve members, viz.: six ministers and six ruling elders, who are elected by the General Assembly, one-third of these being elected each year to serve three years; and of the corresponding secretary and the treasurer.

Agreeably to its charter, this Board receives and disburses money "for the relief and support of disabled ministers and the needy widows and orphans of deceased ministers." Thus the care of the Board extends to every minister of our Church, and likewise to every woman who labors as a missionary by appointment of our Church, either in the home field or in the foreign field.

A Standing Committee on Ministerial Relief is, by order of the General Assembly, appointed by every Presbytery in the United States, to facilitate this work. Said committee is to promote, in its Presbytery, contributions to this Board; and is the medium through which persons belonging to its Presbytery and needing the aid of this Board must apply for it. Such applications are investigated and reported to Presbytery, whose approval and recommendation are necessary in order that the application may be properly transmitted to the Board. Respecting the applications, Presbyteries are to use great carefulness; and also to avoid needless publicity.

The Board supplies the chairmen of such committees with *blank forms of application* appropriate to the several kinds of persons to be aided.

The largest annual sum that the Board can give is \$350.00; and this sum only to "Honor-

ably Retired Ministers," who are such as are over 70 years of age and have done full 30 years of active service as ministers of our Church. All others receive sums proportioned to their need as compared with one another and to the income of the Board that may be used for such appropriations.

The Board solicits contributions of *boxes of clothing, napery, etc.* When these are received they are distributed to needy families in addition to the appropriations to such. The Board's report, May, 1911, states that 44 boxes were received in the year reported.

Instead of appropriations of money, the Board can give to a limited number of persons *residence in The Merriam Home*, Newton, N. J., and in *The Thornton Home*, near Newburg, Ind.

The Board had on its roll, March 31, 1911, 1,197 names, viz.: ministers, 491; widows, 628; orphan families, 35; women missionaries, 13; guests in *The Merriam Home*, 19; guests in *The Thornton Home*, 11.

In view of various perplexities that have appeared respecting the two agencies, viz.: the *Board of Relief* and the *Ministerial Sustentation Fund*, the following distinctions may be helpful.

Relief is a loving undertaking to care for aged or disabled ministers and for widows and orphans of ministers needing such care.

Sustentation is an undertaking of ministers now active and for them, to provide for the time when they will be aged, or may become disabled, or for their widows and young orphans.

Sustentation has respect to the future and to what may happen; and appeals to motives of prudence that must make and maintain that kind of wise economy.

Relief has respect to present and actual conditions of need; and appeals to brotherly love (1 John 3:17) to detect and respond to these conditions.

Our Church instituted the Board of Relief to be its agent in such offices of Christian brotherly love. Thereby it seeks to obey the word: "*Withhold not good from them to whom it is due, when it is in the power of thine hand to do it*" (Prov. 3:27). And that it may conform to that other word, which says, that the fast that God chooses is: "*That thou hide not thyself from thine own flesh*" (Isa. 58:7), our Church requires this Board to find those that need these offices, and find even such as would hide themselves and their need. This duty the Board discharges by the systematic methods it uses.

As for the power in the hand of the Board to do the needed good, that depends on the liberality of the membership of the whole Church. Never yet, during its existence, has its power been such as to do good to a satisfactory extent. When, on behalf of the General Assembly, the Board may say to all the churches, as it can say to some, what, in a similar case of "*ministering to the saints*," the apostle said to a church: "*It is superfluous for me to write to you; for I know the forwardness of your mind*" (2 Cor. 9:1, 2), then the good will be perfectly done.

The other Boards of the Church may look to various things in the church membership to meet the requirements of their work, "Faith, hope, charity," prudence and sagacity that provides for the future, men and women to work in spreading the gospel. In proportion as these appear in the church membership, the money that is needed is poured into their treasuries.

This Board has only one resource: "brotherly love." That is its only asset wherewith to meet the liabilities of its work. It may claim that asset as its own peculiar deposit in the church membership, on which it may draw, as no other Board may do, with the demand:

"*Be all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous*" (1 Pet. 3:8).

3. Pictures of The Merriam Home. 1. Exterior view. 2. Reception Room. 3. Solarium (originally Conservatory).

Everyone understands that the work of this Board hardly admits of pictorial illustration. The Merriam Home, however, makes pleasing pictures. A few are here given for information of readers of the HERALD that have not seen such before. But they are not more pleasing than things of life in that Home would appear, if these might be told here. For that Home is a happy success.

It was a rich man's happy home, who devised it and all its furnishings and an endowment of \$30,000, to this Board for its present uses. That accounts for the elegance that appears. The grounds are large, situated near the extremity of the town, and commanding a wide prospect. Newton, a county-seat, having about 5,000 inhabitants, and about 500 feet above sea level, is in the northern region of New Jersey, where the hills have much of the appearance and grandeur of mountains.

In one respect the Home is not a complete success. It has never been quite full. But so it is; all but a few of 1,197 persons prefer receiving aid in money. Nothing need be said to explain this. The fact is itself evidence that nearly everybody would make the same choice; and therefore nearly everybody knows the reasons for it.

The fact is impressive and suggestive. It not infrequently appears that an applicant for aid owns and lives in a house which, with lot included, is valued at \$500. It would be impressive were the picture of such a home produced in the HERALD. But, as has been said: The work of this Board hardly admits of pictorial illustration.

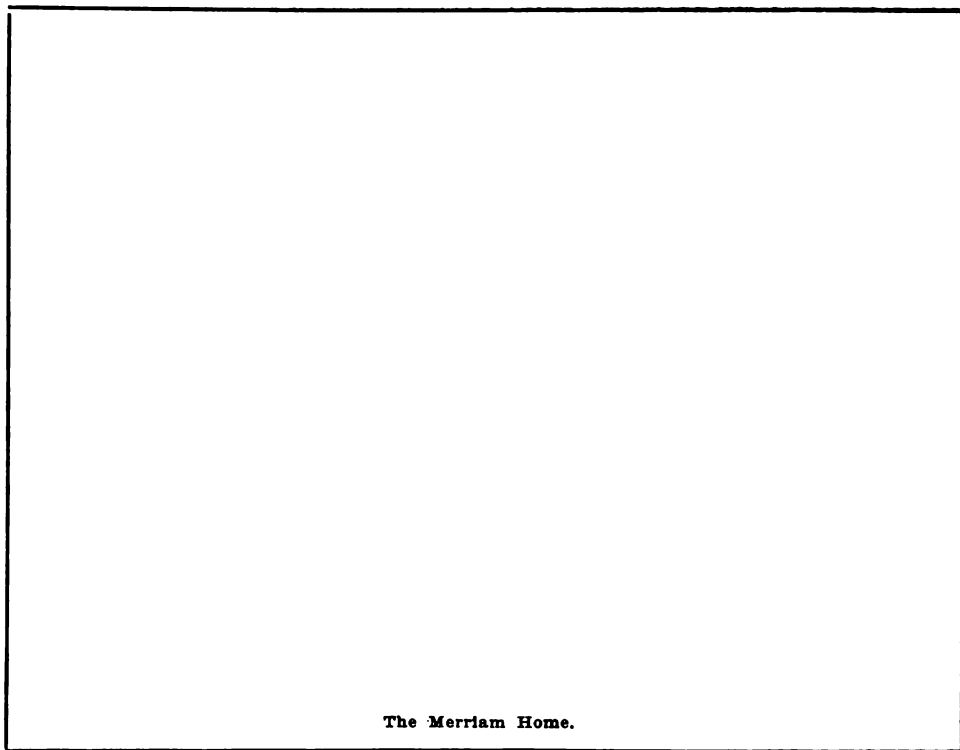
SAMUEL T. LOWRIE,
Vice-Pres't. of Board of Relief.



The Merriam Home

THOSE who have selected a residence at the Home in lieu of an annual money appropriation from the Board, enjoy all the comforts and social privacy of a home of their own. A large and well selected library is open at all times to the free use of the guests. Medical attention, church sittings, and the absolute disposal of one's own time and doings, go along with the residence at the Home. The \$30,000 endowment which came under Mr. Merriam's will, along with

sponsible the success of the Home. While the place is supposed to provide a peaceful and comfortable retreat for those whose age or health has put an embargo upon further work, the Board has never felt that, with its present facilities, it could admit those who were complete physical invalids, and unable to help themselves. The Home is provided with a nurse who finds her time pretty fully taken up by such necessary attention as the ordinary ailments of people well advance^d in years usu-



The Merriam Home.

the Home, has been increased by recent legacies to over \$50,000, thus keeping the larger part of the expense of its management from being a charge upon the general funds of the Board, which is of course an admirable feature of the trust. The Board is greatly favored by having a Committee of the Newton Presbytery appointed under a provision of Mr. Merriam's will, to look after the local management, and an unusually efficient Matron at the head of the Home, to whose kindly spirit and administrative skill is largely re-

ally demand. The society of Newton is cultivated and refined, and all the pleasures of an admirable social environment belong to those who have accepted the advantages of this delightful place. It is easily seen that, when the life of such a place is dominated by a Christian sentiment, the atmosphere is such as must prove agreeable and spiritually uplifting to all who breathe it. A few pictures are shown which we feel sure the patrons and friends of the Board will be pleased to see.

W. W. H.

Bedroom and Office.

The Library.

PUBLICATION AND SABBATH SCHOOL WORK

ALEXANDER HENRY, D.D., Secretary.

Working for the Children

AS THE illustrations on the following pages will indicate, the Board of Publication and Sabbath School Work labors primarily for the religious training of children of our land. Wherever boys and girls are living beyond the reach of the organized church and Sunday school, this Board endeavors to send its workers to plant Sunday schools for them; to arouse the Christians in the neighborhood who have become indifferent toward religious things so that they will become the officers and teachers in these schools, thus surrounding the children with influences that will give them the impulse toward living.

There are hundreds of communities in our land where there are neither churches nor Sunday schools, and as a consequence a multitude of boys and girls are growing up without any religious training.

In many of these places churches cannot be maintained, but Sunday schools can be organized everywhere. Even those who oppose the church are willing that their children shall attend a Sunday school.

Saving the Boys and Girls.

The arguments for the religious training of the child are so numerous and so well known that it were unnecessary to set them down here. As a Church, however, we should not forget that in saving the boy or girl we are laying deep and firm foundations for the Church of the future; and that if we neglect the religious training of the boys and girls we must suffer loss of numbers as well as of spiritual vitality.

The missionary and benevolent enterprises of the Church will be continued and enlarged only as we train the boys and girls of today in the principles of the Christian faith.

Some Results. These pictures are typical of the work as it is carried on in nearly every state in the Union. When we consider that during the twenty-four years of its existence, about one million one hundred thousand persons have been sought out by our

Sunday school missionaries and gathered into Sunday schools, and that about twenty thousand such schools have been established, we can begin to realize what a force this work has been, especially in sections of the country where large tracts of land have been opened for settlement. It may be asserted without exaggeration that thousands of families who have taken homesteads in western states would have been entirely neglected in spiritual things had not the Sunday school missionaries of this Board visited them and provided for their spiritual needs. Lives and homes and even entire communities have been transformed through the influence of the Sunday-school.

Better Schools. Besides our efforts in behalf of those who are beyond the reach of the Sunday school this Board is endeavoring by means of Sunday school experts, to improve the work and organization of the schools that are already in existence, and in which little progress is being made. They are gathering together the workers in such schools, advising, explaining, and demonstrating new and improved methods. This campaign for greater efficiency has already produced results that are most encouraging.

Immigrant Work. Again, this Board assumes the responsibility for publishing and distributing religious literature in the native tongues of the immigrants coming to our shores. Four weekly religious periodicals in as many different languages are being circulated among these people, besides thousands of Bibles, Testaments, and tracts. Here again this Board paves the way for the organization of permanent home mission work.

Every Dollar Spent on Field Work. Finally, this Board does not cost the Church anything for administration.

Every dollar contributed goes toward the support of the field work because the publishing business of the Board appropriates a sufficient amount out of its profits, to cover all office salaries and more besides.

The most northern Presbyterian Sunday school, in Fairbanks, Alaska.—Several children in this school did not miss a single Sunday last year, although the thermometer frequently registered 50 degrees below zero.

Jail, fire department, town hall, band room—
and the only place where the Sunday school can
be held in a new South Dakota settlement.



A homesteader's shack on the prairie, and
some of the pupils in one of our mission Sun-
day schools.

Indians in full dress as photographed by our
Sunday school missionary, J. M. Hamilton, who
labors in Reserve Presbytery, South Dakota.

A Mission Sunday school in South Carolina.
The Sunday School Board has twelve colored missionaries at work in
Southern States.

A teacher-training class from one of our colored Sunday schools in North Carolina.

A farm house in western Kansas, and its owner who has held his claim for five years. Our Sunday school missionary visits many homes like this.

Rally Day at Allen Sunday school, North Dakota.
These children have come from prairie homesteads, many of them traveling a considerable distance, because this Sunday school is their only religious service.

Chapel at East Flat River, in the Lead Belt of southeastern Missouri. This chapel was erected largely through the gift of the Central-North Broad St. Church, Philadelphia.

A Sunday school missionary traveling through northern Wyoming.

Danzig Sunday school, North Dakota.
A Presbyterian church will probably develop from this school.

BOARD FOR FREEDMEN

Rev. EDWARD P. GOWAN, D.D., *Corresponding Secretary and Treasurer.*
Rev. JOHN M. GASTON, *Associate Secretary.*

Some Churches under the care of the
Freedmen's Board

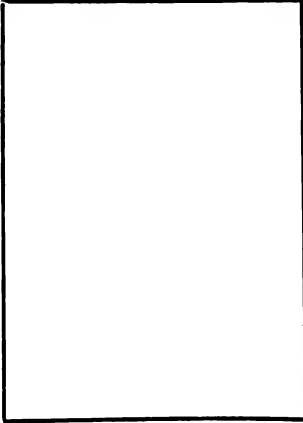
Our Five Seminaries.

Co-Educational and Parochial Schools.

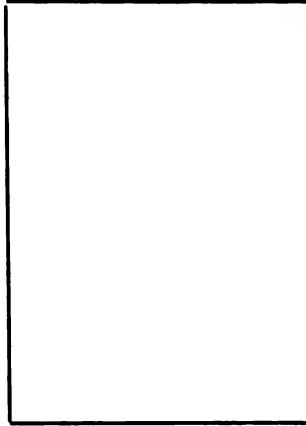
Some of the Industries in Freedmen Schools

THE COLLEGE BOARD

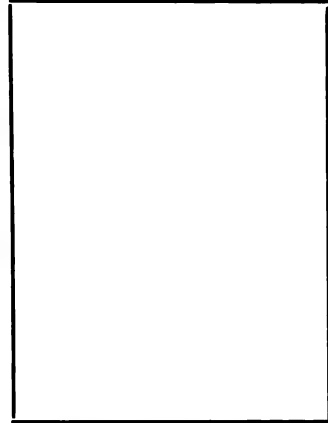
ROBERT MACKENZIE, D.D., LL.D., Secretary.



Rev. Herrick Johnson,
D.D., LL.D.

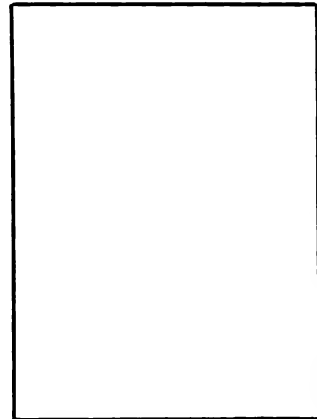


Rev. John H. MacCracken,
Ph.D.



Rev. J. Ross Stevenson,
D.D., LL.D.

The College Board Officers



Rev. George R. Braner.

Rev. Robert Mac Kenzie,
D.D., LL.D.

Mr. Gilbert A. Beaver.

Gilbert A. Beaver

The College Board has long felt the need of an Associate Secretary. The demands on the secretary's time to visit colleges, college conferences and churches, in behalf of the Board, are so many that it became necessary that ~~one~~ should be in the office during his absences.

The Board has been fortunate in securing the services of Mr. Gilbert A. Beaver, son of Ex-Governor Beaver of Pennsylvania, as associate secretary. Mr. Beaver graduated from the Pennsylvania State College in 1890; was College Secretary of the State Y. M. C. A. of Pennsylvania for five years after graduation; then became Executive Secretary of the Student Department of the International Committee of the Y. M. C. A. for two years, during Mr. Mott's first tour of the world, visiting during that time the institutions of Canada,

New England and the Middle States. On Mr. Mott's return Mr. Beaver took up special work for the International Committee among the universities and professional schools of the large cities of the country. Later he became General Secretary for five years of the Inter-Collegiate Christian Association of New York City (including Columbia, New York University and the different professional schools of the city), and during part of this time was General Secretary also of the Christian Association of Columbia University. After several years of study and attention to personal and family business matters, he has been engaged, from time to time, in special work for the Student Department of the International Committee of the Y. M. C. A. Mr. Beaver took office with The College Board on November 20th.

A Few of Our Co-operating Institutions Not Recently
Mentioned in the Assembly Herald.

New York University, New York, N. Y.

Waynesburg College, Waynesburg, Greene Co., Pa.

Arkansas Cumberland College, Clarksville, Ark.

40

Central University, Main Building.

Pres't F. W. Hinitt,
D.D., Ph.D.

Coe College.



Coe College.

Westminster University, Denver, Colo.

Ladies' Hall, Macalester College, St. Paul, Minn.



A Corner of the Campus, Illinois College.



Parsons College, Fairfield, Iowa.



The Ministerial Sustentation Fund

BY REV. GEORGE FRANCIS GREENE, D.D., PASTOR PRESBYTERIAN CHURCH, CRANFORD, N. J.

THE plan and scope of this agency of the Presbyterian Church are probably by this time generally understood by our ministers. It is not unlikely, however, that a large proportion of our ruling elders are yet practically unacquainted with the principles and present status of the Fund, and undoubtedly a very large proportion of the rank and file of our members are yet to become acquainted with the noble work the Fund is undertaking to do. My first word, therefore, is an appeal to our elders to secure from our Corresponding Secretary, Rev. J. R. Sutherland, D.D., Room 821, Witherspoon Building, Philadelphia, such information concerning the Fund as he will gladly supply, (if they lack such information) and then at an early date to bring up the subject for careful discussion at meetings of the sessions of which they are members. Our ministers ought not to be, but they are, slow to bring before their sessions or congregations a subject like this that involves their material welfare. It seems to me, accordingly, that right at this point lie a duty and privilege of the average live elder. He may or may not immediately or directly serve the interest of his own minister by calling special attention to the Fund; but he will certainly aid the Fund by giving a fair consideration of its claims, and thus serve the ministry and Church in a broad sense.

The Fund undertakes to supply a pension for life to all ministers connected with the Fund subsequent to their disablement or honorable retirement, and to their widows and minor children in the event of their death. Unlike the policy-holder of the old-fashioned life insurance policy, the member of the Fund must not die in order to himself secure its benefits: he must live in order to secure them. But the most of our active ministers in present good health are more likely to live to old age, when they will need a pension, than to die in the fulness of their strength. In other words, the average active minister needs the comforting prospect of a pension in his later years even more than he needs life insurance. Now it has been a reproach of our great Church that it has not until within the last few years provided any method for the pensioning of our aged ministers, irrespective of

their private means, and there is no principle of justice toward the noblest body of workers in the world that is more deserving of emphasis than that upon which the methods of this Fund are centered. Rapidly systems of retiring pensions are being applied to many classes of workers. Even the street sweepers of New York City are now entitled to pensions in their old age. The Presbyterian Church with its magnificent resources, therefore must not, dare not, longer treat the question of the pensions of its ministers with indifference or as a secondary issue.

In calling attention to the Sustentation Fund before a group of our ministers recently, I put the issue in this way: Here are two questions for you. *First*, ought not our ministers to receive a retiring pension as a matter of right instead of charity? and *second*, can you devise a better plan of working toward this end than that involved in the Ministerial Sustentation Fund? I submit that these questions may well be pondered by any member of the Presbyterian Church upon whom some little patch from the mantle of Sanballat may have fallen. I offer this challenge,—either support this Fund in spirit and act, or present for the consideration of our Church courts the outline of a better scheme. No palace of devotion was ever erected by mere criticism.

It is a wise provision of the Fund that the ministers entitled to its benefits are required during their years of active service to contribute a proportion of the cost, although their proportion is relatively small, only 20 per cent. of full amount. This is in accord with nearly all the pension systems in operation in this and other countries.

The Fund has now in its treasury over \$120,000 in cash and about \$125,000 in good time subscriptions. There are over 600 ministers on its list of members—or in round numbers about one minister in ten. I venture to predict that within a few years the Fund will have millions of dollars in its treasury and thirty per cent. of our ministers will be in line to receive its benefits. Fifty years hence every worthy minister of our denomination will be in line and receive a retiring pension of at least \$500, and irrespective of the grace of any congregation, committee or board.

TEMPERANCE

JOHN F. HILL, D.D., Cor. Sec. Permanent Committee.

The Fruit of the Vine

WHEN our Lord, at the close of his last Passover with the twelve, proceeded to institute the sacrament of the Lord's Supper, he utilized for his purpose the bread and wine of the paschal feast. He took the unleavened bread and the cup of which he had supped whose contents, he describes, as "the fruit of the vine."

To this day the Jew, as ever, excludes, with scrupulous care, all leaven or ferment upon the Passover. An editor of the *London Times*, after witnessing the Passover, secured an interview with the rabbi which he reports as follows:

"May I ask with what *kind* of wine you have celebrated the Passover this evening?" The answer promptly given, was: "With a *non-intoxicating* wine. Jews *never* use *fermented* wine in their synagogue services, and *must not* use it on the Passover, either for synagogue or home purposes.

"Fermented liquor of any kind comes under the category of leaven, which is proscribed in so many places in the Old Testament. The wine which is used by the Jews during the week of Passover, is supplied to the community by those licensed by the chief Rabbi's board, and by those only. Each bottle is sealed in the presence of a representative of the ecclesiastical authorities. The bottle standing over on the sideboard, from which the wine used tonight was taken, was thus sealed. I may also mention that the poor Jews who cannot afford to buy this wine, make an unfermented wine of their own, which is nothing but an infusion of Valencia or Muscatel raisins. I have recently read that passage in Matthew in which the Paschal Supper is described. There can be no doubt whatever that the wine used upon that occasion was unfermented. Jesus, as an observant Jew, would not only not have drunk *fermented* wine on the Passover, but would not have celebrated the Passover in any house from which *everything fermented* had not

been removed. I may mention that the wine I use in the synagogue is an infusion of raisins.

"You will allow me, perhaps, to express my surprise that Christians who profess to be followers of Jesus of Nazareth, *can take* what he could not have possibly as a Jew have taken—intoxicating wine—at so sacred a service as the Sacrament of the Lord's Supper."

While the use of alcoholic wine has never been authoritatively prohibited in the Presbyterian Church, yet the General Assembly has more than once given unmistakable expression of its attitude towards this question. The General Assembly of 1892 expressed gratification that a majority of the churches in consideration of the infirmity of the weak, use the unfermented fruit of the vine in the Lord's Supper. Again in 1895, upon recommendation of its Standing Committee on Temperance, the General Assembly made the following deliverance:

"*Whereas* it is the duty of the Church of Jesus Christ to avoid even the appearance of evil, and *whereas* there is a well-grounded belief that danger lies in the use of fermented wine at the communion table, therefore it is the sense of this Assembly that the unfermented fruit of the vine fulfills every condition in the celebration of the sacrament."—Minutes General Assembly 1895, Page 100).

Surely the ordinary wine of commerce, alcoholic, intoxicating and usually, adulterated comes far short of answering the description "fruit of the vine." Who ever plucked alcoholic grapes from the vine? When has the unfermented fruit of the vine roused the slumbering demon of appetite and driven a poor victim from God's table to the saloon? When the unfermented fruit of the vine fulfills every condition in the celebration of the sacrament, why should any church session run the fearful risk of presenting to communicants an intoxicating drink?

BOOK REVIEWS

Happiness, by Hugh Black. This work belongs to the "Friendship Series," the other volumes treating of "Friendship," "Work" and "Comfort." It consists of nine essays in the following order: The "Right to Happiness," the "Duty of Happiness," the "Sources of Happiness," the "Secret of Happiness," the "Art of Happiness," the "Grades of Happiness," the "Shadow of Happiness," the "Foes of Happiness" and the "Heart of Happiness." The author has the rare gift of insight. He sees into the relations of things with the vision of a prophet. Still he is refreshingly practical and makes the common sources of happiness to correspond with the elemental needs of life. That is the point of beginning. Then comes the "satisfaction of the affections"—home and friends—the discussion broadens until it touches the "center of rest" or a "sure stay in the thought of God." This is reached not by processes of reasoning, but by "accepting the religious presupposition of life" or faith in God. Most readers doubtless will accept the conclusion, but themes like happiness are difficult of definition. They are too atmospheric for the restriction of words. And further, what every one wants no one seems to get. Happiness is a mental condition, the causes of which appear to be as varied as the persons themselves. Many will be made happy in reading Prof. Black's books, all should be, but unfortunately a few prefer to "stand around and pluck blackberries." Happiness is the gratification of taste, and taste, like the kingdom of God, is neither lo here, nor lo there. (Fleming H. Revell Company, New York.)

Down North on the Labrador, by Wilfred T. Grenfell, M.D. A few years ago Labrador was known only in the most general way. To-day the world not only has a fair knowledge of that isolated region, but is also interested. The transformation is due almost exclusively to one man, Dr. Grenfell. In this volume we have a collection of twelve stories or "Labrador Yarns," as they are known to the reading public. These stories are largely incidental to the author's own life. They combine pathos, humor and a homely wisdom that compels interest; but the fascination of the story depends mainly on the way it is told. In this respect the author is a genius. His vast constituency

of readers will find in this his latest book the same attraction that has characterized his former works. (Fleming H. Revell Company, New York. Price, \$1.00 net.)

A Garden of Paris, by Elizabeth Wallace. The title of this book is misleading. It is in no sense a description of Paris, but a series of exquisitely written essays, inspired by a residence in that city. For instance, the "Vanity of Learning" heads a chapter on the Sorbonne, and the methods of procedure incident to the trials of an aspirant for a philosopher's degree. There is a delicate finish to the author's style, which makes the reading of this book one of rare pleasure. (A. C. McClurg & Co., Chicago. Price, \$1.25 net.)

Sunday School Essentials, by Amos R. Wells. The author of this book is a well known authority on everything pertaining to the Sunday school. In this volume he has given us what may be termed the human nature side of things. In addition to consecration there must be an ingenuity, else interest dies and with it the school itself. We need text-books of method as well as of instruction. The Sunday school and the secular school are not so far apart that one cannot learn from the other. This volume deals only in the "essentials." It gives no place to theory, but in a plain, practical way offers the most helpful suggestions in the conduct of a model school. (W. A. Wilde Company, Boston.)

The Book of Courage, by W. J. Dawson. Many who have heard Dr. Dawson from the platform or in the pulpit may not be aware that he is an authority in literature, but such he is. This book is a combination of the preacher and the writer. It consists of twelve essays interspersed by an equal number of poems. The essays deal with courage and its necessity as a sustaining force. Subjects such as "Facing Difficulties," "Losing Money," "Ill Health," "Bereavement," "Old Age," and the "Meaning of Life" are treated from the viewpoint of the courageous. Mr. Dawson is a master of style and yet he never sacrifices truth to finish. As a philosopher he sees into the relation of things, and has the happy faculty of putting his readers in possession of

the best. (Fleming H. Revell Company, New York. Price, \$1.25 net.)

Building Your Girl, by Kenneth H. Wayne. The author of this book has the rare gift of treating an old subject in a new way. He sees in every girl a possibility and seeks for her development along the lines of what he terms the "higher good." Chapters are given to the "Girl at Home," "Her Ethical Training," "Elements of True Womanhood," "Her Reading," "Marriage," "College Career," and the "Threshold of Real Life." Mothers and teachers may find in this little book many a valuable suggestion. (A. C. McClurg & Co., Chicago. Price, 50 cents net.)

Poems of Friendship, by John R. Howard. This book is a compilation of poems on friendship. It embraces a list of one hundred and thirty authors, from the sixteenth to the twentieth centuries. No compilation of poetry can possibly please every one. Try hard as one may some favorite is sure to be overlooked. Mr. Howard's work we are forced to commend. He has given us a valuable collection, which the reading public we venture will not be slow to recognize. A splendid remembrance for the coming Christmas. (Thomas Y. Crowell Company, New York.)

The Unmannerly Tiger, And Other Korean Tales, by William Elliot Griffis. Many years ago the writer spent a brief time in Japan and ever since has retained a lively interest in things Oriental. In this book he gives us a series of Korean stories and legends similar to those found in the literature of the Norseman. It will prove of special interest to young people. (Thomas Y. Crowell Company, New York. Price, \$1.00.)

The Measure of a Man, by Norman Duncan. The name of this author will be remembered in connection with "Dr. Luke of the Labrador," which is sufficient assurance of its character and worth. It is a story of the woods or rather of life and death, sin and righteousness as they go on together in a lumber camp of the far West. The leading character is John Fairmeadow, a graduate of the Jerry McAuley Mission, who drifts out into the world in search of the worst place this side of perdition, and finds it in the lumber camps

of the big woods. Fairmeadow is not an ordained preacher, but a layman, who by preaching, praying, and occasionally knocking down a refractory sinner hopes to be. The scenes are sufficiently varied to tax the resources of the most artistic pen. The great silent woods, and the rough men who toiled all day and drank all night make up the parish and the parishioners of this apostle of God. Life is seen in its rawest state, and yet there are evidences of manhood that bespeak a kinship common to the race. A book that reads itself. (Fleming H. Revell Company, New York. Price, \$1.25 net.)

Script and Print, by Philip L. Jones, D.D., Book Editor American Baptist Publication Society. We have here a "practical primer for use in the preparation of manuscript and print." Naturally it deals with punctuation, capitalization, paragraphing, and the other ills to which the editorial flesh is heir. Every writer should read this little manual, and all other similar manuals to which he may have access. As the author says, "rules have been formulated, but absolute chaos prevails." This is true and we fear liable to remain so, but the author has done his part toward a reformation. (Griffith & Rowland Press, Philadelphia. Price 25 cents.)

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THE ASSEMBLY HERALD

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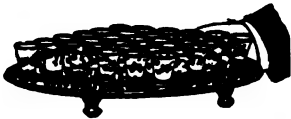
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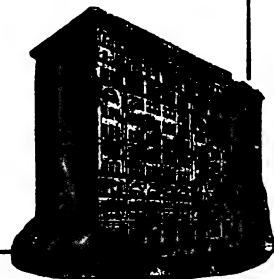
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FEBRUARY, 1912

THE COLLEGE BOARD

ROBERT MACKENZIE, D.D., LL.D., Secretary.

A Message from the Moderator of the General Assembly

On the Work of the College Board and Its Co-operating Institutions

Christian Education.

Let me urge your earnest and sympathetic support of our Presbyterian institutions of higher learning. I know of no more threatening peril than that which arises from a purely secular education. America is in no danger from ignorance. Our splendid system of public education, in our public schools and state universities, make forever impossible an ignorant citizenship. But it is not education that will save America and conserve the best interests of our life. Only Christian education can do that. Our public schools and state universities, by reason of their limitation, are not giving that instruction. For fear of invading the rights of any citizens we have

eliminated all religious instruction from the public schools and some communities have gone so far as to exclude even the reading of the Bible. This is nothing short of a crime

against the children and youth of the land. This condition of secular education creates the obligation of the church to support and enlarge the work of Christian colleges.

Presbyterian Colleges.

I ask your careful perusal of the report of the College Board on the sixty-six institutions of the Presbyterian Church.

Among the facts that stand out in regard to these institutions, as I have seen them, are these two. First, the officers and faculty of these colleges are thoroughly equipped, zealously working for and genuinely consecrated

REV. J. F. CARSON, D.D.
Moderator General Assembly of the
Presbyterian Church in the U. S. A.

to the ideals of their institutions. Not only are they instructing and guiding the youth enrolled in their schools, but they are also creating an atmosphere for their schools. For it must be remembered that there is no literary atmosphere breathing through the forests or across the prairies. These schools are at once creating a demand for education and meeting that demand in a splendid way.

The second outstanding fact is that these colleges have the endorsement and support of the people of the communities in which they are located. One illustration. Last year the citizens of Emporia, Kansas, gave \$75,000. to our Presbyterian college in Emporia, whose campus joins that of the best state normal school that I have seen, a school which gives college degrees. Meeting Mr William Allen White, author of "A Certain Rich Man," who was on the citizens' committee that raised the money, I expressed my surprise and pleasure that the people of Emporia gave so much money to a Presbyterian college when they had so fine a normal school in their city. He said (and he is not a member of any church) "The reason is evident. Emporia is a religious college and the citizens of Emporia believe that children should be educated in that atmosphere. No boy or girl is fitted for the finer leadership without a religious education."

Let us build as wisely for the coming generation in the matter of education as our fathers did in the early days of this land. In 1726 the Tennents founded the "Log College," from which great Princeton sprang. From the loins of Princeton, through her graduates, came Prince Edward Academy, which grew into Hampden-Sidney College; Liberty Hall, which developed into Washington and Lee University; Jefferson College and Washington College, now Washington and Jefferson College. Presbyterians united with the Puritans of New England in founding academies and establishing colleges. Yale, Harvard, Brown, Dartmouth are the creation of men of the Reformed faith.

Presbyterianism has ever been the patron of education. If Presbyterianism shall give to the next generation as fine and strong a manhood and womanhood as the Presbyterianism of the last generation gave to us, we

must provide for the religious training of our youth.

The Presbyterian Church and Leadership.

I believe that the Presbyterian Church is today the dominant Church in America. We have not as many communicants as the Baptist or Methodist denominations; but, though we rank third in actual membership, we rank first in the amount contributed to Church, benevolent and mission enterprises. Last year we gave \$26,000,000.00 for all purposes; the denomination next following us gave \$18,000,000.00. We rank first, too in our roll of men who are leading the advance movements of the day in the commercial, political and religious activities of the communities. I have found this to be true throughout the cities of this country as I have gone back and forth.

This fact of leadership puts a tremendous responsibility upon the Church to maintain its institutions of higher learning for the training of the young people who are to be the leaders of tomorrow. Presbyterians are prominent in all inter-denominational movements and contribute generously to them. This is well and should not be lessened. But the first obligation of Presbyterians is to our own Presbyterian enterprises. These enterprises are being guided and advanced with wisdom and energy and economy and a fine spirit of consecration to the holy services of redemption and education. Their work and the way it is being done are such as challenge the fullest confidence and the finest resources of the Church. Presbyterians should give to other movements, but not at the cost of a generous support of their own enterprises. The principle of first Timothy, fifth chapter and eighth verse, applies, "If any provide not for his own, he hath denied the faith, and is worse than an infidel." If our Church is to fill the place in the next generation that it does in this, she must care loyally for her own work and make her own house strong for the bringing of the men of America into allegiance to Jesus Christ as king. We must be strong; we must be broad; the age will not tolerate intolerance and we must be loyal to Jesus. The man and the college that put the crown on him will be potent in the outreach of their life and work.

Two Monuments: A Marble Shaft—A College

BY PRESIDENT E. E. REED, D.D.

ON THE campus of Lenox College, Hopkinton, Iowa, stands the oldest monument in the United States, erected by popular subscription, in memory of Civil War heroes. Scarcely had the echoes of the cannon ceased when a subscription was begun to erect a graceful twenty-foot marble shaft on the campus of this nine-year-old college in that then far west—pioneer land. There was a fitness in this. This institution stands, perhaps, without a rival among the colleges of the country in her gift to the nation. Like the poor widow, she had given her all.

Lenox students responded to every call of President Lincoln for volunteers. At the first call they rushed to Dubuque to join the First Iowa infantry, being made up at the river towns in order to be rushed down the river immediately and drilled for action. Finally, on May 6th, 1864, every man in the school enlisted (except a youth of twelve, too young to go). The president of the college joined them and was elected captain. He marched to the front with his company and was soon chosen chaplain of the regiment. In two months and three days he laid down his life. In all, 92 Lenox students served in the Civil War, many of them never returning. Following the last enlistment the college was closed but was re-opened the next year. The marble shaft is a monument

to giving in which they "first gave their own selves."

"Peace hath her victories no less renowned than war." This institution itself is a monument to giving—true *giving*—not large, but genuine. All large things are not great. There was something in that community as well as in that college founded by that community that breathed of devotion to humanity. The gifts of the founders were out of sacrifice and self-denial.

In the early 70's more room was needed for the growing attendance. The times were hard but the purpose of the people was true to the devotion of the early days. All subscriptions possible were secured but they were not sufficient. In the community lived a man who had been largely instrumental in founding the college and helping maintain it. He had lived in a log cabin. He was growing old. He had the brick on a piece of ground adjoining the campus for a cottage, where he and his good wife would spend their last days in peace and comfort under the shadow of the institution he had done so much for. But wait. Must the college fail of its

mission? "Wife, let's give our brick." So their brick went into the wing of the building, and so they never had their cottage.

A son fell heir to the ground. Aye, but he fell heir to something better—the spirit of his noble parents. Later, when the college

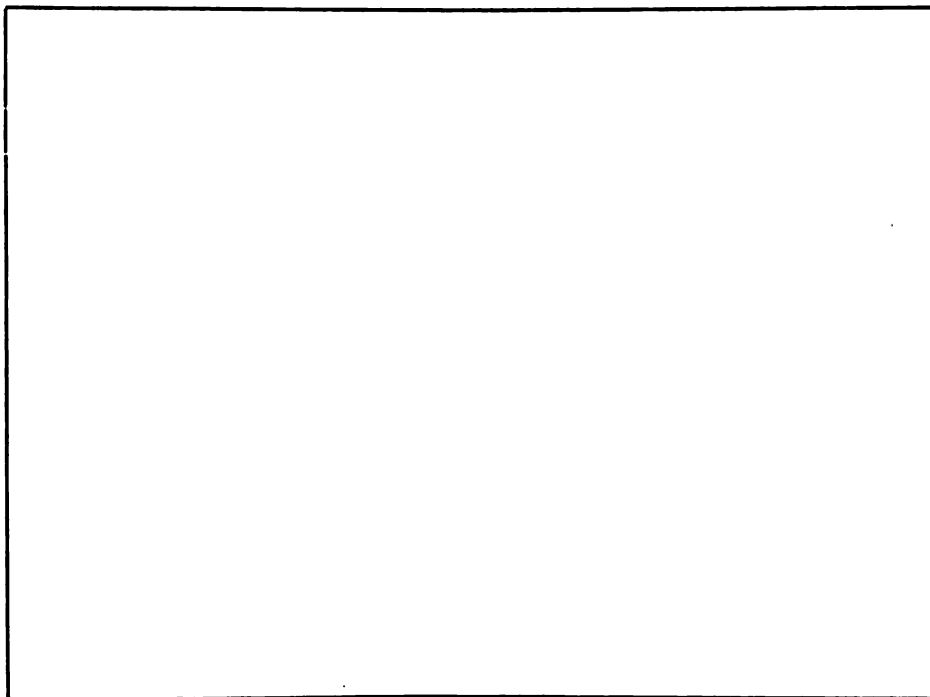


was making another forward movement, he gave the ground for additional campus. Several apple trees on that corner of the campus bear silent testimony to the fact that this was once intended for a home.

Lenox still has the benediction of such giving. Within the past five years this example has practically been repeated by another godly couple. Moreover, they belong to another denomination and their only son is a graduate of another college.

spare and it would show that she had not changed her purpose. Did her son object? He has since sent us \$200.00 for himself from his moderate salary. None of these last four givers live at Hopkinton.

When the first \$40,000.00 had been subscribed to our endowment, 23 ministers, of four denominations, had given \$6,050.00, or an average of \$263.00. Besides these our missionaries in China, Siam, India and other countries contributed remarkably. The same giv-



Again, three years ago, a farmer, with a mortgage on his farm, subscribed \$500.00 and when, later, we were facing failure in our efforts to raise the amount required and the fact was laid before him, he added another \$500.00. It is not surprising that this good man's son is in the ministry.

Come with me to that little three-roomed home of a widow. She has forty acres of ordinary farm land and lives on the meager rental. She has no money to give? No, but she would like to do something for Lenox. Her boy graduated there, and is in the ministry. She has signed a subscription note for \$200.00, bearing interest, to be paid in the settling of her "estate." This much she said she could

ing of themselves or of their means has been a characteristic of many of the faculty. To the recent endowment five, alone or with their families, gave \$500.00 each. All these are only examples. Is it any wonder that this college has so many alumni serving humanity? It could not be otherwise when they have been born in such an atmosphere.

Has all the giving been of this sort? No, some doubtless could easily have given more and some who did not give could have given and not known the difference. But so it is the world over. This, however, is certain. Such gifts would not have been made in so many instances if the college had not been doing a most excellent and worthy work.

Whitworth College, Tacoma, Wash.

WHITWORTH College is one of the leading Christian colleges of the Pacific Northwest. It is located in the residence section of Tacoma on a bluff overlooking Puget Sound. From the build-

THE WHITWORTH COLLEGE PLATFORM.

Whitworth College is an earnest advocate of general culture as the best possible all around preparation a young man or young woman can have for the work of life. This

ings a view of surpassing grandeur is had, with Mount Tacoma in the distance. Tourists who have travelled the world over say they have seen nothing to surpass it.

This college is meeting a real need in Washington and doing the work of education for the Presbyterian Church in that growing section of our country.

Rev. Donald D. McKay, D.D., has recently been elected president of the college.

The property is valued at \$155,000.00. The college has a small endowment with several large pledges from J. J. Hill and Andrew Carnegie, the payment of which is being delayed until other generous givers shall have done their share toward the endowment fund.

is an age requiring, besides mental power and acuteness of thinking, great versatility and ready adaptation to the exigencies of life.

It must be kept in mind all the time that knowledge is not the highest value sought, but culture, the discipline of the powers, the vitalizing of the faculties and the developing of self-activity.

The dominant thought in education and in the preparation for active life is the supreme importance of character. Christian education means the utilization of the best years of acquisition for founding deep and broad principles of conduct. Expertness, capacity, knowledge, culture—all are valueless without character. There can be no true success, no real honor, no permanent good, without nobility of character.

HOME MISSIONS

The Place and Destiny of the Indian in the Nation's Life

BY BRIG. GEN. R. H. PRATT, U. S. A.

WHETHER by best chances it takes five years or by poorest chances it takes five hundred years, the Indian's full "place and destiny" in the life of the nation—as that of every other man—is only reached when he has been developed into a useful, respected and co-equal citizen. To accomplish this the chains of his slavery to ignorance and consequent uselessness, and his subserviency to a restraining, exploiting, erratic system must be removed. He must be educated and trained out of his tribal past into real useful American life and given the ability to use and defend all his citizen rights. He must be transformed from a consumer and a bugaboo into a producer and a tranquilizer. He cannot become a complete citizen if he clings to his past. There must be no holding on to Indianism in his transformation, for any of that will in proportion reduce the quality of the citizenship he is capable of and continue a distrust of him.

Foreigners who come to this country and through race organizations divide their energies and patriotism by clinging to the things they emigrated from, are by just that much the less a force as citizens.

Rudolph Blankenburg, just elected mayor of Philadelphia, emigrated from Germany when twenty years of age. Throughout the whole period of his career in America he has aspired to the highest type of American citizenship in his associations, his business, and in every other way. This course has not in any sense made him disrespectful of his origin

but has rather exalted it. If he had spent his years in America in affiliation with German societies and associations, holding himself aloof from the high contact he did seek, he would not now be mayor of the great city of Philadelphia, because by dividing his power to become a great American he could not have as fully developed, and his German affiliations would have clouded his Americanism.

Bender, an Indian, pulled from his tribe into American environ-

ment, given the enabling intelligence, enters base ball, sticks and reaches eminence. He had to have the chances, and they did not exist in the tribe.

If from the beginning the Indians had been recognized as men, encouraged and helped by us to come into contact with the best of our people freely, that in itself would have made them English-speaking, useful citizens long

Brig. Gen. R. H. Pratt, U. S. A.

ago. If that contact had been along the same high lines of liberal education and training in our industries, business and social life our best citizens receive, they would today be aligned with our best citizens. If that contact had been with our lowest population, limited by meager education and industrial training, their citizenship would be on that plane.

Twenty-four years ago Miss Frances E. Willard was my guest at Carlisle. She asked me how I could get the Indians out of their sad estate and into our American life as useful citizens. My answer can be found in her "Glimpses of Fifty Years" on page 543, and it is in part as follows: "There are about 260,000 Indians in the United States. There are 2,700 counties. I would divide them up in the proportion of about nine Indians to a county and find them homes and work among our people. That would solve the knotty problem in three years' time and there would be no more an 'Indian Question.'" Over and over again I have used this illustration. I know by a multitude of experiences, some of them with the toughest of Indian character, that this is both practical and practicable, and that all Indians placed thus in good surroundings for three years would understand and be speaking English, be sufficiently useful to enable them to locate among our people successfully, and that the barriers of language and the disabilities of prejudice and uselessness would be practically removed. I know that if properly environed they would imbibe sufficient knowledge, industry and interest in our affairs to enable them to get on as a very part of our people, and that they could from that on reasonably aspire to the best there is in our American life. If during this experience all had educational privileges, they would come to desire more, and, under the opportunities our country opens to all aliens, they could and would go on of themselves to higher things.

When we give this treatment without limitation to foreigners, as we do in numbers yearly, vastly greater than all our Indians, it does seem that in the course of a few years we might accomplish it for the Indians. We increase our population by foreign immigration a million a year and through this process Americanize them. We forced the negro to come here, and in a measure, submit to this contact, and he has grown to

over ten million among us. He probably came from as many tribes as our Indians, but his whole past is gone; he has our language and is a citizen, free to develop and use his abilities throughout the length and breadth of the land. The shortcomings bothering him and us today are due to inadequate chances, which includes control.

Two hundred and sixty thousand Indians, by a segregating prison treatment, are still Indians, largely non-English speaking, and a burden to us in tribal masses. A national management and reservation segregations for negroes, and for each separate race of foreigners coming to this country, would inevitably have perpetuated race masses to the exclusion of all development into American citizens. There are plenty of other hindrances to Indians, but about all of them are the natural outgrowth of the race-izing system. If the purpose of government management from the beginning had been to illustrate and glorify our Declaration of Independence and our Constitution through bringing our few Indians into the full benefits these proclaim for "all men," all other influences would have aligned with that purpose, we would have been saved the national shame we are now under, and our Indians would be saved, and be much greater in numbers, rejoicing that such good men had come to lift, instruct, absorb and unite with them in developing this fair land as one common heritage.

As government management is blamable for the conditions and results, the government should entirely reverse its policy and at once help the Indian to the best of chances. The obligation of the nation to train and equip the Indian for his place as a good citizen is all the greater because of the maladministration of the past.

In my judgment, government money expended for civilizing the Indians and their educational and industrial development which does not build and enforce fitting and fitness of them for real substantial and useful American citizenship is an unwarranted expenditure. As a nation we are under no obligations whatever to nurse and continue in any way their hindering, unhealthy tribal living, and we should weed out all policies and schemes that have tribal segregation as a result, even though they were nurseries of the churches.

To a very large extent the churches have set the pace. The success of the churches among the Indians would all along have been vastly greater if their curriculum had included a course in citizenship and encouragement to

push out into the United States. To do what ought to be done disturbs many indurated interests with great genius to oppose. Many of these could ably help, and ought to help in the wider purpose.

As an Indian Sees Us

BY REV. GILBERT L. WILSON, AUTHOR OF "MYTHS OF THE RED CHILDREN."

THE interpreter's Indian wife,—Baker is a half-blood—had brought in a saucer of tipsin roots. Dried and crisp, they can be eaten like crackers. I had helped myself and was opening my tablet to take dictation, when the cabin door opened. Indians do not knock.

I looked up,—three Indians stalked in. "How!" they said; speech followed with the interpreter. It is impolite to interrupt conversation among Indians. I waited.

The Indians took chairs along the wall. Baker spoke:

"This man want to ask to you one question!"

"Say on!" said I. It pays to humor a red man when you want dictation.

"Where you white men came from?"

"From Germany,—or our fathers did." I added quite a bit of Saxon history. Indians are patient listeners.

"We not mean that; who made you?"

"God," I answered; the question seemed easy.

"How you know?"

"From the Bible, God's revelation," I said, with real reverence.

"How you know that for true?—how God make that revelation?"

"In different ways. By dreams and visions to men we call prophets; by the life and teachings of Jesus Christ, the Son of God."

"How you know He Son of God?"

"Because He worked miracles and raised Himself from the dead," I answered.

"Very well; now you tell us why our way not as good as white way! We had our gods, just as white men have their God; we not have Bible for we not know how to read, but we have old men in tribe that tell old tales, and things what we must do that they learn from their fathers; and we pay them,—robes, blankets, gun, lots of thing, just as col-

lection money in white man's church; and our medicine men just like your prophet; when we get sick we go to him and he pray to our gods for us and we get well; and he pray for rain just as you do in church; and that medicine man have dream and vision and get revelation from gods just like your prophet. Now we think our way just as good as yours."

The faces of my interviewers were immo-

Hadatsa Indian and Bull Boat.

bile—just a gleam of humor flickered for a moment in three pairs of dark eyes.

What could I answer?

"My friends," I said, "you may not believe that Jesus Christ is the Son of God; but let me tell you one thing,—you Indians can well be thankful that a man called Jesus Christ did

German forests! They did not scalp their enemies, but they drank wine from cups made from their dead foemen's skulls. Because these men believed Jesus Christ was the Son of God and became Christians, you Indians are living today. The number of consistent Christians even among white people, may not be very large; but it is their influence that has saved reservations to you, given you plows and cattle, built your schools and provided rations for your old people. If my ancestors hadn't become Christians, there wouldn't be a red skin alive today in America; they would have bayoneted you folk off the earth!"

I spoke with a little heat.

The gleam of humor fled, and the faces became grave. One of the Indians spoke a few words to the interpreter; all arose and quietly left the cabin.

"What did they say, Baker?" I asked.

"They say, 'Tell Mr. Wilson what he say about Christian very true. He not need to tell us that,—we Indians, we all know that.'"

Hadatsa Indian Weaving a Doll for the Baby.

live on earth, that He taught He was the Son of God, and that men believed Him. I *know* what my ancestors were like,—savages in the

Transformation and Trophies

After Fifty Years

Among the Dakotas

BY REV. JOHN P. WILLIAMSON, D.D.

IT was a sultry day in August, 1862. I was sitting in the hotel of a little town in central Ohio, whither I had gone in search of a helpmeet in my mission work among the Sioux Indians in Minnesota. The Civil War was at its height. So when a Cincinnati daily was flung on the table I seized it greedily, but forgot all about my friends at the South when my eye caught the big headlines: "Horrible Massacre by the Sioux. 500 Whites Butchered. Redwood Agency Destroyed."

Redwood Agency was where I had been preaching for two years. A little white church building, and lumber for a one-room manse, were there by my efforts. Forty miles west my father, Rev. T. S. Williamson, M.D., was located; and further on a few miles was Rev.

S. R. Riggs, D.D., each with their families. At each of the three points was a little church organization of Indians numbering in all about 60 members. Such was the visible fruit of 27 years of missionary work.

I was back in Minnesota as soon as possible. I found the horrible tales that I read as I went, though distorted, too true. Through the fidelity of the converts no life in any mission family was lost. It was the most terrible massacre ever committed by Indians. Nevertheless, if the grievances of the Indians, which led to the massacre, were narrated as the Indians then felt them, it would lighten much the dark hue of the blood-stains. Only eternity will reveal God's judgments in the case. A few weeks, however, were sufficient to show He had a providence therein.

Within two months of the massacre 400 Indian men, who had been induced to surrender with their families, were in prison at Mankato. Dr. T. S. Williamson was the one to discover the finger of God. He visited them in prison and preached Jesus the Saviour of sinners. As a body the 400 prisoners all agreed

This was the beginning of a new era for the Dakota Indians. Forty Indians were hanged and the rest of the 400 served four years in prison at Davenport for their complicity in the massacre. Then they were released and returned to their families, who in the meantime had been driven out of Minnesota and were scat-

Rev. John P. Williamson, D.D.
Fifty Years Among the Dakotas.

Rev. A. Grant Evans, D.D.
Formerly President of Henry Kendall
College, Oklahoma.

Rev. Charles H. Cook, D.D.
Forty Years Among the Pimas.

Rev. Morton F. Trippe, D.D.
Thirty Years Among the Iroquois.

LEADERS IN THE WORK

to renounce heathenism, and embrace Christ Jesus. They wrote to their wives at Fort Snelling, where I was working, to destroy their medicine sacks and charms, and seek Jesus Christ, which they did.

tered over South Dakota, North Dakota, Montana and Canada. But wherever the prisoners went, they went not as the old heathen conjurers, but as converts to Christianity. And so it is that from among the Indians who had

their homes in Minnesota until 1862, but were driven out on account of the massacre, the failure of the "medicine men," and glory of Christianity were published among all the lands of the Sioux nation.

In 1862 there was not a single resident missionary, not even a Catholic, among the 20,000 Sioux west of Minnesota. The whole Sioux nation were in the darkest paganism. In sickness and in war, they were wrapped up in their false hope. The light of Christianity, set up by the missionaries in Minnesota 27 years before, seemed likely to be snuffed out any day when God revealed His power.

Now paganism is dead among the 30,000 Sioux Indians. Is one sick? Only in a few remote corners has the conjurer's rattle any charms. A regular doctor, perhaps an Indian, educated in the east, is called; and a visit from the minister of God is welcomed. The sacred weapons of war which a woman must not touch are no longer seen hanging up in the air back of the tepee. Instead, the Bible and hymn book are on the table, and the voice of

praise and prayer to Jesus floats on the evening breeze.

Yes, thank God the fearful sun-dance is no more. Forty-six years ago I located at Yankton Agency, a new field. My most promising pupil was John Okanwa, a lad of 16, who soon learned to read the Dakota Bible. He was much interested and wanted to prepare for baptism. It was the time for the annual sun-dance. By taunts and threats the managers induced him to offer himself as one of two self-immolators to the sun. For three days and nights, without a bite of food or a drop of water, with cords run through the flesh of his back and pulled up tight to a pole above, he danced in his tracks till the weariness was so great he would throw his weight on the cords in his back, causing the blood to run down to the ground. When he completed his time he was so far gone he laid down and in a day or two died. But according to the sun-priests, he was rewarded by having his name heralded as a hero in the spirit-land. There can never be such another instance of the barbarity of paganism among the Sioux.

After Forty Years

Among the Pimas

BY REV. CHARLES H. COOK, D.D.

IT is difficult to gather any historical facts concerning the Indians of our great Southwest. Up to 1848 this country was part of Mexico, and south of the Gila river up to 1853. Our Mexican neighbors undoubtedly left some of their impress upon the Indians. The number of large ruins still on the Pima reservation will remind the visitor of the fenced cities of old. It is the custom still in a great measure among the Indians, not to mention the names of the departed, nor to speak about them, no matter whether beloved friends or bitter enemies.

The first church for Indians in Arizona, erected by the Spaniards, was the old San Xavier mission near Tucson. It was built out of large burnt bricks. If we may judge by the imprints in front of the saints there must have been much kneeling. But it seems that about 120 years ago the mission had practically come to an end. The Papago chief, Raven Hair, with his two sons and people left the mission

to join the Pimas and some Papagos then living in the Gila valley and on the Salt river above Phoenix. The Mexicans pursued and finally captured the chief and his two sons and killed them, but they could not reestablish the mission, where a few persons, mostly Mexicans, have held the fort. I believe it was in the latter part of 1868 that our government under Captain F. E. Grossman, a noble army officer, first established an Indian agency at the present Sacaton, and on January 1, 1871, the first Indian day school in Arizona. The boys then wore their hair long and what we call a G string, and girls wore aprons. Some 18 months after the government employed a good seamstress and ere long we had the whole school dressed in a presentable manner. The scholars with rare exceptions behaved well and would come regularly and they seemed to enjoy the school. Having to come from two to three miles and some even more, we gave them a small lunch of bread at noon. The

NEZ PERCE CHURCH MEMBERS.

great difficulty we found was to get them to acquire the English language.

Sundays and at times Saturdays, we spent mostly in preaching to the old people, in a number of villages. A few of the medicine men opposed us and at one place even threatened my life, but we lost no sleep on that account. Some seven years after, the new agent and an inspector tried to drive us away. But the late Bishop Simpson, of the Methodist Church, hearing of it, saw the President, and both agent and inspector were removed. April 8, 1881, Rev. Sheldon Jackson, D.D., on behalf of the Home Board established our regular mission for the Pimas, Maricopas, and Papagos, some 9,000 in all, which has been continued and enlarged from time to time up to date. I need not write about our Tucson Indian school. Of its wonderful influence in Arizona and beyond, the Church is informed. Our government has kept on establishing both boarding and day schools, which do a great work, more especially when the teachers, as is often the case, are earnest Christian teachers.

When our Home Board took hold, Mr. Carl Schurz, one of my former day school scholars, was also employed as helper; he was much beloved, worked very earnestly and successfully for some years, but not being very strong bodily, he left us for the better world. About that time a number of our earnest converts went to work in many villages, with the result that many became Christians.

One difficulty in the work is that our Indians

live very scattered, far apart in little villages. It is difficult to get to them and many of them even now have to travel 16 to 20 miles to attend our seven churches. Years ago there were several families who would travel a distance of 35 miles to attend church here every other Sunday. The time has come when we look for a large number of trained native workers. We need at least eight or ten for the Pimas and Papagos, and that many, or more, for the other Indians of Arizona. We are glad that the work has been inaugurated for other tribes, and we look forward hopefully when this land of sunshine shall no more be a land of spiritual darkness and sin, but when the desert shall rejoice and blossom as the rose.

We have been keeping an eye open as to the matter of self-support. A young man gave this year \$30.00, another \$10.00, a poor old widow \$10.00. The people living about ten miles northwest of Sacaton bought a small organ for their little chapel.

Today the results so far as statistical reports indicate, prove that the Indians have responded to the invitation and the message of the Gospel.

In the seven congregations there are 1,645 communicants, and the estimated adherents number 2,465. Ten Indian helpers under commission of the Board serve the churches under the direction of four ministers. In eight Sabbath-schools 1,255 pupils received instruction.

After Thirty Years

Among the Iroquois

BY REV. MORTON F. TRIPPE, D.D.

THE expenditure of thirty years from a man's working life justifies the question, Has it paid? Is the progress of the Indians during these years a sufficient and satisfying reward?

That the Indians of Western New York have made progress in their material condition cannot be disputed. This is true especially of the Indians living on the Alleghany reservation.

Thirty years ago the highway that traverses the thirty-five mile stretch of reservation

country passed through long reaches of unallotted land in all its native wildness. Today there is scarcely any land unallotted. Most of it is cleared and under cultivation. Attractive farm buildings now occupy what were thirty years ago forests or land cumbered with stumps, logs and brush.

The change is marked in the Indian's home life and its environment. The log or "block" houses are gone. In their stead are frame buildings containing from four to ten or more rooms. In these homes are the comforts

of a civilized life such as the modern coal or wood heater, the steel range, carpets, rugs, and furniture of late design.

The little things that mark the progress of a race in civilization, such as flowering plants in the windows and pictures and prints upon the walls are seen even in the poorest homes, while, in the more well-to-do, one sees the finest table linen, silver and china, comfortable up-to-date dining, parlor and bed room sets, upholstered rockers, and not the least indication of progress, sewing machines and musical instruments.

Today we find very few "good-for-nothings." The "hanger-on," the "lazy Injun" is a by-gone. Nearly every Indian has some sort of work. The men find employment in the cities and villages, on the farms, the railroads, in the machine shops.

This "enlargement of service" has wrought improvement in the personal appearance and habits of the Indians.

It was not unusual, thirty years ago, to have our native helpers stand before their congregations in anything but presentable clothing. Now the men are generally well dressed with modern neckwear and clothes in no wise inferior in neatness and style to their white brothers. This change in dress is more striking in the appearance of the women. In our congregations years ago, many of the aged women wore the broadcloth skirt and leggings adorned with beads, and a square cloth for a hat. Today instead is the modern shirtwaist and tailor-made gown, and hat of latest invention and scope. These changes in the habits and living of the Indian have wrought great improvement in his health. Dr. A. D. Lake, for over thirty years in charge of the U. S. Dispensary on the Cattaraugus reservation, testifies that tuberculosis is far less prevalent,

Navajo Boys at Chilocco.

and he attributes this hopeful condition to the betterment of their homes, a more varied and nourishing diet, the observance of the laws of hygiene, and the Indian's obedience to the teachings of local physicians and health officials.

Is not this improvement in his physical well-being an evidence that the Indian has likewise advanced in his moral and religious life? Certainly it shows a force within working outwardly for reformation. It is not to his environment alone that these great changes in his physical life can be attributed. Generally his environment has been the Indian's most bitter foe. On these reservations it never has and never can cause thistles to bring forth figs. Indeed the soul of the Indian is being awakened. He hungers for something the old life failed to give him. Thirty years ago it was no uncommon thing for the so-called pagans to oppose bitterly the schools and to refuse persistently to permit their children to attend them. Now all opposition has ceased. Parents are eager to have their children share

in all the educational advantages of the whites. To obtain for them this culture they are willing to toil and sacrifice.

In 1881 on two of these reservations one thousand Indians were practically churchless. For our mission at least there were no church buildings. Now, as the result of religious awakenings, there are five comfortable houses dedicated to the worship of God.

The Indian of today, in his religious thought, is not the Indian of thirty years ago. He has lost much of his Indian nature, has gained more of the Anglo-Saxon spirit, is more accessible, more willing to be reached and aided on his way to a fully civilized life. Years ago in the pagan settlements, on the approach of the missionary the doors and win-

Alexander Hall, "Old Dwight," Cherokee Mission School, Oklahoma.

Is this progress as true of the Indian's idea of God and Christianity? Has he a wider, clearer vision of his religious obligation and responsibility? On the whole the answer must be in the affirmative. He is more wide-awake, more zealous to get the Gospel to his neighbors, more intensely interested in personal service.

dows would be closed. Today every door is open and a warm welcome awaits the bearer of religious truth. The suspicious, furtive look has passed away, and the Indian is eagerly seizing the opportunity to enter into full possession of all that is his in this life and in that which is to come.

"The Indians, as all the child races, are great imitators, and as the greater number of them are likely to draw their living from the soil, a need that is unmet is the example of many industrious, moral white families in their midst following agricultural pursuits."

"It is very important to remember that the real salvation of the Indian must be from the inside.

"Now is the time to go after the Indian and strengthen him by the power of the gospel from the inside."

Chief Clerk, Carlisle Indian School.

Thou Amaton, Mohave.

Arthur C. Parker,
Archaeologist for New York State.

THE NEW INDIAN AT WORK

The New Indian: A Man Among Men

BY REV. THOMAS CLINTON MOFFETT, D.D.

THE Indian has been a thing apart,—penned up on a reservation, tribal, racial, unprepared to hold his own in the progress of the civilization of the stronger, dominating race. Now he comes out of tribal restraints, parts from the superstitions and ignorance which have held him back, accepts the white man's rule not as the inevitable, but as the opportunity in which the red man is to share, and proud of his own race still, grasps hands, and joins forces with his brother man, "the pale face".

The new Indian is not erratic, or under any ban. There is comparatively little race prejudice in relation to the red man. The seemly, solid, unemotional instincts of the Indian keep him from appearing conspicuous or doing unbecoming things. A dignified, sensible, self-respecting man, he takes his place shoulder to shoulder with other men, and is working out his destiny in civic, political and social relations in which his lot is cast.

He is in business and he is "making good". Three photographic illustrations are furnished

that you may recognize the type of manhood that is represented. They stand for thousands who have come forth from government and mission schools, well equipped, temperate, industrious business men. These three are of our own Presbyterian ranks, and are but a few from many that could be presented. The Indian is a factor in industrial and commercial life today, not numerous but worthy, a credit to his race and country.

He is in the ministry and in other professions. His native gifts of oratory fit in well, as he receives in the schools the culture and the learning which are far beyond his racial attainments, but in which can be made good use of his native talents. In our Presbyterian mission work today, forty-two ordained Indian ministers are under appointment, and forty-nine additional helpers and interpreters render regular service.

He is in preparation for a life work, full of promise, ambitious, worthy of every encouragement. Four young men who have come from our denominational missions and schools

(Continued on page 84.)

The New Indian. Among the Pimas.

**Rev. James Hayes,
Nez Perce.**

**Rev. Mark Arthur,
Nez Perce.**

**Rev. John Eastman,
Dakota.**

**Rev. James G. Dickson,
Nez Perce.**

INDIAN MINISTERS IN THE FIELD

Randall Booth, Mohave.
Tucson Bible Training School.

Henry Roe Cloud, Winnebago.
Auburn Theological Seminary.

WORKERS IN PREPARATION

THE NEW INDIAN.

(Continued from page 82.)

are given as illustrations of the new Indian in the making. How can we help but believe in him, and who would not be hopeful for the future of the race if such men in sufficient numbers become, under God, leaders of this people?

We hail these men in business, in the professions, in preparation for their life work,

and bid them God-speed. The "Noble Red Man" will yet come into his own, in a century that will not be one of *dishonor*. The Church, the advocates of Christian missions to the native Americans, the well-wishers of the new Indian cry to him:

"Our hearts, our hopes, are all with thee;
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee,—are all with thee."

Evangelization and Nurture by Christian Ministry

BY REV. CLAUDE R. BRODHEAD.

THE evangelization of the Indians of the Southwest has met with no little difficulty. The exception to this statement would appear to be the more than thirteen hundred Christian Pimas gathered during the long and faithful pastorate of the Rev. Dr. Charles H. Cook. The evangelizing of the other tribes, among whom may be mentioned the Apaches, Maricopas, Mohaves, Pueblos and the Navahoes, has been less fruitful, mainly for the reason that missionary effort has been undertaken within a comparatively short time.

One of the most encouraging signs at present is the systematic and successful work being done by missionaries of several denominations in the translation of portions of the Bible. An Indian tongue must be studied on the basis of the phonetic system, and in spite of the differences of the dialects there is progress being made by the missionaries on the field in the use of a common alphabet. Some of the books of the Bible are already in print in the Navaho tongue, and translations are being made into Hopi and Apache. It is safe to say that the outlook is brighter now than at any time in the past for a fuller presentation of the Gospel to the Indians. Faithful men and women have rejoiced in the acceptance of Christ by the comparatively few, but now not only are the fields bright unto harvest, but God is providing the reapers and furnishing them with instruments heretofore not so fully available.

Some beautiful Christian characters, patient, humble, faithful and strong, are to be found among the Indians. The ties that bind them to their own people and to the old customs are strong and hard to sever. Neither the white man nor his manner of living are particularly acceptable to the Indian. To

convince him that the missionary is disinterested and unselfish in presenting Christ to him is sometimes the weary work of years.

One Navaho living near us on being asked by Mrs. Brodhead whether she thought that she would deceive her, replied that she did not know, "she had only known her four years."

As a rule, little can be done for the Indian until his confidence is won. On the other hand, let some one stand before them for the first time, Spirit-filled, and their hearts may open as easily as the blanket hanging in the

door of the Navaho hogan flutters in the desert wind.

It may interest the increasing number of travelers on the Santa Fe Railroad to and from California to know that the fat, uninteresting and almost repulsive Mohave Indians who sell their bead necklaces in the stifling air of needles, present one of the most promising fields for evangelization in the Southwest in the opinion of the Rev. Alfred C. Edgar, our missionary to that tribe. During the recent visit of the Rev. John N. Steele among the Mohaves, lasting but a few days, a work of grace began as deep as it was gratifying. The hearty response to appeals made to the pupils of the government Indian School at Phoenix, Arizona, under the administration of Mr. Goodman, who is in entire sympathy with work that aims at character building through conversion rather than through the channels of civilization, is most encouraging.

Another promising field is found among the Hopis at the mission in charge of Miss McLean, of the Baptist Board, under whom evangelistic work has been greatly blessed. The presence of Christian Hopis in our recent Indian Conferences is an earnest of future victories. One of these men is a missionary to the Navahoes and receives his support in the field from his fellow Christian Hopis. This is the more remarkable since these Indians are backward and conservative to a degree, many of them refusing overtures from the government looking to their betterment as a tribe.

Surely the Spirit moves where He will, for we do not find hearts turning to God in large numbers among the great tribe of Navahoes. This appears the more strange since most faithful work by true hearted servants has been for a number of years carried on with zeal and wisdom. There is something particularly winsome about the Navaho, both in his language, birdlike in its inflections and tones, and in his character, independent, docile and strong. The Navaho needs not something better than he has but the best, and the best is near at hand, even at his door.

So far as the spiritual development and nurture of the Indian are concerned, the same methods must be followed as are helpful and necessary in our own lives. To reduce those methods to the utmost simplicity is the work required of the missionary to the Indians. Simplest statements are apt to be misunderstood. One needs to "get inside an Indian" to know the reason for his seeming lack of apprehension. The secret of it may be that he does not want to understand the thought till he knows the man.

Whether Christian nurture be along spiritual, missionary, or benevolent lines one thing may be accepted as a stubborn fact in Indian missionary work, and that is the time factor. No more may the western "Aryan" be "hustled" than the eastern. Ideas and suggestions like seeds, are to be sown one year to bear fruit the next. I shall not forget the reply of one of my Indian elders to an appeal for the General Assembly assessment: "We are saved by faith and not by giving money."

Some years have passed, and that man, ignorant of English, now appeals to his people for larger liberality, and is setting an example that his Christlike life enhances.

So far as Christian ministry has to do with the nurture of the Indian, attention must be given to at least three elements suggested by the word itself: there must be nourishment, education and instruction. Responsibility

for such work must not only be accepted, but what is more necessary, the work must be done in the spirit of a mother's love and a teacher's faithfulness and wisdom. All the better if personal relationships can be established among the Indians and friendships welcomed. Seed is to be sown in the morning, and the hand is not to withhold at evening time. Who knows what will prosper? The harvest is promised if we faint not.

The Y. M. C. A. on the Plains.

My People and the Christian Road

BY HENRY ROE CLOUD.

A KNOWLEDGE of the "old time Winnebago Indian," is absolutely necessary to the understanding of the "new Winnebago Indian" and his problems today. An attempt to glean such information is given here in bare outline in order to show that the only sure way out for the Indian is the "Christian road".

The "old time Indian" believes in a hierarchy of spirits among whom there is the "Great Spirit." Like all primitive peoples, he has entertained the dualistic conception of the universe,—the Great Spirit and his host of spirits for the "good" and the "Halayshkoonina" the bad spirit, for the "evil." The Great Spirit has given the control of the forces of nature to the host of spirits. There are the spirits for the four winds, the spirit of the day and the spirit of the night, the spirits of earth, fire and water. The spirits of lightning and thunder of the day are distinguished from the spirits of the lightning and thunder of the night. Such a belief necessarily runs into animistic conceptions of sun, moon, stars, trees and stones.

While the Indian's religious instinct may have been responsible for the origin of such a belief, two factors have been powerful for its growth and large development. These are, first, the general hardships of life, such as privation, sickness, death, and second, war. Such necessary incidents of life have created in the Indian a deep-seated longing, for some vital relationship with the spirit-world.

By fastings and visions he established such relationship. The Indian goes away from the haunts of men. Usually after four days fasting, with his mind intent upon some one spirit, as he goes to sleep his soul is carried up to the fourth heaven. He rises in ever widening circles as the eagle ascends into the skies. He is placed at the threshold of a heavenly wigwam. Among the spirits there comes forth one in the form of an eagle with outstretched wings, and as he nears the Indian he strikes him with his wings,—the token that from henceforth he is to be a warrior of his race. Another spirit in the twinkling of an eye causes a buffalo to stand before him. Then in another instant the buffalo is strewn in

Standing Committee of Dakota Indian Y. M. C. A.

pieces before him and he is commanded to put the buffalo together. The Indian by faith in the commanding spirits, goes to work to put it together. To his amazement the buffalo stands alive before him. This betokens that he is to be a Medicine Man. This same individual in after life, when called to treat the sick has been heard to say, "If I have been able to make alive an animal out of which life has gone, how much easier it is for me to make well this person whose body is whole, and whose life is still in the body. In four days I will have this sick one on his feet." This instance is typical of many such professions of medicine men. The saying of one, "The savage hears the whisperings of the wind and holds converse with the spirits of the world," is no mere phraseology.

Out of this converse with the spirits arose the warriors and medicine men of the race. They in time became the interpreters of the spirits. For every great need of primitive life there were particular spirits to whom the Indian could go in prayer. Such in brief was his conception of the spirit-world.

The Indian's conception of rank in society was shaped by his religious ideas. This was done in two ways, first, his vital relationship with some spirit, directly or indirectly, and second, his achievements in war and the chase. His influence was very little if he could not profess some communication with a spirit or

quote the dictum of his father or grandfather in his spiritual relations. Without the aid of the spirits of life, war and chase, how could a man be successful in any one of them?

From this cursory review of Indian character we see three basic elements, viz.: His belief in the Great Spirit, his respect for personal authority in things religious, and his sense of a deep need of some vital relationship with the spiritual world.

The "New Indian" has inherited these three elements. But in addition there are many more factors to be considered in his case. He has lost war and the chase. The environment that gave scope and zest to his religion has radically changed. He has been swept away from his moorings and made to sail in unknown and troubled seas. He has become a prey to piratical plunderers. To suit the wishes of a supposed friend he has moved from place to place ten and a dozen times. Occasionally he has turned upon his disguised friends.

The new Indian moreover has tasted the fruit of the tree of knowledge. He has discarded the crude anthropomorphism of earlier times, but he has not clothed the truth and the good of the old religion to meet the fierce demands of the present age. Civilization instead of "driving away the tiger and breeding the fox" has bred them both. He looks in vain to the religion of his fathers for the solution

of his economic problem, for the securing of the stability and sanctifying of marriage, and for the purifying of his social relations.

In this state of quandary the Indian needs (in an untechnical sense) a "reconstruction of his theology" and a reconstruction of his economic and social life. "The Christian road," to use the Christian Indian's expression, is the way out.

Hitherto two methods have been followed: These may be called salvation from without and salvation from within. Those who believe in the former say, "Change conditions and you will have immediate response. The result will be better men and women." Those who believe in the latter say, "You are a son of God. God is bending over you with a Fatherly interest. Be a man. In spite of your social condition you can rise above it." The former implies a sort of mechanical conception of man, viewing him as strictly subject to laws of cause and effect. The latter emphasizes *a new motive*. It rests on profound faith in the ability of a man to respond. It recognizes that the teachings of Jesus are based upon a man's ability to respond. A wise teacher will use both methods but with the clear recognition of the inadequacy of the first. As one

of the best religious teachers of the day so truly says, "When the question of economic wants is as comfortable as possible a man may still be haunted by the horrible emptiness of his life and feel that existence is a meaningless riddle." A man's moral relations and his religious communion with God can not be ignored if he is to advance.

Christianity not only puts meaning into life but it gives to the Red Man the highest conception of God. It brings to him a religion of authority, a positive message, and supplies his need of a daily vital relationship with the Great Spirit. That this results in efficient life is shown by the report of the present U. S. Superintendent among the Winnebagos.

Of those affiliated with Christian organizations—50 per cent are self-supporting, 33 per cent. and over are partially self-supporting. Less than two-thirds of 1 per cent. are idle. About 10 per cent. are non-ablebodied.

Of those affiliated with the Medicine Lodge—15 per cent. and over are self-supporting, 39 per cent. and over are partially self-supporting, 9 per cent. are idle, 37 per cent. are non-ablebodied.

Of those connected with the Mescal organization, using the peyote and practising the

rites of the cult—21 per cent. and over are self-supporting, 40 per cent. and over are partially self-supporting, 10 per cent. are idle, and about 26 per cent. are non-ablebodied.

The report for the Christian organizations is noteworthy when we consider that most of those Indians have been Christians for less than four years. The genius of Christianity has been effecting these results. One who has observed this world-wide aspect of religious life has said, "Where can we find an instru-

ment so capable, so efficient, so direct and resistless in its workings upon the inner life and the outward form of society? Are we to wait forever upon evolution when the secret and power of involution have been committed to our trust?" All of us who have made personal test of this power agree with him. We must have such a change, such a lifting power, and such a stimulus to our intellectual, moral and spiritual lives if we are to cope successfully with the forces arrayed against us.

Children of Today.

Life Among the Iroquois, and Christmas on the Reservation

BY MR. ARTHUR C. PARKER.

Mr. Parker is Indian Archaeologist for the State of New York. His name in the Seneca tongue is "Ga-wo-so-waneh," meaning "Star-shaft." He is a nephew of the late Gen. Ely S. Parker, U. S. A.

DOWN a long stretch of white road I galloped, the pony enjoying the exhilarating run as heartily. After leaving the Newtown or pagan district, I had noted the sharp changes in the landscape. The difference glared at me as never before. The farms were better, the fields were cleared, the houses were neat and well painted. There were a few huts, but these were not inhabited. The school-grounds were covered with children's foot-prints, church spires loomed up and the air of prosperity hovered over everything. I neared the home of Black Hawk, a young Indian of education and culture. He has an English name, but I have rather chosen his native appellation.

The door responded to my knock as if of its own accord, but as I entered, I saw that I was welcomed by a lady of evident education and refinement. "Black Hawk is reading the morning lesson," she explained, and I listened reverently as I heard his deep, mellow voice intone the first Christmas at Bethlehem, as he read it from a large book on the table. "Hawk," I asked, "do you understand that book?" "Not all," he replied, "but this part I do, and every one can." I went to church with Black Hawk that morning. The clergyman was a scholarly man, but his Indian hearers understood him thoroughly. The congregation was well dressed and each face, with few exceptions, shone with intelli-

gence and energy. There was not the pagan look and stamp upon any one I saw. Then I marvelled again. Here were two classes of Indians, each apparently content, one pagan, one Christian. The latter by all means the most prosperous and enlightened. "Which is happier," I asked myself. Slowly I rode home from the church, and when I reached the mission again, I saw the preacher's wife talking to my host of but a few hours before. I paused in the hall and listened. The preacher silently entered. Hasanowaneh greeted him and received a hearty welcome. "More arguments?" asked the preacher. "No," replied the Indian. "I can't argue. I have come to tell you something. You have been very kind to us at Newtown, and you have respected our belief. My heart gets lonesome, sometimes, when I think of life and destiny. I am lonesome for something that will set my heart at rest. Often I pray to Hawenui, the Great Spirit—He is your God and mine—I burn the sacred incense, the oyankwa, and have been ever faithful. I said I was contented, but in

my heart I called myself a liar. Then I hated my weakness and said again, 'I am content,' but I was not. Jake—he is my boy—has been telling me much of what he saw and heard at Carlisle, and I realize now that there is something that I lack. And I feel it so strongly sometimes, Black-coat, that my heart aches and no dance or incense can cure it. When little Newa died, I felt that loneliness and unrest; when Jake first got drunk, I felt it. Now Mary is sick, our new baby is dead, and I feel it. Mary has sent me down to ask if you will not come up again and pray with us."

When Hasanowaneh entered the hall on his way out, I grasped his hand and said, "Chief, I thought what you told me yesterday was to be all buckskin and smoke tanned."

"It was smoke tanned," he replied, "but not buckskin. We haven't had buckskin for fifty years, because the deer have gone and there is none. We have been wearing linen and trying to smoke tan it. It don't work. I'm going home and put on a new white shirt."

"Best Books" on the American Indian

THE general reader, desiring to secure a comprehensive knowledge of the Indians of the United States, from a few of the many volumes on the library shelves on this subject, will be helped by a critical judgment of the selected books most worth reading. The accompanying lists are interesting as representing the suggestions of those who view the subject from individual angles. The first is furnished by a member of the staff of the Office of Indian Affairs, who has a wide acquaintance and long experience in governmental Indian work. The suggestion of an officer of the Indian Rights Association follows. The third is the list of a writer on Indian subjects—a literary woman of Washington. The fourth contains the selections of a librarian in New York City, who has most extensive acquaintance with Indian publications. The Department of Indian Missions of the Board, has gleaned from these lists the last suggestion which is submitted. No restriction has been made in limiting the subject;

and works of history, art, ethnological research, governmental and missionary work are included, the aim being to name in a dozen publications or more the best sources of information and of literary interest on the general subject of the Indians of our own country.

List I.

The Indians of Today. George Bird Grinnell.

Handbook of American Indians. Bureau American Ethnology.

North American Indians. (Starr) Chicago University.

Indians Taxed and Not Taxed. Census of 1890.

The Indian and His Problem. (Leupp.)

My Friend the Indian. (McLaughlin.)

The Ojibway. (Gilfillan.)

Childhood of Jishib the Ojibway. (Jenks.)

An Indian Boyhood. Chas. Eastman.

The Omaha (Fletcher and La Flesche, Bureau American Ethnology).

The Zuni (Stephenson).
 The Middle Five. (La Flesche.)
 Mary and I. (Riggs.)
 Life and Labors of Bishop Hare. (Howe.)
 Indian Story and Song. (Fletcher.)
 Ramona. (Jackson.)
 Letters of an Americanist. (Brinton.)
 Bandelier on the Southwestern Indians.

List II.

"Indian Nations," by Heckwelder; "Life and Times of David Zeisberger," "Massacres of the Mountains," by J. B. Dunn; "The Life and Labors of Bishop Hare," by M. A. DeWolfe Howe; "The Indian Dispossessed," by S. K. Humphrey; "Ramona," or "A Century of Dishonor," by H. H. Jackson; "The Red Man and the White," by George E. Ellis; "Our Indian Wards," by Mannypenny; "The Indian of Today," by George Bird Grinnell; "The Indian's Side of the Indian Question," by S. J. Barrows; "The Ojibways," by Rev. J. A. Gilfillan; "The Handbook of American Indians," by F. W. Hodge; "Indian Boyhood," by Dr. Charles Eastman; "What the White Race May Learn from the Indian," by G. W. James; "The Indian in Relation to the White Population of the U. S.," by F. A. McKenzie.

List III.

The Handbook of American Indians, edited by F. W. Hodge; The Annual Reports of the Bureau of Ethnology—"The Cherokee," by James Mooney, Vol. 19, Part I, "The Ghost Dance," Vol. 14, Part II; "The Hako Ceremony," Vol. 22, Part II; "The Omaha Tribe," Vol. 27; "The Indian's Book," by Miss Natalie Curtis; "American Primitive Music," by Frederick R. Benton; "Zuni Folk Tales," by Frank Hamilton Cushing; "Lewis and Clark's Travels," edited by Elliott Coues; "Indian Trade and Traders," by Crittenden.

List IV.

"Struggle for a Continent," by Parkman, "Lewis and Clark Expedition," by Lewis; "Red Men and White in North America," by Ellis; "Indian Dispossessed," by Humphrey; "Deerslayer," by Cooper; "Aboriginal Races of North America," by Drake; "Indian History for Young Folks," by Drake; "Story of the Indian," by Grinnell; "Northwestern Fights and Fighters," by Brady; "Indians of Today," by Grinnell; "Indian Boyhood," by Eastman; "North American Indian Fairy Tales, Folk Lore and Legends"; "Ramona," by H. H. Jackson; "American Antiquities," by Bradford; "Lights and Shadows of a Long Episcopate," by Bishop Whipple; "Border Wars of the West," by Frost; "Pioneers of America," by Parkman; "American Primitive Music," by Burton; "Native Races of the Pacific States," by Bancroft; "North American Indians," by Catlin.

Supplemental,—List V.

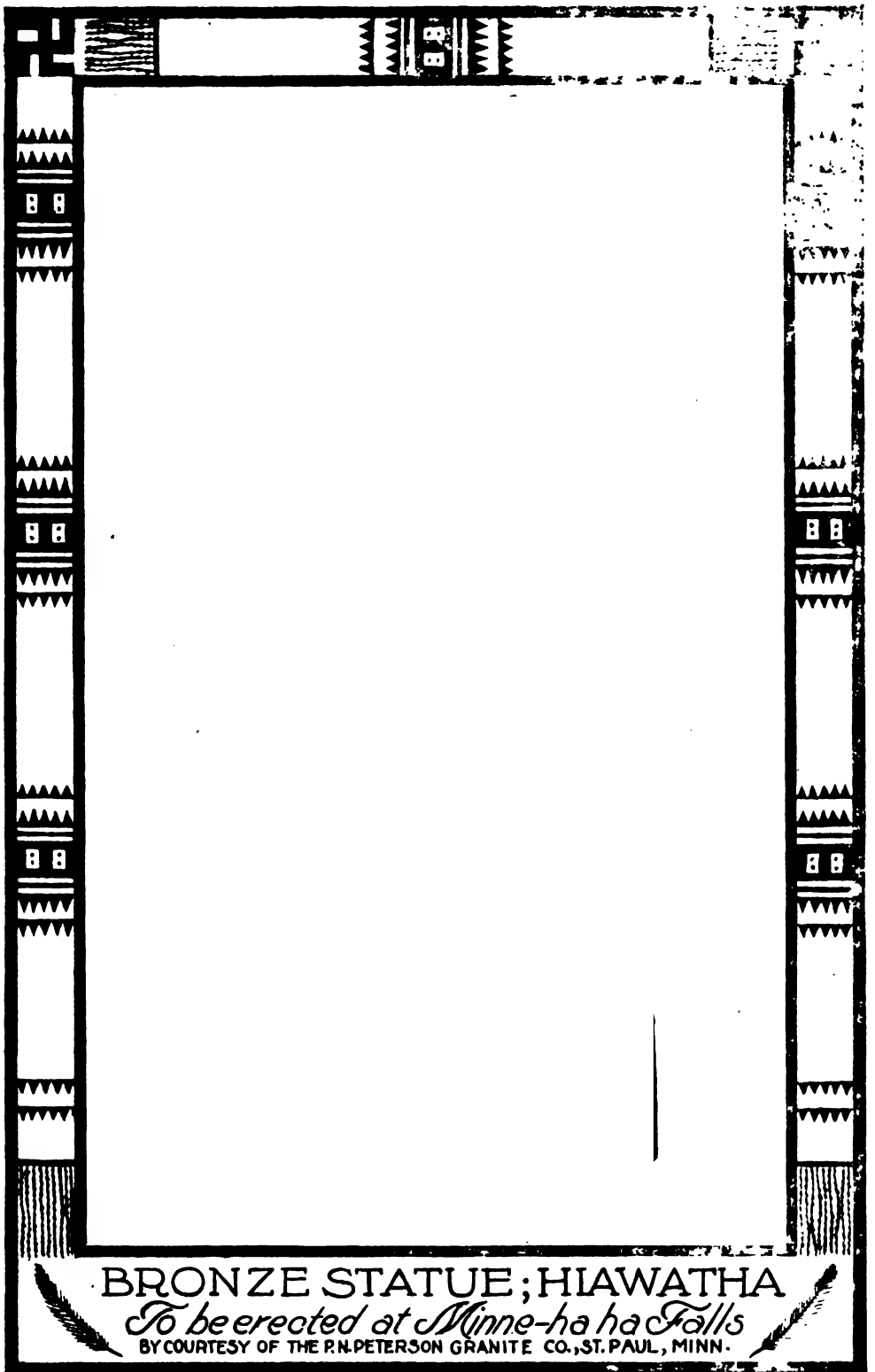
As supplemental for reading along special lines, or as representing phases of the Indian subject not covered in the preceding lists, the following publications are suggested:

"The Basis of American History," by Far-
 rand; "Personal Memories, and Thirty Years
 Among the Indians," Schoolcraft; "Navajo
 Legends," by William Matthews; "Memoirs of
 David Brainerd," by Sherwood; "Hiawatha,"
 by Longfellow; "My Life and Experience
 Among our Hostile Indians," Gen. O. O. How-
 ard; "Our Indian and Spanish Neighbors,"
 Julia H. Johnston; "The Redemption of the
 Red Man," Belle M. Brain; "Geronimo, the
 Story of My Life," Barrett; "Marcus Whit-
 man," by Mowry; "The Nez Percés Since
 Lewis and Clark," by Miss Kate C. McBeth;
 "Chunda, a Story of the Navajos," Ladd;
 "Personal Recollections of Indian Campaigns,"
 Gen. Nelson A. Miles; "Story of the Ameri-
 can Indian," E. S. Brooks; "The North
 American Indian" (illustrated), by E. S. Curtis.

"If the land of the deceased Indians, which are from time to time offered for sale, were not only bought by white people, but were also occupied and cultivated in a profitable manner, the Indians would soon begin to take pride in doing the same, thus becoming self-supporting, independent citizens."

A casual observer would not believe or see how much improved are the Indians in many ways. So many people, even intelligent and Christian people, are loath to see advancement or any good in the Indians. I could tell many things that would indicate the awakening for better things.

(Miss) ANNA F. SKEA,
 Formerly at Sisseton and Tama.



BRONZE STATUE; HIAWATHA

To be erected at Minne-ha-ha Falls

BY COURTESY OF THE P.N. PETERSON GRANITE CO., ST. PAUL, MINN.

INDIAN CHURCHES AND MISSIONS

Of the Presbyterian Church in the U. S. A., December, 1911.

LOCATION	TRIBE	Chs.	Sta- tions	Ordained Ministers		Com- missioned Helpers		Communi- cants		Adherents (Esti- mated)	Sunday Schools	Enroll- ment		Mission Schools	Teachers & Helpers	Enrollment	
				White	Native	White	Native	Native	Mixed			Native	Mixed				
District I																	
California...	Hoop, Klamath Riv.	1	1	1	2	18	20	270	1	50	56	1	2	12			
"	Mono (Digger).....	1	1	1	1	9	100	1	75	1	1	1	1	16			
"	Pitt River.....	1	1	1	1	16	1	18	1	1	1	1	1	16			
"	Me-Choop-da (Chico)	1	1	1	1	15	15	50	1	40	1	1	1	16			
"	Paiute.....	1	3	1	1	70	165	2	48	1	1	1	1	16			
Oregon.....	Tutuilla: (Cayuse, Um- atilla, Walla Walla)	1	2	1	1	1	80	300	2	120	1	1	1	16			
Washington.	Puyallup.....	1	1	1	1	95	260	1	220	1	1	1	1	16			
"	Nesqually, Chehalis..	1	1	1	1	15	135	1	108	1	1	1	1	16			
"	Spokane.....	2	1	1	1	101	165	2	150	1	1	1	1	16			
"	Makah.....	1	1	1	1	5	144	1	108	1	1	1	1	16			
"	Quinalt.....	1	1	1	1	6	43	1	38	1	1	1	1	16			
Idaho.....	Nez Perce.....	6	3	6	1	529	1100	6	404	1	1	1	1	16			
"	Bannock, Shoshone..	1	1	1	1	23	150	1	25	1	1	1	1	16			
"	Western Shoshone..	1	1	1	1	12	26	1	25	1	1	1	1	16			
Utah.....	Shivwits.....	1	1	1	1	70	80	1	50	1	1	1	1	16			
District II.																	
So. Dakota	Sioux: (Yankton,....	19	1	1	14	1197	2346	9	259	20	1	6	80				
Minnesota	Wahpeton, Sisseton)																
N. Dakota	Sioux, (Ogalalla)....	7	8	1	1	9	373	6	1060	10	155	6	1	1	1	1	
Montana....	Sioux: (Assiniboine, Yankton.)	6	2	1	3	3	197	27	730	6	194	69	1	4	40		
Wisconsin...	Stockbridge, Menominee	1	2	2	2	28	10	195	2	45	1	1	1	1	1	1	
Michigan....	Chippewa, Ottawa....	1	3	2	2	25	12	150	1	15	27	1	1	1	1	1	
Nebraska....	Omaha.....	1	1	1	1	54	4	150	1	80	20	1	1	1	1	1	
District III.																	
Kansas.....	Iowa, Fox.....	1	1	1	1	11	100	1	75	1	1	1	1	1	1	1	
"	Kickapoo.....	1	1	1	1	75	1	50	1	1	1	1	1	1	1	1	
Oklahoma...	Cherokee.....	4	3	1	1	44	62	340	4	79	160	2	13	130			
"	Choctaw, Chickasaw	25	4	1	13	1	6	544	1500	15	330	1	1	1	1	1	
"	Seminole, Creek.....	5	2	1	4	1	113	188	1	1	1	1	1	1	1	1	
"	Kiowa, Caddo.....	5	5	1	1	11	19	110	1	1	1	1	1	1	1	1	
District IV.																	
Colorado....	Southern Ute.....	1	1	1	1	21	43	127	1	8	25	1	1	1	1	1	
New Mexico	Laguna.....	1	5	1	1	116	4	150	1	30	5	1	1	1	1	1	
"	Pueblo.....	1	1	1	1	50	1	27	1	1	1	1	1	1	1	1	
"	Navajo.....	3	1	1	1	2	250	2	236	1	1	1	1	1	1	1	
Arizona.....	Pima.....	5	4	4	7	1494	2250	6	1105	1	13	150					
"	Maricopa.....	2	2	2	3	151	215	2	150	1	1	1	1	1	1	1	
"	Papago.....	1	2	2	2	134	270	2	143	1	1	1	1	1	1	1	
"	Navajo.....	7	3	1	4	54	142	3	172	1	1	1	1	1	1	1	
"	Mohave.....	3	1	1	1	55	310	2	95	1	1	1	1	1	1	1	
"	Apache (Mohave, Ton- to, Yavapai)	1	4	1	2	17	115	1	24	1	1	1	1	1	1	1	
District V.																	
New York...	Iroquois, (Seneca, Tusca- rora, Cayuga, Oneida)	7	1	1	3	551	743	4	135	1	1	1	1	1	1	1	
"	Seneca: (Cattaraugus)	2	1	1	1	130	400	1	50	1	1	1	1	1	1	1	
"	Shinnecock.....	1	1	1	9	30	150	1	54	1	1	1	1	1	1	1	
Penna., etc.	Unclassified.....	20	4	3	250	575	4	525	1	1	1	1	1	1	1	1	
†Total 19 States		57 Tribal Divisions.	106	101	43	42	19	49	6627	252	15695	102	5380	388	11	48	496

*Stations are places where services are held or missions established, but no churches organized.

†Helpers are all unordained mission employees except those reported under heading of Schools.

‡For Alaskan Indian Missions, add Organized Churches 12, Ministers 9, Communicants 925, Sunday-School Enrollment 550.

Notes from the Young People's Department

What is America's part in proclaiming "Peace" among the nations? What is the training in your Sunday-school toward instilling a spirit of loyalty, of Christian patriotism, and of the personal responsibility for telling or going with the Gospel message to "all peoples"? This is the final appeal for

HOME MISSION DAY

in the Sunday - schools, and as this is the one patriotic service on our Sunday - school calendar, every Presbyterian school should use the program. Announcements have been sent to all ministers in active pastorates, samples to the chairmen of missionary committees (so far as we have the list) and other samples where requested.

Unless previous arrangements have been made with the secretary of this department, the offerings will be applied to the general work of home missions, and should be sent at once to the treasurer, Mr. H. C. Olin, 156 Fifth Avenue, New York City. Orders for the programs, and other home mission supplies will be cared for by the secretary, Miss M. J. Petrie, at same address.

CHRISTIAN ENDEAVOR PROGRAMS, 1912.

The first topic is for February, "My Favor-

ite Home Missionary." A printed service to suit the many preferences for this possessive topic would be most difficult, but we shall have some helps from the leaders. There will be three or four special programs for the

C. E. societies during the year. The mailing list of those who have asked for regular samples of these programs has not been revised for about two years, but had accumulated to about one thousand names. Some enlightening information has reached us since the December program was sent out with a slip, asking if the recipient wished a continuance of the favor. The suggestion was made that the postage might be paid by the society in-

stead of by the Board. Several hundred answers have been received, and one-third report disbanded societies; one-third inform us they are no longer members of the missionary committee; the other one-third wish the work continued for them.

Where are those young people of the disbanded societies? What is their present share in the church activities? How are we to guess who are now chairmen of missionary committees?

M. J. P.

Monthly Concert

FEBRUARY STUDY—"Indians."

Evangelization and Nurture by Christian Ministry.
Education and Development by State and Church.
Place and Destiny in the Nation's Life.

Leaflet Aids.

Home Mission Paragraphs.
Primitive People Developed, A.
Stereopticon Lecture—American Indians, 10c.

Book Aids.

Among the Pimas.
A Century of Dishonor, by H. H. Jackson.
The Story of the Indian, by Geo. B. Grinnell.
The Indian Dispossessed, by Seth K. Humphrey.
Mary and I—Forty Years with the Sioux, by S. R. Riggs.
The Indian and His Problem, by Francis E. Leupp.
Indian Boyhood, by Chas. A. Eastman.

Colored Post Cards—25c per dozen.

The Red-Pepper Lady, Hopi Indian.
A Hopi (Moki) Basket Weaver.
Indian Women of Acoma Pueblo, N. M.
Papago Indian Filling the Olla.
Hopi Wood Carrier, Pueblo of Oraibi, Ariz.
Pima Indian and Baskets.
A Navajo Blanket Weaver.
A Pima Wickiup.
A Hopi Thanksgiving.
Bull's Head Gros Ventre.
Lame Chicken, Assinaboine.
Hopi Blanket Weaver.
The Man with the Hoe, Moki, Pueblo.
Priest Entering Kiwa before Snake Dance Begins.
Navaho Woman Baking Bread.
U. S. Government Indian Scout.
Buckskin Charlie, Sub-Chief of the Utes.
Arrowmaker.
Indian Chiefs (12 subjects).
Native Arizonians (6 subjects).
Mogul Indian Snake Dance (6 subjects).

Colored Pictures—Aac. prints—50c each.

Bebes of the Wood—Two Pairs of Twins.
Ute Chief Sevara and Family.
Apache Chief—"James A. Garfield."
"Buckskin Charlie," Sub-Chief of the Utes.

Colored Pictures—Aac. prints—25c each.

Arrowmaker, An Ojibwa Brave.
Angeline, Daughter of Chief Seattle.

Ojibwa Papposes.
Moki Basket Weaver.
Jose Romero and Family.
Utes—A Group of Children.
Ute Chief Sevara and Family.
Ojibwas, Equal and Papposes.
Buckskin Charlie—Sub-Chief of the Utes.

MARCH STUDY—"Immigrant Communities."

The Ministry of the Church.
Methods of Approach.
Forms of Service.

Leaflets Aids.

Bohemians of Texas.
Christians at Ellis Island.
Discovery of the Pole, The.
How to Reach the Immigrant.
Immigrant People Emigrating.
Italian Traits.
Million a Year, A.
Old and New Immigration.
Our Cosmopolitan Population.
Reaching the Immigrant.
Stereopticon Lecture—Making Americans—10c.
What Is the Presbyterian Church Doing for the Immigrant?

Book Aids.

The Broken Wall, by Steiner.
Immigration Tide—Its Ebb and Flow, by Steiner.
Against the Current, by Steiner.
The Lediator, by Steiner.
Through the Mill, by Friddy.
Immigrant Races in North America, by Roberts.
Races and Immigrants in America, by Commons.
Little Aliens, by Myra Kelly.
Aliens or Americans? by Grose.
Incoming Millions, by Grose.

Post Cards—set of 8—15 cents.

Ellis Island.
Evening School in New York—Twenty-seven Nationalities Enrolled.
An Open-Air Service.
In the Italian Quarter, New York City.
Vacation Cooking School, New York City.
In the Detention Room, Ellis Island.
Nature Work in Vacation School, New York City.
Vacation School, New York City.

Colored Post Cards—25c per dozen.

Little Italy (6 subjects).
The Ghetto (6 subjects).
Immigrants at Ellis Island, New York.

THE BOARD OF HOME MISSIONS

OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

Comparative Statement of Receipts for CURRENT WORK for the Month of December, 1910-11

DECEMBER	1910	1911	Increase	Decrease
From Churches	\$37,298.02	\$29,364.30		\$7,933.72
" Woman's Societies	119.00			119.00
" Sabbath Schools	3,470.80	3,310.51		160.29
" Young People's Societies	1,608.70	1,368.61		240.09
" Individuals, etc.	13,618.06	9,271.29		4,341.77
" Woman's Board of Home Missions. .	44,808.57	65,899.83	\$21,091.26	
" Legacies	*15,278.41	*53,475.50	38,197.09	
Total	\$116,196.56	\$162,690.04	\$46,493.48	

Comparative Statement of Receipts for CURRENT WORK for the 9 Months ending December 31, 1910-11

APRIL 1st TO DECEMBER 31st	1910	1911	Increase	Decrease
From Churches	\$133,554.32	\$134,952.50	\$1,398.18	
" Woman's Societies	563.50	1,106.40	542.90	
" Sabbath Schools	10,248.10	10,374.99	126.89	
" Young People's Societies	5,615.24	5,162.00		\$453.24
" Individuals, etc.	49,011.67	48,250.51		761.16
" Woman's Board of Home Missions...	*211,149.39	*272,488.86	61,339.47	
" Legacies	95,927.41	396,624.49	300,697.08	
Total	\$506,069.63	\$868,959.75	\$362,890.12	

*Includes receipts from all sources through Woman's Board.

HARVEY C. OLIN, TREASURER
166 FIFTH AVENUE, NEW YORK

FOREIGN MISSIONS

The Revolution in China from a Missionary Standpoint

CANTON, CHINA.

THE old Manchu dynasty is in a state of irrevocable collapse, and by the time you get this the Republic of China will be proclaimed. This is one of the most astounding revolutions in the history of the empire, and fraught with far-reaching consequences both to our great missionary cause, and to relations with all nations. To-day scarcely a man in this most populous city in the empire wears a queue. I saw crowds of men going about with scissors seizing men and boys on the street and cutting off their queues, and no serious objection was made.

The change here has been with most widespread rejoicing. The country was ready for the change. For some days the people were greatly disturbed, and tens of thousands left the city for Hong Kong and the country. The Viceroy wavered. He granted some concessions that satisfied the people, but when he heard that the imperialists had re-taken Hankow (false report) he reversed positions and forbade the flying of the white flag. But the people were insistent, and he was informed that further vacillation would be with bitter consequences to himself and he finally accepted conditions, and fled the city and was taken to the British consul's residence in a state of physical collapse, and was nearly dead before he could be transported to Hong Kong. A new ruler was chosen, a provisional government has been established, and people are again flocking back, and comparative quiet prevails. At this time of writing, 15 of the provinces have gone over to the Republic, and the Manchus are preparing to flee.

What is the outlook? China is undoubtedly at a very critical stage looking prospectively towards a Republic. The soundest judgment,

and very best ability that the nation can command will be needed to supply administrative, judicial and executive duties. I believe the Chinese are abundantly able to meet these needs if the other countries will give moral and sympathetic support, and keep hands off their territory. Mistakes will be made in this transition period, but the hearts of the people are with the reformers, and with patience and tact, a new government will eliminate most of the old obstacles that stifled trade and intercourse both with other countries and in the different provinces. Mutual concessions will have to be made, but the Chinese are pastmasters in matters of compromise, and orders have already been issued by the six boards at Shanghai, requesting each province to send delegates to the National Assembly to meet in that city. Today no country is held in so high esteem as our own, and the Chinese will be greatly pleased if our country is the first to acknowledge the new Republic, as I earnestly hope we may do.

What is the bearing on our work? The change from the old despotism, with its worship of Confucius and worship of idols required of officials, to republican liberty, will thrust upon us mighty responsibilities. I should not be surprised if there should arise a sudden determination on the part of the people to destroy idols. Idolatry is absolutely doomed, and the millions of tracts that have been scattered, and millions more that will be given out, mean the death of idolatry. Today in this city some of the high official positions have been given to our Christians. The son of one of our old preachers is a graduate of Toronto University, and of Columbia Law School, and here is in high authority. Another man, teacher in Fati School, has been

Note.—Up to the time of going to press no direct word has been received by the Board of the disturbances in Resht, Tabriz and Teheran, which have been reported in the daily press.

appointed to a permanent position over the revenues, and has taken as his helper another of our Christian teachers. Other Christians are coming into places of power, and all this means mighty gains to Christianity. A very evident feeling of friendliness towards Christianity greatly delights us. We must work as never before. My own conviction is, that we shall be most seriously pressed to take care of the converts that will surely come with the disappearance of the old system of persecution for those who abandoned ancestral worship. What tremendous responsibilities we must now assume to meet the demands for instruction and to prepare a body of native preachers adequate to take care of the mighty harvest that will surely come.

In my own field all is quiet, and men and women all at work. The members of Yeung Kong Station all came here last night, and that on account of fighting near their compound. No disturbance has occurred at Lien Chou. Not a chapel or church has been disturbed in this or any other province, except at Hankow, and that because imperialists burned the city.

If ever the home Church should rise to big opportunities, they should do it now. We shall have to go cautiously for some months, but we *shall go*. There is no discharge in this war. I find people most ready to learn and there is a great demand for our tracts and testaments.

The Apostolic Church in Korea

THE evangelistic responsibility of the Korea Mission is 4,785,000 souls (including a conservative allowance of 100,000 for Kang Kai's population in Manchuria). This means that one in forty-four of those for whom we are accountable has been gathered.

The Korean Presbyterian Church is composed of—Baptized adults, 36,074; baptized children, 3,671; catechumens, 25,948; other adherents, 43,277; total, 108,970.

The force consists of 117 missionaries; 33 evangelistic men workers, one to every 3,300 Christians; 204 paid Korean pastors and helpers (foreign and native funds) one to every 534 Christians. 111 elders, part of whom are paid helpers. 1,032 leaders, who are acting pastors: Paul called them "elders" in Acts 14:23.

Adding to these all the deacons, leaders of tens, class leaders, Sunday school teach-

ers, etc., we have a total (deducting those enrolled twice) of 6,308 men and women combined, who serve the Lord in this special way without salary.

There are 78 organized churches, 1,055 groups (churches-to-be), some of them with congregations of 400. 2,117 mid-week prayer meetings.

Special classes for Bible study, lasting four days each or over, and including some Bible institutes of a month each, enrolled, 54,587. Making allowance for those enrolled more than once, we have at least 40,000 individuals who took part in this special study.

Education—I college, 49 students; 1 theological seminary, 34 students; 1 medical school, 56 students; 10 boys' academies, 811 students; 5 girls' academies, 245 students and 514 primary schools, 8,640 students.

Contributions—Yen, 162,618.14, U. S. Gold, \$81,309.17.

The Church in Chosen Today

BY REV. JAS. S. GALE.

THE Church in Korea has reached the stage through which all Churches pass. It has had its seasons of quickening, its seasons of great revival, its seasons

of monster meetings and times of shouting hallelujah and again seasons of the dry and arid valley, where no special views gladden the beholder, and where no streams break

forth to clothe the land with verdure. Temporary inspirations may have their permanent and good results and yet the external manifestation will pass away.

The political problem of old days is solved as far as the eye can see, and settled. In times past the uncertainty served to turn many to inquire regarding religion. When the state is rocking on its foundations and threatening to turn turtle, who would not have a mind to seek God and make fast to something that would hold? This has gone by and we are in a different world indeed, anchored deep and immovable.

A season of revival and great outpouring of mysterious power such as was seen in 1907 is very likely to be followed by a dull period of coldness and stupefaction. Never again can quite the same phenomenon be witnessed. Attempts have been made to recreate it, but they have fallen flat. No amount of agony could restore the experience, no amount of prayer call down the fire. It just would not come, and saints looked at each other to say, "Has God forsaken us?" But the universal answer has been, "No, never." Perhaps it was the experience rather than God himself that was sought for. At any rate He did not see fit to give it, and yet the Church moves on.

Attempts have been made to start independent organizations. For a time this spirit was aflame in parts of the peninsula. One of the ordained Presbyterian pastors went off and preached his propaganda from end to end of the land. "Come ye out and be free from Westerners. Cut out your own creed and run your own Church, ordain, baptize, do as you please and see how happy you'll be." When we heard last of this would-be apostle he was in jail and his followers were dropping away. The propaganda, indirectly, has had a good influence on the Church. Hereafter cries of independence will be looked askance upon.

Smaller organizations that think they have a superior doctrine to plain Presbyterians, Methodists, Episcopalians, Baptists and Congregationalists have come. Our Seventh Day Adventist cousins who feel in conscience bound to their interpretation of the Jewish Sabbath are here and have gone in and out and told the Christians "Except ye keep Sat-

urday as Sabbath, ye are all wrong,—the Sabbath still holds. Where does your Sunday come from anyhow? Prove it from Scripture," etc. This has run through the Church and some have gone off and some have come back. For a time the Christians were disturbed no little, but this, too, has proved a blessing in that it has set many to searching the Scriptures more earnestly to see whether these things be so. The Church moves on having learned one more lesson.

The "Holiness" mission too is here, not to plow up the fallow ground but to push in on the groups of Christians and say their say, "Planting Holiness in Korea" is the way their organ puts it. Good, indeed, is such a mission, but human nature is so weak that whenever it makes special claim to humility or gentleness or holiness, it very soon grows to be an arbitrary judge of all the earth, holding up this one and that for spiritual inspection, weighing him and gauging her, pronouncing, "not holy," "knows nothing of holiness," "a legalist," "absolutely in the dark," etc, etc. The disciples of such teaching, too, are likely to run about with weighing scales rating missionaries and converts as "chaff" and "less than chaff," while all the time, of course, they are the kernel. If you raise a question as to their claims or teaching, or squareness of deal in enticing converts from other missions, you are an unconverted Saul of Tarsus, an enemy of the truth, a persecutor of the saints.

However, to compensate for these unhappy experiences, comes a beneficent organization like the Salvation Army, not claiming for themselves anything, but with hearts all afire to save the lost, the imprisoned, the guilty, the sinful. Even western fallen women who drift east (think of the horror of it), soiled unspeakably, lowest of the low, find the Army ready to accept them, to kiss away their bedraggled tears, and to say, tenderly, "Come to Jesus."

All these things the Korean Church has seen, and these experiences it has passed through and yet the great tide of gospel influence moves straight on. All those that have ploughed it from end to end have but served to break up the fallow ground and prepare for a wider sowing. God is ever present.

The Pentecostal Advance of the Kingdom in Korea

BY REV. E. M. MOWRY.

WHAT shall I say of the advancement of the Kingdom in this land? World travellers will all testify that this is the climax of all mission work, and that Pyeng Yang (the location of which a great many of you do not know, now, do you?) is the center of its great advance movement. The great Central Church has had the reputation in years past of being the meeting place

this is done a couple of times, each person has scarcely enough room to "squat." There are now in Pyeng Yang seven Presbyterian churches with an average Sunday attendance of about 4,200 people.

No one will ever be able to know what was the advance made in the kingdom during the past year when the most complete national campaign in the history of the Church was

Pyuk Ki Syun Church. A Country Church.

of the largest mid-week prayer meeting in the world. As to whether it still holds a right to that claim, I am not sure. The church was organized only 17 years ago, and although it has swarmed 37 times, it still continues to fill its seating capacity every Sunday. And if the church becomes overcrowded the people are asked to stand, to move forward and to sit down again. After

carried on, that of the Million Movement, but this we know, that because of the broadcast sowing of the seed last year that much of the harvest is now being reaped and will be reaped for years to come. The Church is moving so rapidly that it is almost impossible to keep apace with it, and guide it into right channels, and take care of the new believers. Think of having about 70 students, 8 or 10

teachers and many of the parents of a heathen school turn in on a poor weak country church with an attendance of about 100 and with no church officers but two deacons, all deciding to become Christians, and asking to be taught the way of life!

Two college students spent two months of their summer's vacation out in a missionary's country territory (many of them spend from one to four weeks in such work), and everywhere now in their train the missionary finds

advantage of the first opportunity to study the Word. Thus the kingdom advances in Korea.

A few missionaries with a Korean teacher go off up the river to spend their vacation in a place where there are no Christians. They have a great many sightseers, but the sightseers, some of them, learn the way of life. It was in this way, through the kindness of a woman who had attended a church awhile somewhere, they were permitted to have services twice every Sunday and once in the

Pyeng Yang College Students.

new believers and a weak, discouraged church which thought it could not or did not want to have a Bible class for a week the same as the rest of the churches were having, with a new grasp on life and a new vision of things eternal, held its class, during which the missionary made the church a visit. As he was going up the river in a small boat, he heard the strains of "Rock of Ages" coming from a boat coming down to meet him. In the party were several men still wearing their topknots, whom the missionary had not seen before, and he knew that they were believers and he also knew that they were starting in the Christian life in the right way by taking

week at her house. The attendance grew from 30 to 90 and about 40 decided to become Christians and after the missionary party went away they continued to have meetings every week as best they could and finally decided to build a church. One night during the meetings a woman arose and said that she had heard that they were going to hold Jesus meetings and that she had come a long distance to hear. Recently she had lost two children by death and as the devils whom she had always worshipped could give her no comfort, she wanted thereafter to lean on Jesus. One day the missionary and the teacher went to the house of one of the men

who had decided to believe the night before. As they were standing in the gate talking, the teacher saw the signs of devil worship hanging above them and said, "Now, that you have believed on Jesus, these things are useless." "Yes," was the reply, and he tore them down. Thus the kingdom advances in Korea.

There is a Union College and Academy (Presbyterian and Methodist) in Pyeng Yang with about 350 boys in the academy and 65 in the college. During the summer and winter vacations many of the students go out in bands of four to preach, either sent by the Student Missionary Association, or go out on their own initiative; and during the school year they are to be seen after the afternoon service, on the streets or along the roads leading to the city, preaching the Word of Life. One student reports that dur-

ing six months he spoke to about 3,400 people about becoming Christians. Last year the students raised 280 Yen (\$140) to send a missionary, one of their own body, down to the Island of Quelpart south of Korea. Thus the kingdom advances in Korea.

Of the 17,000 or 18,000 people who attend the Hospital every year, half or more are heathen. The changing crowd at morning prayers, the halt, the blind, anxious-unconcerned-wistful children, mourning mothers, humanity in wreck and ruin, physically, is a sight seen daily which stirs the deepest emotions. They not only get healing for their bodies, but they carry with them that which heals their souls, and the souls in the far off districts to which they will carry the news. And thus, also, does the kingdom spread in Korea.

A Wonderful Ordination Service

BY REV. F. S. MILLER.

IT WAS in the Tai Ku Church, a great rink-like building with galvanized roof, walls lime-plastered outside as well as in, seating capacity, fifteen hundred. The roof is supported on wooden pillars painted blue, like all the woodwork, for this is a Korean building, Korean taste and truly Presbyterian, too.

Presbytery was meeting and twenty-two candidates for the ministry had passed their examinations, after a five years' course in theology and about ten years of active Christian work. There were also five candidates for licensure to preach. The candidates sat in two rows of chairs in front of the pulpit.

Above the platform on each side was a lantern six feet long, a framework of wood covered, one with dark red, the other with blue cloth. The one on the men's side had four Chinese characters on it: "Sang Jay Ai Say," "God loves the world." That on the women's side had, in the more easily read Korean characters: "Ku Say Chin Ju," "The true Saviour of the world."

On the platform, under the secretary's table, were twenty-seven Bibles—four volumes each—to be presented by the Bible societies to the candidates. One hundred, eighty-three elders

and ministers sat behind those to be ordained. Over the pulpit was a large sheet of statistics showing that these delegates represented 1,685 churches and chapels, where meet 144,265 Christians, of whom 46,934 are baptized and 30,308 have passed their preliminary examination and are studying preparatory to receiving baptism. The sheet said this constituency gave 68,844 dollars, gold, last year—in a country where fifteen cents is a day's wage for a laborer. That makes it mean as much in labor and deprivation as though Americans gave \$688,440.

The services began with a Korean hymn—not a translation:

"See the Saviour come a man,
Leaving glory for a cross,
If you also suffer loss,
Bear it patiently."

Then from the Korean translation of the Scriptures we listened to: "No soldier on service entangleth himself in the affairs of this life," and joined in singing, "I gave my life for you."

Pastor An was called upon to rise and was asked: "Will you obey the desire of the pres-

bytery and go to Siberia to faithfully do the Lord's work, depending on the power of the Holy Spirit?" "Yes." Then followed others, each expressing the same willingness. Pastor Yang gave them the charge, "Neglect not the gift that is in thee." Fifty-two of the pastors and elders laid their hands on the heads of the candidates and the moderator offered the ordaining prayer. The right hand of fellowship having been given, the rite was completed.

The An mentioned above goes to Siberia as a missionary—a hard, dangerous field. The

Koreans support one missionary there already and the Evangelistic Committee were praying that they might be enabled to send another, when in the midst of the meeting a telegram came saying that fourteen men in Pyeng Yang had given one hundred and fifty dollars for another missionary. The presbytery, hearing this, took up a collection and raised two hundred and twenty-five more. So Pastor An was immediately chosen for this difficult work. Pray for him.

Medical Missions in Korea

BY W. C. PURVIANCE, M.D., CHONG JU.

MEDICAL Missions have been among the most powerful influences used by our Church in accomplishing such wonderful results in Korea. The little lancet in the hands of a skilled physician, gained and kept the good will and respect of the Royal Court, at a time when its sanction was so necessary to the success of Christian work.

During the past twenty-five years, faith in medical missions has increased among the Koreans, as well as among the Churches at home, with the result that the medical work has steadily grown, and medical institutions have increased to meet the demand for them. Today in our territory alone, there are nine hospitals and dispensaries, located in the most important centers. According to the latest statistics these nine hospitals and dispensaries, have treated during the past year, some 67,000 dispensary patients and 1,739 ward patients.

Healing the sick is not all they are doing. They are training native nurses who are to be used in the hospitals and sent out into private homes to care for the sick. There is one large medical school where native young men are studying medicine and surgery, and where they have all the advantages of one of the best equipped institutions in Korea. These Christian doctors and native nurses are an increasing source of power for good with which the influences of evil and disease will have to reckon.

The remarkable thing is the cost at which medical work can be maintained by the home Church. The Koreans themselves pay most

of the running expenses. The entire cost to the home Church, for the running expenses of these nine institutions which treated over 67,000 patients last year, was \$3,344.00, or less than five cents per patient. Of course this does not include the salaries of the missionaries.

A rough estimate has been made that there were nearly 2,000 professed conversions, as a direct result of medical work during the past year. No doubt there are many patients who are influenced to become Christians, of whom we have no record. It is very difficult to try to put all the results of hospital work on paper, as there are so many influences going out from such an institution, which cannot be tabulated.

A missionary entered a little village one night, to find that all the people were afraid of her. When the time for services arrived no one appeared. She found on inquiry, that the only Christian in the village had lost several of his relatives in quick succession, and they all said that he had offended the devil spirit who was taking out vengeance on him. All the villagers were afraid to have anything to do with the Jesus doctrine or the missionary. That night a baby was taken desperately ill and they feared it would die. The mother crept to the hut where the missionary was, and begged her to give the child medicine to make it live. She administered the medicine and the child was much improved the next morning. As the missionary was leaving the village that day, a woman who had not walked for four years, wanted her

to heal her foot. She was sent to the mission hospital, where part of her foot was amputated. She returned from the hospital converted. Now her father, mother, husband, brothers and sisters believe. The missionary is now received joyfully in that town, and the people are not afraid of the Jesus doctrine.

The medical missionaries of Korea are undertaking a crusade of education along medical lines. Pamphlets are being prepared discussing "Care of Infants," "Tuberculosis," "Hygiene," and other such important subjects, which will be widely distributed among the people. We hope this will lead to reform which will greatly reduce the frightful mortality among children which is now something like 70 or 80 per cent., and we hope that the people, though poor, will be able to improve their manner of living. Foul air, dirt and vermin are all responsible for much of the sickness among Koreans. We have often noticed that when a man becomes a Christian, he has a house cleaning in his home as well as in his soul. We are trying to keep up the principle of self-support, which has been the making of the work in Korea, but we never forget the fact that there are many of the people so desperately poor that they cannot even pay the small sum to cover the cost of their medicine, and in my own work I can say that we have never failed to give a man medicine or relief from suffering, because he had no

money to pay for it. The Koreans understand this and hundreds of cases come to us each year from whom we expect no money and from whom we receive nothing. From this class of patients often comes the harvest

Hospital Ward in Korea.

of saved souls, which is the greatest reward the Church receives for capital invested. Our hospital is known by the name "So Min Weon" which means The New Life Hospital. Our duty is to live up to that name and give every man, woman and child who comes to us not only the new life desired in this world, but the higher new life which means life eternal in the world to come.

Woman's "Rights" in Korea

BY MISS HILDA HELSTROM.

THE little baby girls, who used to be despised and forsaken, have come into their rights and are now given a place in the hearts and homes, and whereas formerly education for girls was an unheard of thing, now our schools are filled with sweetfaced, clean little girls, clamoring for knowledge.

The young women, of all most to be pitied,

have changed from perfect slaves into loved and respected members of the household.

Listen to this young woman as she is speaking at an evening meeting. She says: "I have gained everything through Christ. Five years ago I begged and besought my parents not to marry me into a family, where both my prospective father-in-law and husband were confirmed drunkards, but my tears and pray-

ers were of no avail. I was sent and for two years I endured everything, and then the Lord Jesus came into our miserable home and sinful hearts, and all was made new, and where formerly you heard nothing but curses and strife, there is now the sounds of hymns and prayers, as we gather to worship night and morning, and in our home reigns peace and love." What wonderful rights she had come into possession of.

There is another, a blind girl, who was an outcast, without light and hope, but seven years ago she met the Man of Galilee, and now she has not only light for herself, but fairly radiates it.

From everywhere come requests for Bible classes, for our women are very progressive, they have tasted of the freedom, and they want more. "Ye shall know the truth and the truth shall make you free." They realize the importance of the study of God's Word as a means of gaining their freedom, and so they study with all their might.

It is true that at first it is exceedingly hard for them to understand the spiritual truths, but they early learn, who can teach them, and so many do as one dear woman did the other day. It was during the study hour in a new believers' class, that I noticed one woman down on her face behind another woman's back, and wondering what she was doing, I called to her, when she raised her head and said: "Hush, hush! I am praying that the Holy Spirit may enlighten me, so that I can understand what you are talking about."

Some take the Bible very literally, and so when one woman read for the first time the parable of the "Ten Virgins," she immediately stopped her reading to fill the lamp, and thus be all ready to join her Lord, if He came right then.

The presence of Christ and the Holy Spirit seems quite easy for them to take hold of, for have they not always believed in the evil spirits hovering about them, and have they not had those in their midst, who have been

possessed by unclean spirits, and through the power of Christ have been healed? There is no difficulty for them to believe in the miracles of Jesus, no room for higher criticism here, for this people have seen and known, that Jesus is the same yesterday, and today, and forever.

One young woman came to me with her trouble the other day. She had "believed" for a whole year, and though she knew that Christ was with her, still she was afraid to be alone in the house at night, which made her fear that there was something seriously wrong with her spiritual condition. She knew that there were heights not yet attained, and she was anxious to reach them.

But at this time a good many of our women here in Syen Chyun are having their faith put to the test, for thirty-two of our young men, teachers and pupils of the Boys' Academy, were without a moment's warning nor the slightest explanation, handcuffed and brought as prisoners to Seoul. I will not go into any details about the suffering it means, the hunger, cold and actual torture, that they will have to endure, but want to speak of the brave hearts which are left behind, the mothers, wives and sisters of those young men. They are not wasting their strength and energy in tears and lamentation, but are instead presenting their case before the highest court in and out of season, confident that the righteous judge will hear and answer their appeal, and so with glad faces they say: Was not Peter and Paul in prison and God cared for them, have we any cause for worry?

How thankful our Christians are just now, when they have been deprived of country, flag, king, history, and there is even talk of taking from them their language and family names, that they have a higher right, that no power can take from them, the right of citizenship in the Kingdom of God, the right of helping each other and loving their enemies. How blessed that during this time of trials and tribulations there still comes through this right the "peace that passeth understanding."



Ni Hak Myun and His Church

BY REV. H. A. RHODES, KANG KEI.

TWELVE years ago in the depth of winter when these mountain tops were white with snow and the valleys dark with sin, a colporteur drifted into Kang Kei from Wiju—two hundred fifty miles away. The colporteur turned out to be one of the first score of native ordained preachers in Korea, but that is another story. At that time he spent four days in an inn in that city and preached to as many as he could get to hear him. Among the number two decided to believe—one a young man fifteen years of

man who spent all his money in riotous living and then cast off his concubine only to become the concubine of another man and later of another. Moreover, young Ni, according to heathen custom, had been married at thirteen and had already learned the wicked ways of a very wicked city. Believing meant persecution, so that Ni and his young wife had to leave his father's home. He next taught four boys of Christian parents and received as wages ten dollars a year. For five years he made his living in this way (the

NI Hak Myun and His Church, Kang Kei, Korea.

age. He began well, by getting together all his money (45 cents) and bought Bibles, hymn books, and tracts amounting to forty volumes. For three months these two new believers met in each others' homes and kept the Lord's day, and for one year the young man spent a good part of his time preaching. At the end of the year there were five new believers.

The young man wasn't very promising material to become the founder of a church. His mother was a concubine and his father a rich

school growing larger) and each year for six years he walked to Syen Chun and back (250 miles each way) for the big winter Bible class in February, and to Pyeng Yang and back (the same distance) for the annual Normal class, and church officers' class in the summer.

He was not only a school teacher, but also a church officer,—first a deacon, then a leader, then a local preacher with a circuit comprising three counties over which he traveled

on foot. In due time he entered the Theological Seminary and is within one year of graduation. A year ago he was called back to the church of which he was founder and in another year, in all probability, will be ordained as its first pastor.

And now a word as to his church. When Mr. Leck made the first pastoral visit to Kang Kei from Syen Chun, he received five catechumens of which Ni was one. That was ten years ago and Leck laid down his life on this altar of service for he died before reaching home. The sad event made a deep impression upon the Christians then here. They are still asking if Mr. Leck's little boy is not coming back to preach to them when he grows up. About the time of Leck's visit the number of Christians had increased to thirty. These took up a collection of forty-five dollars with which to buy a church building. They bought a house (16 by 32 ft.) which was owned by a dancing girl, thus turning a house of ill repute into a place of worship—a thing that has happened here not infre-

quently since. Three times that building was enlarged until the necessity of a new church became evident. In a far-sighted way they began taking an annual collection for the new building beforehand. The new building was erected a year ago, is eighty-two by fifty-two feet, will seat a thousand people, cost less than two thousand dollars, and at present writing has but a hundred dollars debt on it. The number of Christians has grown to eight hundred fifty. We are having large gatherings each year and are already having visions of another big church building on the other side of town. Ni, still a young man of twenty-seven, has already seen his old father baptized and his concubine mother become a sincere Christian—the leading spirit in a fine group fifty miles up the river. Unfortunately the Kang Kei Church has had serious trouble two or three times, but not through any fault of its founder. He is a model for all his people—of striking appearance, a fine scholar, a good preacher, of beautiful character, ripe in all the Christian graces.

Some Korean Illustrations

BY F. S. MILLER.

Pastor Kil was speaking of how hard it is to know our own faults. He said: "When I was in school we found two of our school-mates sleeping. Mixing some ink on the ink-stone, we blackened their faces. Then we hid ourselves till they awakened and began pointing and poking fun at each other. At last, with a roar of laughter, we took mirrors and showed each boy his face and they both fled to the washbasins." He added what corresponded in Korean: "Oh! wad some power the giftie gie us, To see oursels as ithers see us."

Speaking of how the Truth sets us free, he told how, when all Pyeng Yang was stirred up over the prophesied destruction of the earth by the gases of Halley's comet, and people were sealing themselves in their bedrooms, a school boy came to him and said: "The Bible says the earth is to be destroyed by fire. Which is right, the Bible or these

newspaper prophecies? I believe the Bible and so take no stock in these foolish fears."

Referring to the text: "He shall glorify me: for he shall take of mine and shall declare it unto you," he spoke of how we try to do what even the Holy Spirit does not attempt, namely: to take of our own and try to glorify Christ.

"All we can do is to put Him to shame. I give my baby boy a red and green hood and he felt quite grand when he walked out with it on his head. One day his love for me led him to array me in his precious hood. Then he stood off and said, 'You look beautiful now!' I took it off but he put it back on again and insisted on my walking out into the street that the neighbors might see me. He could not understand how ashamed I would be. So with us when we try to array Christ in our wisdom, eloquence and energy."

This is the food the Korean pastors feed their flocks.

MONTHLY CONCERT

FEBRUARY.—Korea. The Apostolic Church Reproduced in Korea.

I. Points of Similarity.

Seventy-fifth Anniversary Series, Leaflet No. 2, Korea.

"Korea and the Gospel," Lillian H. Underwood, in *Missionary Review of the World*, September, 1911.

II. Korea for Christ.

Leaflet No. 2, as given above.

"Korea for Christ," Davis, Revell.

"The Million Souls Movement in Korea," W. L. Swallen, in *Presbyterian Advance*, June 8, 1911.

III. Korea, the Land of Opportunity.

"Korea, the Land of Opportunity," Anna W. Pierson, in *Missionary Review of the World*, April, 1911.

"A Traveller's Sunday at Pyeng Yang," E. G. Kemp, in *Missionary Review of the World*, April, 1911.

IV. The New Korea.

"Changes in Korea," James E. Adams, in *The Presbyterian*, August 9, 1911.

"First Impressions of Korea," Arthur T. Pierson, in *Missionary Review of the World*, March, 1911.

"Christianity in Japan and Korea," M. C. Harris, *Missionary Review of the World*, March, 1911.

"Changes in Korea," James E. Adams, in *The Presbyterian*, August 9, 1911.

Suggestions for Sermon or Address: "And they continued steadfastly . . . in prayer." Leaflet, Seventy-fifth Anniversary Series, No. 2, Korea.

MARCH.—Japan. How Far Is Japan Evangelized?

I. The Present Religious Situation.

II. The Indirect Influence of the Gospel in Japan.

III. The Social and Political Currents for and against the Gospel.

IV. The Japanese in China and Manchuria.

Leaflets—New issues.

"Bulletin No. 1 Second Series" is ready for distribution.—Presbyterian Foreign Missions Investment.

Points for Pastors and Laymen 1912.

The Property Funds of the Kennedy Legacy.

Seventy-fifth Anniversary Leaflets.

No. 1—China, 2 cents each, No. 2—Korea, 2 cents each. Christian Missions in Japan, 5 cents each.

NOTE—February 1st the subscriptions of twenty-five cents for the new leaflets issued during 1911, expires. All persons wishing leaflets for 1912 should send in their subscription of twenty-five cents at once. Address Leaflet Department, 156 Fifth Ave., N. Y. Send for new catalog.

A MATTER OF IMPORTANCE.

to many churches will be the announcement of a reduction in the charge made for renting the stereopticon slides furnished by the Board of Foreign Missions. After the first of January the charge for renting a set of slides and printed lecture for a single exhibition will be one dollar instead of the former price, \$1.50. This will make it possible, we believe, for every church to avail themselves of this excellent means of becoming acquainted with the foreign missionary work of the Presbyterian Church. For particulars concerning these lectures address the following:

Foreign Missions Library, 156 Fifth Avenue, New York.
Mr. J. M. Patterson, 1421 Wright Building, St. Louis, Mo.

Rev. Ernest F. Hall, 920 Sacramento St., San Francisco Cal.

Miss Abby S. Lamberson, 385 Tenth St., Portland, Ore.

EASTER SUNDAY IS APRIL 7th, 1912

Decide Early on the Program for Your Sunday School

The Easter Supplies of the Sunday School Department of the Foreign Board are Irresistible

The Program is entitled,
"The World Children
for Jesus." Its Scripture
and music are peculiarly
appropriate for the Easter
season.

The Supplement has attractive
recitations and exercises.

The Coin Card, in beautiful
colors, is novel in its design
and must be seen to be
appreciated. It will appeal to all.

Secure Your Supplies early
and avoid disappointment
and delay in delivery.

The Supplies are free of
charge, if the Easter offering
of the Sunday-school is sent to the
Foreign Board. If purchased,
the Programs are \$2.50
per hundred.

Your Order should not be
sent to the Board of
Publication or any of its
Depositories, but direct
to

REV. GEO. H. TRULL, Room 908, 156 Fifth Avenue, New York City

Sample Packet of Easter Supplies can be secured by sending a two-cent stamp to above address.

TEMPERANCE

JOHN F. HILL, D.D., Cor. Sec. Permanent Committee.

A SOLID FRONT

The National Conference of Temperance Workers held in Chicago, Dec. 5th, the meeting of the Inter-Church Temperance Federation in Pittsburgh, Dec. 12th, and the Inter-State Conference in Washington, D. C., Dec. 15th and 16th, in which latter meeting 23 organizations, and delegates from 39 states took part, have resulted in a more harmonious co-ordination of the temperance forces than has existed in many years. Friction, duplication of effort, and random firing have been reduced to a minimum. Concentration of effort and definiteness of aim and purpose will certainly achieve desirable results.

PROGRAMS FOR THE QUARTERLY LESSON

Sunday schools which did not use the Temperance Day Program in October or November should not fail to order in time for the next Quarterly Lesson. Remember these programs contain music, recitations, and responsive readings. Order at once of the Presbyterian Temperance Committee, Conestoga Building, Pittsburgh, Pa.

THOSE PLEDGE ROLLS

The National Inter-Church Temperance Federation embracing nine denominations with more than twelve million communicants has adopted the pledge and pledge roll prepared by the Presbyterian Temperance Committee. If it is so good that nine great denominations desire to use it, why don't you write the committee in Pittsburgh for a sample?

VALUABLE BOOKS

The Presbyterian Temperance Committee has secured a limited supply of "Alcohol and the Human Body" by Sir Victor Horsley, and the American Prohibition Year Book. These two volumes contain such a wealth of information on almost every phase of the temperance question that one who possesses them has ample ammunition for teaching and public addresses. The first may be had postpaid for 35c and the latter for 15c.

VIGOROUS TALK AND FACTS ON THE SALOON QUESTION

After the saloon has been run out of town, what then? What shall take its place? Is some substitute for the saloon needed? The *Sunday School Times* runs an interesting discussion of this question which is now a practical one for so many millions of American citizens. A prominent Colorado man declares that any community that has banished the saloon needs to put in vigorous substitutes for it, or the last state of that place will be worse than the first. Another writer comes back with the retort that "a city no more needs a substitute for the saloon than we shall need a substitute for Satan in the millennium." The Superintendent of the Anti-Saloon League of America sums the question up in a virile article of unsparing convictions. He brings the reader squarely up to the unexpected conclusion that a substitute for the saloon really means a substitute for the church.

Liquor men may not appreciate the following story, with which *The Sunday School Times* introduces the debate:

The saloon is on the run. In those parts of the country where it has not yet struck its running gait it seems booked for an early start. The liquor men are in the position of that farmer who had driven a team of mules to town, and was persuaded to step into a penny arcade and, for the first time in his life, hear a phonograph play one of Sousa's marches. He put the hearing tubes to his ear, and listened. As the first notes of the full brass band came crashing on to his ear drums he dropped the tubes and started for the door, exclaiming, "Here comes the band, and I left them mules unhitched." The band is coming, and somebody has left the saloons unhitched.

In the same issue *The Sunday School Times* editorially dissects some figures that the *New York Evening Sun* published last summer to prove that saloon-closing in Indiana had meant more strong liquor drunk. The *Sun's* editorial reads plausibly—until one reads the *Times*.

MINISTERIAL EDUCATION AND UNIVERSITY WORK

JOSEPH WILSON COCHRAN, D.D., Secretary.

Day of Prayer for Colleges

THURSDAY, FEBRUARY 8th, 1912

Let us on this historic day, and on the Sunday following, remember in earnest prayer and vital discussion the interests of all youth throughout the world in attendance upon schools of higher learning, that the influences surrounding them may be increasingly Christian and that this great company of future leaders may be converted, consecrated and equipped for service in the Kingdom of God.

Pray for increase of numbers, ability, spirituality and trained efficiency in the ministry.

Pray for

Institutions in United States	1909-10	
	Schools	Students
Colleges, Universities and Technical Schools	602	301,818
Agricultural and Mechanical Colleges	68	80,646
Professional Schools:—		
Theology	184	11,012
Law	114	19,567
Medicine	135	21,394
Dentistry	53	6,439
Public and Private Normal Schools	264	88,561
Private Preparatory Schools	1781	117,400
Institutions of the Presbyterian Church	1910-11	
	Schools	Students
Colleges and Academies in the United States	66	19,167
Theological Seminaries in the United States, Mexico and Porto Rico	14	712
Schools for Christian Workers	6	71
Mission Schools in the United States	159	6,777
Schools in Foreign Lands	1645	60,526
Theological students in Foreign Lands		553

Fifteen Presbyterian University Pastors, working among 7,000 Presbyterian students at State Universities.

Seven medical students, aided by Board of Education preparing for foreign field.

IT was a ringing message that morning in the Presbyterian Church, of Cheyenne, Wyoming.

"There is a small community in Kansas which has given to the world about fifteen ministers and missionaries, *but the entire state of Wyoming, so far as we can learn, has never produced a single minister or priest.*"

The minister warmed to his subject, his voice vibrated with the urgency and earnestness of his message:

"Men ought to be more willing to follow Jesus today than they were nineteen hundred years ago," he cried.

He then entered upon the discussion of the problem of ministerial supply. With a courage quite unusual he stated that it was not alone a question of numbers, but it was a question of quality. He did not believe the Church was getting enough of the right kind of men, that she was losing her quota of picked workers, and that the business world was profiting thereby.

And then the minister told of the hardships of the ministry.

"It is not an easy matter to be an ideal minister."

He reminded the people that the Master did not choose an easy place in life, and that He displeased many to whom He came.

And then the minister, glowing with his theme, introduced the militant note, and compared the eagerness with which young men pressed into the ranks of the army when the call came for volunteers in the Spanish war. He described the fascination of the hard task and the allurements of heroism. He showed how strong men entered for the purpose of doing something, even though the pay was small.

"The sons of millionaires served their country for \$15.00 per month."

And then this minister, after announcing that there was a Board in our Church whose particular task it was to seek out and assist worthy young men during their preparatory education for the ministry, appealed to the young men of his own church to consider whether God might not be calling them into the direct service of the Church. He closed with words something like these: "Let us encourage our youth to feel that there is a *great field for activity in the work of the Christian ministry.* Let us pray the Lord of the harvest that He send forth laborers into His harvest.

"Where is the youth native born to Wyoming who will be the first to respond?"

We have looked up the record of the Presbyteries of Cheyenne and Sheridan, and find that while one or two young men have at various times been under the care of these presbyteries, they were not native born, so that Wyoming has not as yet yielded a single son to the Presbyterian ministry, nor in all likelihood, to any branch of the Church.

Many former Presbyterian culture beds for ministerial candidates have become

negligible quantities of late years. In a number of eastern presbyteries there is but one candidate to five or six thousand church members. Rochester Presbytery has 14,276 church members and two candidates.

The east, however, must not lean too heavily upon the west. Iowa produces one ministerial candidate to six hundred church members, but if a line is drawn due north from San Antonio, Texas, there will not be found twenty candidates for our ministry west of that line until the Pacific Coast is reached. A native ministry is absolutely necessary in each section.

HAS WYOMIN EVER PRODUCED A MINISTER

On Sunday morning, Rev. H. H. H. delivered at the P. church. What is considered who heard him to be one effective and convincing as this minister has delivered to the city.

His theme was, "The and the Ministry." This drawn from Mark 1:17, "said unto them, Come ye af I will make you to become men." "And straightway their nets and followed b

MINISTERIAL RELIEF

Rev. B. L. AGNEW, D.D., LL.D., Corresponding Secretary.

An Old Testament Study. 2 Kings 4:1-7

BY REV. ALEXANDER H. YOUNG, D.D., NEWARK, N. J.

THERE is an evolution in nature and also in grace.

Some of the most beautiful and enjoyable products of the earth have been developed from things once accounted as of but little value. The "love apple" of the olden time has become a nourishing and delicious food for millions of earth's inhabitants. Luther Burbank, the wizard horticulturist of the Pacific Coast, is bringing marvellous beauty and utility out of seeds and bulbs and plants, that none had supposed lay dormant in them.

And as in nature, so in grace, Christian truth and ordinances and institutions have their roots far back in time. And they have been developed more and more fully down through the ages. The Book of Genesis, is a book of origins. In it, beyond what we think, may we find the beginnings of things. It is a seed-bag, out of which have come many of our most cherished hopes and forms of worship and service. And so may it be measurably declared of other Holy Books. They have furnished the suggestions or models or patterns of what we now believe and practice.

An exceedingly interesting "History of the Board" of Ministerial Relief as a chartered institution is found in the "Manual" of the Board. It carries us back in time to the Colonial days and is well worthy of a careful perusal. But the seeds, the suggestions of such an institution are found in the Old Testament Scriptures.

Read the narrative found in 2 Kings 4:1-7, and mark some of the striking parallels between the relief there furnished by the prophet of God to a minister's widow, and that granted to annuitants of the chartered institution of today.

Note 1st, *A Sad Case*. "Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead."

A newly made widow and fatherless children in great distress, is the case here put before us. a. "*A widow*." The ordinary case

of widowhood appeals to us; calls for sympathy and help. The life-long companion, the stay and support of the household is gone. Loneliness, sorrow, helplessness is now the widow's lot. She may have been reared in comfortable circumstances. A loving and devoted husband may have kept her mind free from anxiety as concerns the necessities of life. But now she must face the world alone. Without the strength needful to many occupations in life; without the special training and skill required in other pursuits; without any sort of experience in business life, she must go out to meet the world's temptations, its disappointments, its criticisms, its rebuffs. b. She was moreover a widow of a prophet. He was different from other men, in that he had turned aside from the ordinary vocations and pursuits in life, to minister to the souls of men. He was not a "breadwinner," in the ordinary use of that term. He did not labor for gain. Of old no temporal support was pledged to the prophet. His living was precarious. It was at best but meager. It stopped at death. So that no opportunity was afforded for laying by, for those dependent upon him. As with the prophet of old, so with the minister of the gospel in our own day. He does not labor for gain. And his salary on the average is so small that he cannot make provision for the future. c. This newly made widow has *children whom she must support*. It is hard enough for a widow who is alone in the world, to earn a livelihood, but if she has children who must be fed and clothed and educated what an added burden is that! But d. Note the extreme hardship that is here set forth. "*The creditor is come*." Of course he has. He always does. Now, as then. But the extreme of hardship is reached, when the widow sadly says to the prophet of old: "*The creditor is come to take unto him my two sons to be bondmen*." That was in accordance with the law of the land. And what mother-heart would not be distressed beyond measure, to have such a calamity befall

her children! e. All this came to the widow of *one who had faithfully served the Lord*. She could appeal to the prophet Elisha's personal knowledge of him. "Thy servant my husband is dead. And thou knowest that thy servant did fear the Lord." All those who become annuitants of the Board of Ministerial Relief are vouched for as to character and service rendered the Church by the various presbyteries to which they belong.

Note 2d. *A delicate question propounded*. "And Elisha said unto her, What shall I do for thee? Tell me: *What hast thou in the house?*" And she said, Thine handmaid hath not anything in the house save a pot of oil."

The prophet does not say: What hast thou in *thy* house? Nor the widow: Thine handmaid hath not anything in *my* house. The language is "in *the* house." The plain intimation is that the house belonged to another. The prophet's widow had no house of her own. And so in the great majority of cases is it with the aged minister and the minister's widow of today. They have no house of their own. They have never been able to lay by out

The questions asked of the widow in this narrative: "What shall I do for thee?" "What hast thou in the house?" are not put, out of idle curiosity; nor from mere officiousness; nor are they just sympathetic inquiries. The prophet would enable her to find some relief in just telling out her sad case to a responsive heart. He would lead her to send, through him, her petitions to the Omnipotent God, whose servant her husband was. He would above all, know just what her circumstances were, that he might plan wisely for her relief.

This Board of Relief of today is much criticized, because, as is affirmed, it asks needless, delicate, embarrassing questions, of those applying for aid. Because it pries into the applicant's private affairs; asking questions that it ought not to ask. But these questions are asked in the interest of the disabled ministers and the widows and orphans of deceased ministers in the Church at large. As a matter of fact, the Board has nothing like money enough to "go around," and give to every disabled minister even a moderate allowance. Hence the Presbyterial Committees are instructed to ask questions and have blanks filled, simply to find out who in each

presbytery may be most wisely aided and how much can be safely given to each one. The last General Assembly requested of the presbyteries "that so far as possible the circumstances of need be kept with the Committee and be not discussed in open presbytery."

Note 3d. *A call to self-help*. In His dealings with men, God always calls upon them, first to do what they can for themselves; and having exhausted their own resources, He then steps in and gives relief. The prophet guided by divine direction says to the lonely, sorrowing, helpless widow: "Go borrow of all thy neighbors." "Borrow?" Has she not already done this almost to the limit? Would he lay emphasis on the "*all*," as though aid might still be had from some of the neighbors? Does heaven encourage this method of seeking relief from financial embarrassment? We think not. The direction of the prophet is to ask the loan of that which is not at present serviceable to the neighbor. "Go, borrow thee vessels abroad of all thy neighbors, even empty vessels: borrow not a few." And when there was not a vessel more the oil stayed.

Note 4th. *The divine aid rendered; a pattern to God's Church* in providing for the needs of His disabled ministers and the widows and orphans of such as are deceased. And the man of God said: "*Go sell the oil, and pay thy debt, and live thou and thy children of the rest.*" How superabundant was heaven's supply! Every empty vessel was filled. Sufficient was sold to pay her debt. For first of all, God's prophet says: "*Pay thy debt.*" "*Owe no man anything,*" is a divine injunction. And if relief is to be furnished this distressed widow, it must be adequate first to pay her debt; and also release her sons from bondage. And then over and above this there is to be a supply for the time to come. "*Live thou and thy children of the rest.*"

It is the spirit of heaven, that has come out in the noble resolution of the General Assembly of our Church; to raise a ten million endowment for Ministerial Relief. The difficult and delicate task of doing this, should be the layman's distinctive work. Man, woman and child should be enlisted in it. And may the Church's earnest desire be speedily realized! And the outline set for us in the Old Testament narrative be filled out in this twentieth century!

PUBLICATION AND SABBATH SCHOOL WORK

ALEXANDER HENRY, D.D., Secretary.

Missionary Conferences of the Sunday School Board

BY ALEXANDER HENRY.

THIS is the age of conventions and conferences. It has been found that results can be secured by calling together for conference those who are interested in a special department of work, which could not be realized in any other way. Hence we have conferences of governors, and mayors, and reformers, and bankers, and merchants, and workers of all kinds.

The Sunday School Board has applied this idea to its missionary work. It has, in round numbers, one hundred and fifty missionaries working in all parts of the United States.

Mission Work among Foreigners.

Twenty-five of these are foreigners—Italians, Bohemians, Hungarians, Ruthenians, and others, who are laboring among our foreign-speaking peoples. They visit from home to home, carrying Bibles, religious books, papers and tracts in some twenty different languages. To these homes they bring not only religious literature but Christian counsel and cheer, which is often very helpful. Not infrequently these visits lay the foundation for an organized mission for the foreigners of these communities.

A conference was held in June of last year at Bloomfield Theological Seminary for the colporteurs of the Board and other foreign workers. The conference was conducted by professors of the Seminary and others, who are familiar with the foreign work. It lasted four days, and dealt with Bible study and methods of work chiefly. The colporteurs who attended this conference felt that it had been of much service to them in many ways.

Conference with Sunday school missionaries. With the Sunday school missionaries, who are the pioneers of Christian education in so many communities throughout the United States, six conferences have been

held during the past year. A number of advantages are secured by the holding of these conferences. First of all, they are stimulating and helpful to the missionaries themselves. The missionaries meet the representatives of the Board and learn from them the Board's plans, while the lectures of the Educational Superintendent give these workers a wider vision and more accurate knowledge of the Sunday school field.

On Sunday, the missionaries visit the churches, tell of their work to congregations and Sunday schools, and thus increase their interest in Sunday school missions; and on the most convenient day of the conference an institute is held for the benefit of the Sunday school workers of the city in which the conference is meeting.

The Six Conferences.

Brief reference may be made to the conferences of the past year. The first was held in January, with missionaries in the southeastern states, and met in Louisville, Kentucky. The conference was held in the chapel of the Presbyterian Theological Seminary, and was attended by the professors and students. Missionaries were present from West Virginia, Kentucky, Tennessee and Alabama. Dr. Henry, Secretary of the Board, the Rev. E. Morris Fergusson, Educational Superintendent, and Dr. W. A. Provine, District Superintendent, conducted the conference.

Immediately following this, a conference was held with the negro missionaries of the Board, which met in the Haines Industrial School of Augusta, Georgia. The teachers and older scholars of the school attended the conference, together with missionaries from Virginia, North Carolina, South Carolina, Tennessee, Georgia, Alabama, Mississippi and Arkansas. Dr. George T. Dillard, District

Superintendent, assisted in the conduct of the conference.

The third conference was attended by the Rev. John T. Faris, Editorial Assistant, in addition to the Secretary and the Educational Superintendent, and was held in Oakland, California. It met in June, immediately after the sessions of the International Sunday school Convention in San Francisco, and was attended by missionaries from the states west of the Rocky Mountains.

The fourth, fifth and sixth conferences were held early in December in Milwaukee, Omaha and Oklahoma City. They were attended by more than fifty missionaries, including the

Sunday School Association co-operated by holding the Sunday school institute.

Suggestions from the Conferences. Two suggestions arising from the conferences may be mentioned. The increasing educational character of the work of the Sunday school missionary is clearly evident. The fact that a conference of Educational Superintendents was held for the first time this year; and the fact that two of the six conferences met in the chapels of theological seminaries, and one in the chapel of a school that is preparing youth for industrial and educational pursuits, emphasizes the growing educational character of this work.

Another suggestion that was impressed

Conference of Presbyterian Sabbath school Missionaries, Milwaukee, Wisconsin, December, 1911.

District Superintendents and Educational Superintendents, who were present.

The Milwaukee conference was preceded by a conference of the Educational Superintendents, which was conducted by Mr. Ferguson, the Educational Superintendent of Sabbath school Missions.

The Omaha conference met in the chapel of the Presbyterian Theological Seminary, and the professors and students added much to the interest of the sessions by their attendance and helpful words.

In Oklahoma City, the International State

upon every one who attended these conferences was the increasing need and opportunity for work of this character. One-half of the boys and girls of America are attending no Sunday school.

For many years, in some places possibly never, there will be no sufficient population to support a church, but the boys and girls are there, and they should have an opportunity to read and study the Word of God. This the little mission school brings them, and through this instrumentality many are being led to Christ and trained to be Christian men and women.

CHURCH ERECTION

DUNCAN J. McMILLAN, D.D., Secretary

The Evolution of a Small Church

DESIGNS

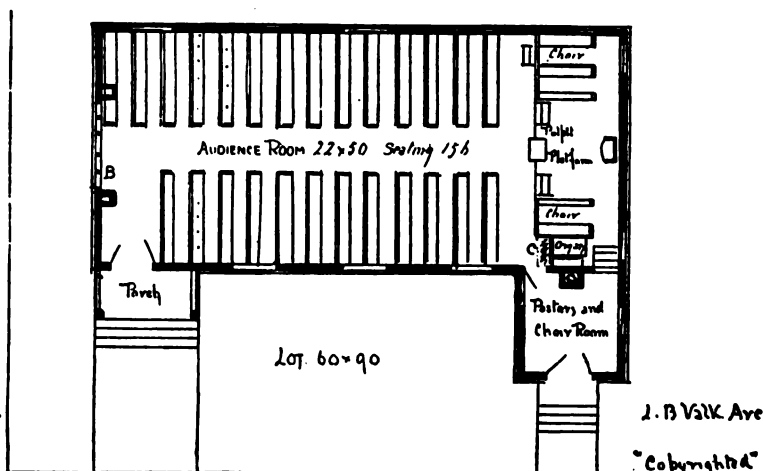
The Board has been able to serve congregations materially by furnishing designs for churches, chapels and manses. These designs are of great variety, appealing to different tastes and financial resources. Re-

Design A.

quests are frequently received for plans of buildings of little cost to begin with, to which additions might be made with the growth of the congregation and without a waste of money in remodeling. We have

THE EVOLUTION OF THE SMALL CHURCH.

No. 1 The Designing Cost. 1100 dollars

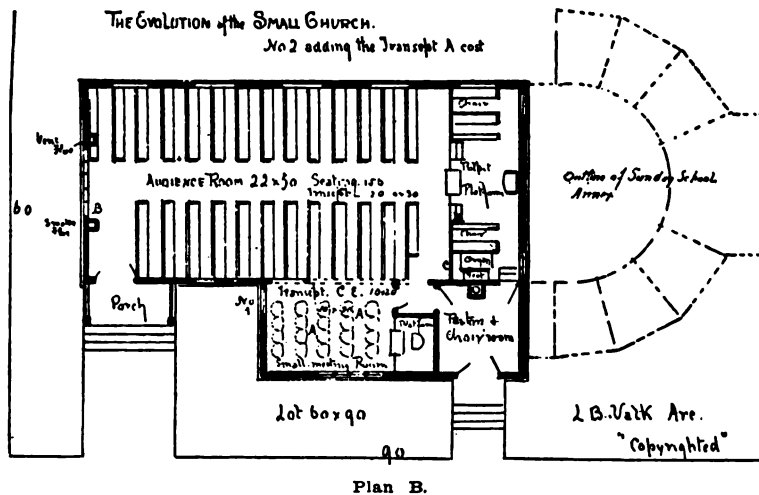


Plan A.

plans adapted to such cases—one of which is designed by L. B. Valk, architect, which he designates, "The Evolution of the Small Church." It represents a building in four stages of development. The first is a simple structure costing \$1,200 and upward, according to prices of labor and material used. It will seat comfortably 156 people. (See design A and plan A.)

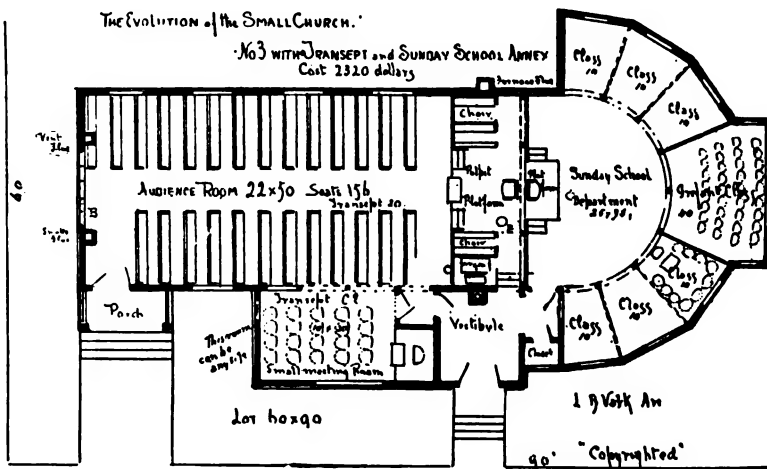
Design B.

To this building may be added a small transept at a cost of a few hundred dollars and seating about thirty people, which will easily communicate with the auditorium. This will then be the floor plan. (See design B and plan B.)



Design C.

At a later period, with the expense of about \$1,000, a beautiful addition can be provided as shown. (See design C and plan C.) This addition will not only accommodate a Sabbath school of good size, but greatly enlarge the seating capacity of the auditorium.



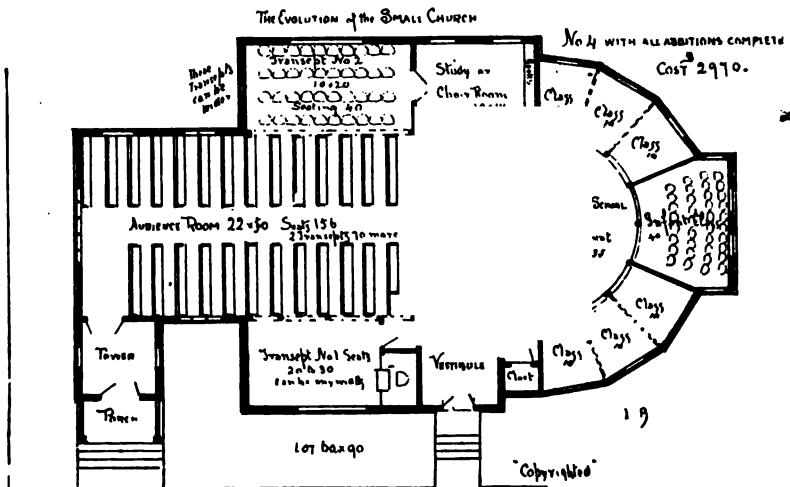
Plan C.

Design D.

The building will reach a beautiful completion by adding to the rear another transept, seating about 40 persons, and a study for the pastor, also a small spire over the Sabbath school room and an attractive tower at the entrance of the church. (See design D and plan D.)

The complete building will accommodate about 350 people and the entire cost need not exceed \$3,000, unless expensive material and costly finish be employed.

The Board will be glad to furnish designs on application, and to secure from the architect the working plans at small cost. Any who may prefer to communicate directly with the architect may address Mr. L. B. Valk, Los Angeles, Cal.



Plan D.

BOARD FOR FREEDMEN

EDWARD P. COWAN, D.D., Secretary

Gratifying Results

IN making up our annual report last year we called attention to the fact that in our list of churches we included quite a number that were for many years under our care, but are now self-supporting.

These churches we regard still as part of our work, but they are that part of our work that is taking care of itself.

This church, not always known as the St. James Church, but for some time simply the Colored Presbyterian Church of Greensboro, during its life of more than forty years went through various vicissitudes and trials, but there were always a faithful few who never lost heart and continued to hope, and pray, and work. And while many who were fa-

St. James Presbyterian Church, Greensboro, N. C.

In the list of ministers given in our last report, who have charge of churches, there are twenty-three whose churches are self-supporting. Some of these ministers have two churches, and these two churches together take care of their minister and do not ask the Board for any help. In this way there were reported, in all, thirty-eight self-supporting churches in our work.

The picture that accompanies this article represents the St. James Colored Presbyterian Church, at Greensboro, N. C., of which Rev. J. G. Walker is the honored and successful pastor.

miliar with the struggles of the past have ceased from their labors and entered into their reward, there are still some living who recall the days of struggle, and as they look with gratification upon their handsome church edifice thank God and take courage.

The Board of Missions for Freedmen that so patiently nourished and encouraged the little church through many years also thanks God that it did not lose heart and withdraw its sustaining arm.

It also learns over again the lesson of not being weary in well doing, and while some of the churches under its care seem not to be

gathering strength as fast as could be desired, the example of the St. James Church, and nearly two score of others that have attained to self-support, greatly encourage the

Board to exercise both patience and hope in the blessed work of building up the Kingdom of God among these people, and above all things not to despise the day of small things.

Letters from Struggling Pastors

I SEND this letter along with my report, by way of explanation of my work. I found this field in a chaotic state. The members were divided on account of the removal of the old church to one corner of the field. They had not been worshipping together for three years. But I have got them all but one family reconciled, and they agree to build the church in ——. There are fifteen or twenty families of colored people in the town, besides a good many hired men working at the mill and factory. I preach at three places on the field, the first Sunday of the month at the school house; the second Sunday in a vacant house in the town; the third Sunday at the church and the fourth Sunday at my other preaching station. I have not missed an appointment since the presbytery sent me here.

"I will further state that the people on this field failed this year to make their crops. They live on black land with rock foundation, and their crops burn up during the drought. They have to haul lumber and cross ties in order to get enough to feed themselves and feed their teams. They cannot pay their pastor anything until they can make another crop.

"But I am going right on, and preach to them, God willing. And after the first of this month I am going to donate something to all the Board of the Church, out of my own salary, for the people are not able. I don't see how they manage to live or to clothe their families and make another crop. A brother minister advised me to make application for charity in some way, for clothing. There are about twenty-eight or thirty of my members in sore need. Yours in the work.——"

"P. S.—I am suffering just now with la grippe, and can hardly write at all. Will you please notify the Board of Charities of our condition and oblige, your obedient servant."

"You will notice that our school is not doing as well this year, as to numbers. The new books adopted by the State Board of Education last June cost so much that the people are not able to buy them at the present price of cotton. Cotton is only bringing from five to seven cents. You know people can't pay debts and buy books, etc., at such a price. The people made a very great mistake last year. They bought high grade fertilizer and used a plenty of it, then they bought their supplies on the basis of thirteen cent cotton. Now they are only getting five and seven cents for cotton. Many of the white and colored farmers are broken up. We are having bad times here. The future is very dark. Many people are moving away to other places. Not ten per cent. of the white children are in school, and not over three per cent. of the negro children are in school. I send you a piece that I cut out of today's paper. This shows you how the white schools stand. These schools have plenty of teachers but few students. I have never seen such times here before. The fields are white with cotton yet. Many acres of it will never be picked. The Presbyterian people are doing better because they get some help, but in spite of the help some of the best members will have to move to other places. They have no homes, and are in bad condition. We need ten or twenty acres of land near the church and school, and a house on every acre, so we will be able to rent our members a home. To this end I am working. I know that God will be with me. A lady wrote to us the other day saying that she would send ten dollars to you to help buy school books. If she sends it to you, please write her a letter thanking her for the money and we will do the same.

The most of my money goes to help the students buy books. I am not after self. My church sends for Freedmen's Board two dollars. Your obedient servant."

Ministerial Sustentation Fund

BY REV. J. R. SUTHERLAND, D.D., SECRETARY.

THE old age and disability pension system, put into operation some thirty years ago in Germany through the efforts of Prince Bismarck, and since its adoption broadened in its scope, has proved a marked success and blessing to the German people. Through its beneficent operation the poor and unfortunate have been enabled to retain their self-respect and to claim as a right what prior to its adoption they were forced to ask for and receive as a charity.

In the year 1909, the last year for which statistics are available, 983,354 persons were in receipt of disability, and 119,640 of old age annuities or pensions. A certain percentage of the cost of these pensions is borne by the state and the balance by both the employers and employees. The success which has attended the adoption of this old age and disability pension plan in Germany has attracted the attention of other nations to it, notably that of Great Britain, which has recently adopted a somewhat similar plan. It is more than likely that before many years pass all the leading nations will adopt old age and disability pension plans.

The fact that several railway companies and other large corporations in this country have adopted and put into effect pension plans, very similar to that of the Ministerial Sustentation Fund of our Church, is indicative of the trend of public sentiment along this line. The aim of this forward movement is to provide against poverty and distress in the event of disability and old age, and of doing so without subjecting the disabled or aged to the humiliation of appealing for aid as a gratuity, which ought to be granted them as a right. In the national and corporation pension plans referred to the prospective beneficiaries are required during their years of active service to contribute towards the cost involved, as is the case in the Ministerial Sustentation or Pension Fund. This is one of the provisions of the Sustentation Fund that strongly commends it to business men who have carefully studied its object

and provisions, and that has greatly strengthened the appeals made in its behalf.

Many of the ministers who at the outset, either through indifference on their own part or misrepresentation on the part of others, failed to give the object and provisions of the Fund the careful attention that it deserves are beginning to realize their mistake. Some of them have already made application for membership in the Fund, and others of them have signified their purpose to do so. Had the Fund received during its experimental stage the support from the ministers of our Church generally to which it is entitled, its assets large as they now are, considering the comparatively short time the Fund has been in operation, would doubtless be quadruple what they are.

The success of the Fund so far, notwithstanding the obstacles that had to be overcome, fully justifies the hopes and anticipations of the Committee that formulated the plan and of the General Assembly that adopted it, and ordered it put into effect.

Among the people who have made liberal subscriptions towards the promotion and maintenance of the Fund, quite a number have included it in their wills, and many others have signified their purpose to do so, which in time will largely increase the amount of its permanent endowment. With the Board of Relief fully equipped for making a fair provision for those who on account of having already passed the age limit for membership in the Sustentation Fund, or other sufficient cause; and the Fund fully equipped for providing for all the others, the Presbyterian Church will no longer be compelled to endure the stigma of neglecting to make full provision, in the event of disability or old age, for those who have devoted their lives to its service.

In making this provision for its aged and disabled servants and their dependent loved ones the Church itself will be a large sharer and the blessing that will assuredly follow.

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BOOK REVIEWS

The Singer of the Kootenay, by Robert E. Knowles. Those who have read this author's previous works will open this his latest book with no small expectation, nor will they be disappointed. The "Singer of Kootenay" is a novel with a purpose. The general outline is as follows: The Reverend Dr. Armitage Seymour, a Presbyterian pastor in Ontario, receives an appointment by the General Assembly as an evangelist to the Kootenay Mountains, British Columbia. The selection is one entirely unfit, but the doctor, packing his robes and bands, proceeds upon his mission. By an accident he falls in with a fellow passenger, Murray McLean, an expelled student from Queens College, a singer, who happens to be bound for the same destination. This Murray McLean is a strange mixture of contrary impulses, and the hero of the story. Dr. Seymour's mission promises to be a pitiful failure. His manuscript sermons, gowns and bands end in ridicule. In the meanwhile, Murray McLean has his own experiences. The wild life of the mountains calls out his athletic powers, resulting finally in his conversion. The two attempt a conventional revivalistic service, much to the disgust of the dignified preacher. A young lady, the daughter of the richest man in the community, is now introduced and furnishes the love sentiment for the story. The final outcome of all is a most remarkable revival, among whose converts Dr. Seymour finds his own wayward son, whom he had abandoned as lost. The plot touches life on its many sides and serves to bring out the writer's varied powers. The wide stretches of prairie, the tall, frowning mountains, and the deep, silent passes, are all painted by a master hand. Nor is the human side of things devoid of genius. The characters embrace types of every class, and the best and worst men on the same plane, and over all is thrown the power of the saving Christ. A book that enlists the reader's interest at the beginning and holds it to the end. (Fleming H. Revell Company, New York. Price, \$1.20 net.)

Life of Grant for Boys and Girls, by Warren Lee Goss. Few lives transcend that of General Grant's in incident and interest. He touched the extremes of failure and success. The record of that life this book relates after the simplest fashion. While intended especially for boys and girls, those of more ad-

vanced years may read it to their profit. (Thomas Y. Crowell Company, New York. Price, \$1.50.)

The Broken Wall, by Edward A. Steiner. The immigrant is usually regarded as a mere figure in addition. Having augmented our national statistics by one, all interest in him or his is at an end; or such was in a measure true before Prof. Steiner began writing books. Since then things have materially changed. What the author terms the "racial wall" has been broken at long spaces permitting the immigrant to pass through to his higher manhood. This book is a collection of "Stories of the Mingling Folks" or "Tales of the Incoming Millions." They touch life as it goes on among the mingling folk that destiny has thrown upon our shores. No one knows the immigrant better than Prof. Steiner, and no one has ever marked the extremes of his character with more artistic skill. Wit, pathos and reason follow each other from one story to another. The incidents are based on fact and in not a few instances drawn directly from the author's own personal experience. No one can read this book without entertaining a higher regard for the American citizen yet to be. (Fleming H. Revell Company, New York. Price, \$1.00 net.)

The Great Teachers of Judaism and Christianity, by Charles Foster Kent. The nucleus of this book as the preface informs us, was a series of lectures on "The Aims and Methods of Israel's Teachers," given by invitation of the "Sunday School Commission of the Episcopal Diocese of California." These lectures were also given before many educational institutions throughout the country. The necessity for books like this is more general than we are apt to think. It is impossible to appreciate the teachings of the Scriptures unless one has a knowledge, more or less clear, of the conditions under which they were given. The prophets and wise men of Judaism had methods of teaching which few understand. These not only throw light upon the past, but serve to interpret the conditions of the present, especially of Judaism and Christianity. An appendix containing "Questions for Study" forms a valuable feature to the work. (Eaton & Mains, New York. Price, 75 cents.)

The Basal Beliefs of Christianity. By James H. Snowden, D.D., LL.D. In this volume "there is an attempt to state the basal beliefs of Christianity in a form for popular readers. It touches lightly on deep and difficult matters, and emphasizes the broad and practical aspects of Christian facts and faith, seeking to present them as to show their meaning, their ground in truth and reason, and their application in character and life."

A distinguishing mark of Dr. Snowden's writings is clearness of thought and expression. He makes truth intelligible. He says just enough for the purpose, and no more, and hence is never tedious.

In this, his latest work, he discusses subjects of deepest interest to every one who thinks, and on which many are thinking, such as "The Personality of God," "The Fatherhood of God," "The Relation of God and His World," "Miracles," "The Virgin Birth of Christ," "The Consciousness of Christ," "Immortality," and he discusses them in a way to be understood. His views, his phraseology, his treatment are modern, and this is sufficient apology, if one be needed, for the publication of an additional work of the kind.

It will, we believe, be read with great satisfaction and profit, not only by Christians of ordinary education, but by Sunday school teachers, and young ministers, and some old ones. It ought to have a wide circulation. We would like to place a copy of it in the hands of all our friends. (The MacMillan Company, New York, publishers. Price, \$1.50 net.)
W. P. W.

Temptation, by Philip E. Howard. This book contains a question and an answer: "Temptation—What is it, and how to meet it." Like many another small book, it is small in form, but large in spirit. The author's analysis of temptation, and suggestions as to how it may be overcome, will repay the most careful study. (The Sunday School Times Company, Philadelphia.)

THE FIGHT FOR "BREAD"

NOT ANY KIND OF BREAD, BUT THE KIND THAT
CONTAINS ALL THE NUTRIMENT IN
THE WHOLE WHEAT.

Although we are in the midst of prosperity we still have "the bread line"—not the long row of mendicants waiting their turn to get a loaf of bread, a familiar sight in the cities during "hard times"—but the "line" that is

drawn by dietetic experts between white flour bread and the food products that contain the whole of the wheat grain.

The same old controversy is with us. After many expert investigations both in this country and England, the controversy simmers down to this conclusion:

1—White flour bread does not contain all the nutritive material in the whole wheat grain, but what little it does contain is digested and assimilated in the human body.

2—If the human stomach is to take up all the body-building nutriment stored in the whole wheat it must be prepared in a more digestible form than we find it in ordinary whole wheat flour bread.

Fortunately we have this ideal whole wheat food in Shredded Wheat Biscuit, which is just as different from ordinary graham or whole wheat flour bread as doughnuts are different from "zweibach."

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"To produce white flour from the whole wheat grain requires the elimination of more than half the chemical elements which make wheat an ideal food for man. It pleases the eye, but fools the stomach.

What is more, I think it is not possible to buy in this country a real "whole wheat" flour. So in order to obtain the full nourishment which nature has put into wheat for man's benefit, in my home we use triscuit and shredded wheat biscuit instead of bread."

As to whether we can get "real" whole wheat flour in this country or whether it would be digested if made into ordinary bread there is much controversy.

As to the digestibility of Shredded Wheat Biscuit and Triscuit, however, there is no controversy. It contains all the nutriment in the whole wheat made digestible by steam-cooking, shredding and baking. It contains no yeast, baking powder or other chemicals. Whether you make it your "bread" or not you can keep your digestion healthy and your body strong and hearty by eating it every morning for breakfast with hot milk and a little cream. It also combines deliciously with fruits. Being ready-cooked and ready-to-serve, it is so easy to prepare a nourishing meal with it on short notice without any bother or work.

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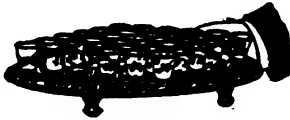
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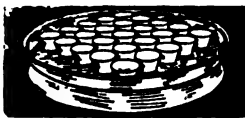
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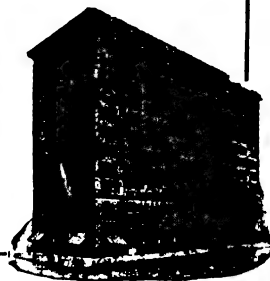
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If for any reason I do not wish to keep the typewriter after having had the free trial I agree to box same carefully and immediately return to you by express at your expense and risk in transit.

If I desire to keep the typewriter after I have had the Five Days' Free Trial, I agree to pay you the special price which you have quoted me on your special terms of \$5.00 down and \$5.00 each month, and until the amount has been fully paid to you in cash, it is understood and agreed that the title to the typewriter shipped on this order remains in you.

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Name Address
City State

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THE ASSEMBLY HERALD

The Magazine of the Presbyterian Church, U.S.A.

MARCH, 1912

Problem or Fellow Human-Being?

WE have grown a good deal accustomed to discussing the immigrant in the terms of seven figures. "A million a year" is a fetching and far familiar phrase. Again, our stocky peasant with the spirit of the pioneer, assumes national proportions. Theodore Roosevelt as President said, that immigration, with the possible exception of the conservation of natural resources, was our most important problem. How surprised the dazed Magyar mother would be, with her little one tugging at her skirt, to know of her importance as a first-class American problem. It is time, however, for the forces of the Christian Church

Arrived at Ellis Island.

to see in the immigrant not eternally a problem but a fellow human-being, a prospective fellow-citizen, a child of the Father with God-given capacities for a worthy sort of sonship. We ought to make a start by getting acquainted. We need to know the immigrant in the more familiar circumstances of his new home; in the desolateness of a Pennsylvania coke town; in the restrictions of a crowded city tenement; in the shacks and shanties of a construction camp; and to weigh his chances and the chances of his children for a free and joyous life in this "sweet land of liberty" whereof we sing. It is just here that much of the effort of our Protestant Christian Church to "evangelize the immigrant" breaks down. It really does not "go" to him in any apostolic sense. It sends a foreign-speaking missionary. It establishes so often a miserable "mission in a store," when what these immigrant communities cry out for is a center of the best American Christian life, a point of contact, a place of mutual acquaintance, where sympathies may be joined, and that basis of all social progress established, human kinship, kinnedness, or kindness. So it is proposed in this month of March to direct attention not to the big, bold proportions of the immigration problem, but to the human need of immigrant communities, in your town and mine, and in the industrial centers east and west; to ask, what the ministry of the Church may be, what methods of approach it may use, and what forms of service render in the name of Him, Who said, "I came not to be ministered unto, but to minister."

WILLIAM P. SHRIVER.

The Slavic Workers of a Packing Town

A Typical Immigrant Community

The following account of the conditions in a city in the Central West of 82,000 was not written for publication. It is a report of one of the missionaries of the Home Board's Department of Immigration, a graduate of Western Seminary, a devoted worker and a careful observer. It may in particular be of interest to those broad-minded folk who ask what business the Protestant Church has in seeking to set up work among these people from Roman Catholic countries. This added sentence from the report of the missionary carries with it a world of significance, as bearing upon many similar enterprises. "Our mission is not a center of American Christian life in the sense of your inquiry, nor could it be without great self-denial and sacrifice on the part of the American Christians."

The Croatians, who are the largest element in the community, are under the thumb of their priest. They have a church of their own, a day school, and the majority of them, men, and women, are organized into a society under the name of St. John, paying monthly dues, all of which goes to the church. Those that are too poor to join, or unwilling to do

so for some other reason, have to pay fifteen dollars for a baptism, or a funeral service, and I do not know how much for a wedding. In addition to the fifteen dollars, they pay a dollar for the prayers of the priest. The money has to be paid in advance and no reduction is made for the worthy poor. There is a kind of priest trust among the Slavs in

this city; no other priest will render any religious service to the Croatians, nor will the Croatian priest interfere with the Krainian, Polish or Slovak priests in their plan to collect money from their own people. So that those that feel the oppression of the priest have no chance to get away. I know many people who consider the school tax for their children too heavy and yet they dare not send the children to the public school. There are other children who started and continued for some years in the public school and now go to the Croatian school. I asked some of the parents and also some of the children why they do so. The answer is, "They don't teach anything in the public school. They do not teach us how to pray. The public school is no good." Those a little more intelligent upon whose religious feelings the priest cannot play, are compelled to submission by the public announcement of their names in the church. I know of three cases of this kind.

The **Krainians** are next in number. (Ed.—Reference probably to the Slovenians from Carniola or Krain.) They also have a church and a school of their own. Their priest used to come almost every day and look through the window into the kindergarten to see if there were any of the children of his people attending. Sometimes they sent spies in the Sunday school. If he saw me going into any home, he too would walk in without knocking, or if I would stop on the street and begin to talk with some of his people, if he was anywhere around, he would pass by several times, or would stop and begin talking with the man, ignoring my presence entirely. The sisters, (nuns) also used to cross and recross the street around the mission to see what was going on. Now, we have a new Krainian priest.

The **Servians**, next in number, belong to the Greek Church and have a small chapel. They have a Montenegrin for a priest. The Russians also attend that church. This priest, though very fanatical, is a man with a very friendly disposition. We visited him and he and his wife visited the mission to see us. The Servians, Croatians and Krainians are about

A Young Slavic Bride.

the same kind of people, with the same traits—easy-going, careless, hard drinking and very superstitious.

The **Poles** come next. Stronger Catholics, it seems to me, than the Croatians. They have their own church and school. Also a society in the form of the fraternal orders, but with a very strong Catholic tendency. Though the **Slovaks** live scattered, yet they have a church of their own but no school. They are too few to have a school. The **Russians** live scattered among the Poles and often occupy the very same house with the Polish. The last almost without an exception speak Russian and the Russians speak and read Polish.

There are a few **Lithuanian** families whose language I do not understand at all. The **Bulgarians** live on James street. There is only one other Bulgarian woman in this city besides my wife and she came only about a month ago. The rest of the Bulgarians are men who have come to this country to make

a little money and then go home. They are transient. They have no church. They spend their winters in the city, and in the summer work out at railroad construction, pipe plants, quarries, and so forth. In the winter, quite a number of them attended our services occasionally. Bulgarians, Polish and Russians are great card and pool players and gamble a good deal.

It has been asked to what extent these Slavic people are interested in America and American life. The majority of the Croatsians on our field have come to stay. Many of them own their homes and others are ambitious to get one. However, in many of these homes there are a great number of boarders who have their families in Europe, and all they are after is to make some money and go back home. However, with the life they live they are saving money very slowly, if any at all. Those Croatsians who have been here for quite a number of years could not help but learn some English. There are a few quite prosperous business men among them who badly need a better knowledge of English. But as a rule, most of these people work in the packing houses with their own countrymen and do not seem to need any English. While many have told me that they would like to learn the language, they have yet found all kinds of excuses not to come to our classes. Here and there I find a group of men whose knowledge of English is very

poor who tell me that they got along better, had a job all the time and lots of money when they did not know English. The boss preferred them because then they just worked like beasts and did not know when the boss was swearing at them.

Though our city is "dry," yet the men get all the beer they want. Even the poorest of them get a case of beer every Saturday night. Sunday is a day of drinking and merrymaking with many of them. The beer is distributed to the homes by the brewers' agents on big wagons. The morality of the people is at a very low ebb.

The parochial school is a great curse to these people. It would be a decided gain to this country and to the foreign people themselves if they could be made to send their children to the public schools, and if care were taken that the teachers in those schools should be men and women of sterling Christian character. Until then, it will be an entirely uphill work to civilize and Americanize the foreigner. Everything seems to surround him with an impregnable wall. They go to church with their own people, they take their schooling together, they work in the packing houses together, they drink by themselves, they trade at the stores of their own countrymen. The school will be the only place where they will come in touch with Americans and American civilization.

English Classes for Immigrants

BY THE REV. PAUL FOX, BALTIMORE.

THE first need of the immigrant is a knowledge of the English language.

On his arrival in this country he finds himself not only in a new and strange land, but also face to face with a new and strange language. His mother tongue has, on his landing, become a useless medium of communication. It no longer conveys his wishes and wants to the people about him; nor does it enable him to understand theirs. In order to understand the people with whom he comes into touch in this new and strange land and to make himself understood, he must have a new medium of communication—a knowledge of the English

language. He needs it everywhere and at all times, from the time he sets his foot on American soil to the time he takes it off. He needs it at the port of entry, at the railroad station, on the train, in the shop, on the street, in the store, at the bank and at the post office. A knowledge of English is indispensable to him here in all his relations of life; and without it he is handicapped on every hand, economically, politically and socially. He can neither make the most of himself, nor can he contribute his best to this country's institutions and life. Then, too, on account of his inability to understand the language of the land and to

make himself understood, he frequently becomes a victim of the unscrupulous, who are always ready to take advantage of his deficiency.

To meet this first imperative need of the immigrant is the duty of Public Education. Of the immigrants coming to this country comparatively only a small number return to the homeland. Most of them remain here, and become naturalized citizens. That they may become valuable factors in our industrial, social and political life, it is necessary that

with them. Our industrial, social and our political institutions will rise in judgment against our public schools, and will condemn them for their neglect of duty toward our immigrant citizenship. Fortunately, however, the public schools are realizing their duty in this regard, and are trying to discharge it as fast and as well as they can. It is only to be hoped that they will take still more vigorous steps in their establishment of night schools for immigrants and in their dissemination of knowledge of the English tongue among them.

English Class: St. Paul's Presbyterian Congregation (Polish), Baltimore. Rev. Paul Fox, pastor, stands at the rear center.

they be instructed in the elements of the English language. The duty to furnish such instruction rests, in the first instance, with our public educational system. It is the duty of public education to fit prospective citizens, whether born here or elsewhere, whether children or adults, for a place of greatest possible social usefulness. Upon the faithful discharge of this duty by the public schools depends the general welfare and progress of the country. If our public schools fail to do everything in their power to furnish our citizens of foreign birth with a knowledge of English, it is not these citizens alone that are going to suffer. Our country will suffer along

Opportunity of the Church.

Along with the public schools the Church, too, can render a most excellent service to the immigrants by organizing and conducting English classes among them. Her duty to do that may be only secondary. But her opportunity for service along this line is unquestioned. There are situations where the public schools either have failed to recognize their duty toward the foreign population, or for some reason have been unable to discharge it, and where, if anything is to be done for the immigrants, the Church must do it, or else it will be left undone. Again, there are situations where the service of the public schools

is insufficient, and needs to be supplemented by private enterprise, and where the Church is the most logical institution to render the needed supplementary educational service. Moreover, the Church can conduct English classes for immigrants in a way that no other institution can surpass her in the doing of it even though it may rival her; namely, in a spirit of genuinely sympathetic brotherliness,—a spirit, an attitude that is more helpful to a stranger in a strange land than the very best equipment without it. If, then, the Church wishes to be true to her mission of brotherly helpfulness, here is her opportunity to render both to the strangers within our gates and to our country a much needed and an exceedingly valuable service. And by the cheerful performance of it she will not only prove her faithfulness to her mission, but also will make it possible for herself to be of still greater service to these people from across the seas in the sphere of the larger and higher life.

A Workable Method.

As to the instruction of immigrants in English, this must be simple, practical and interesting. It must be simple so that the pupils can grasp the elements of English easily regardless of their previous training and their aptitude for learning a language. It must be practical so that the members of the class can use at once what they have learned, and can see the practical value and usefulness of their class work. If they can apply to the needs of their daily life and work what they learn in class, they will not only appreciate the value of their study, but also make better progress in the mastery of the language. It must be interesting so that the students do not grow tired of it, and their interest in the work, even of the slowest, can be sustained to the end. There are comparatively few of us that are able to attend to an uninteresting study for any length of time, no matter how valuable it may be and however much we may need a knowledge

of it. And greater effort and application must not be expected of the average immigrant than can be expected of the average man.

The class work must consist of constant practice in the pronunciation of English words, of reading simple sentences and stories, of writing from dictation, and of grammar lessons introduced and illustrated concretely and practically. By no means can grammar be taught abstractly. If it is, it will be the death of the class.

That the pupils may make reasonable progress in the mastery of English, from two to three nights a week must be given to the work. Care must be taken that extremes are avoided. If too little time is given to the study, progress is slow, and discouragement is likely to result. If too much time is taken up, the pupils, who are usually men and women already overworked, find the work too burdensome, and are liable to give it up.

The best time for this work is the winter season, when the nights are long, the weather comfortably cool and bracing, and outdoor attractions few. The summer ordinarily is too trying on account of its hot weather and too demoralizing to do any serious work on account of its many outdoor attractions.

Ordinarily it is well to charge a nominal tuition fee. It covers the cost of materials used, makes the pupils appreciate the instruction more because they pay for it and insures more faithful attendance because they want to get their money's worth.

Some of the best "English Lessons" prepared for immigrants, known to the writer, are Dr. Peter Roberts' *English for Coming Americans*, and *A Reader for Coming Americans*; Miss Edith Waller's *English for Italians* and Mrs. Mary Clark Barnes' *Early Stories and Songs*. They are all well arranged and exceedingly practical. They can be used to advantage both with beginning and advanced classes.

"What is the immigrant doing for us right now? Building our railroads, laying the gas-pipes in our streets, burrowing out our cellars, driving spikes and digging ditches, doing our dirty work. He is doing all that, slaving that our homes and marts may wear their sheen." —"*World Missions from the Home Base*," by Jos. Ernest McAfee.

"We have got sooner or later to learn how to live in cities and make them decent enough to live in. The modern immigrant has come over to tell us we would better get at the business sooner, when there is still good chance of our succeeding at it."—"*World Missions from the Home Base*," by Jos. Ernest McAfee.

The Gary Chapel and Neighborhood House.

Gary: An Inspiration

THIS group of buildings to be erected by the Synod of Indiana for the immigrant community at Gary, the great and new center of the steel industry twenty-seven miles east of Chicago, is an inspiration to the whole Church. It stands for a worthy approach on the part of the Church to a community where one small Polish Catholic Church now alone ministers to crying human need. Each of the three buildings stands for a phase of the Christian life and gospel. The Neighborhood House on the right, to be erected first at a cost of \$15,000.00 including the lots, expresses the ideal of service; reverential worship is embodied in the chapel, and the incarnation of the Christ spirit in the Residence House, to be the home of the staff of pastors and workers. A vigorous campaign for this building fund is now in progress in Indiana; the Women's Synodical Society has pledged \$2,500.00. The Board of Home Missions, through its

Department of Immigration, is cooperating with the synod in making the Gary chapel and Neighborhood House a convincing demonstration of the worth and character of a Christ-like ministry to a great industrial and immigrant community. The work will be maintained at an annual budget of from four to five thousand dollars a year. The preliminary plans and sketches for the group of buildings and a program for this splendid project have been developed by the Department of Immigration, in conference with synod's committee, after a careful study of the needs of the field by Rev. William P. Shriver, superintendent. The department has also prepared a most attractive booklet, profusely illustrated, entitled *Gary*, which will be sent upon request. Three thousand of these booklets were furnished by the synod for its campaign in behalf of this work, in which Rev. Moses Breeze of the Home Board's staff also enlisted.

The Daily Vacation Bible School

AS a method of approach to the children of our immigrant communities, not only in the congested city centers but in smaller communities as well, nothing can be more fruitful than a Daily Vacation Bible School. In the hot weeks of July and August the street is often the only playground which these children have, while in these same neighborhoods the churches with their cool basements or chapels frequently stand closed and idle. A Daily Vacation Bible School will transform such a useless center into one of the happiest and most helpful occupation. It may prove a recruiting ground, as well, for the Sunday school.

Last summer the Department of Immigration of the Home Board conducted seven of these schools for the Presbytery of New York. One in a great Bohemian colony enrolled 400 children; a second at Hope Chapel in the congested Jewish quarter enrolled over 500 children. At each of these schools the average daily attendance was over 200. In a third school little Jews, Hungarians, Italians and Americans worked together in the best sort of comradeship. The seven schools enrolled 2,064 boys and girls. Their total cost including salaries and supplies was less than \$1,600,—about a dollar per child. Can the Christian imagination conjure up any better investment for a dollar? This coming summer the department will probably conduct ten of these schools in Manhattan and Brooklyn, five in Cleveland and five in Baltimore. They are simply the normal extension of the Church's work into the summer months. In the judgment of the Department of Immigration, especially where there are visitors or other workers in the local churches available, they can be conducted to better advantage by the home mission committee of the presbytery than by turning them over to some outside agency.

The schools began after the 4th of July and continued every day except Saturday and Sunday for six full weeks, concluding with a "commencement." The daily work began at half-past nine, with music, singing, Bible stories and patriotic exercises. The music was carefully selected both from the point of view of sentiment and composition. "Heroes of the Faith," published by Scribner's Sons, fur-

nished a series of stories, including with the Bible heroes the stories of Livingstone, Florence Nightingale, Savonarola, Chinese Gordon, Frances E. Willard and others. Patriotism was expressed in many ways, and the songs of other countries were sung. The second period was given over to work, the assembly breaking up into groups, each group under a skilled leader. A kindergarten teacher took charge of the little children. The boys made baskets and hammocks. The girls sewed, worked with raffia and made baskets. All this work, while carefully planned, was carried out with as little restraint as possible and freedom was given for the expression of individual tastes and ideas. The boys' work was directed by the superintendent of the school,—in most cases a student from the seminary, who also told the Bible stories. The day's work came to an end about noon. Much was made of "college spirit" and each school had a rousing "yell." Occasional days off were taken, the whole school making an excursion to the park. At the end of the six weeks a "commencement," or closing exercise was held at the John Hus Bohemian Church, with an attendance of over eight hundred children brought from the different schools. Songs which had been learned in all the schools were sung; rival cheers were given; and prizes distributed, according to ages, for the best basket, the best hammock, the best apron, and so forth, the little Bohemians, Italians and Jews in nearly all cases winning ahead of their American cousins. It was a glorious morning; a gathering that stirred the Christian heart in deepest feeling; it was splendidly worth while, and we felt that the Church was really making good in the hot months of the summer time.

A staff of three can handle a good-sized school; a young man as superintendent and director of boys' work; a young woman for sewing and craft work; a kindergarten for the little children; one of the teachers in charge of the music. In larger schools a fourth leader may well be engaged. Where there is a group of schools, it may be desirable to have a General Superintendent. The Rev. Arthur H. Limouze was the most capable superintendent for the Immigration Department's schools in New York. Monday afternoon of each week was given over to a workers' con-

ference under the direction of Mr. Limouze. Rev. V. P. Backora, one of the Bohemian pastors under commission by the Home Board, took up the hammock making and the craft work, and was the splendidly successful superintendent of the Bohemian school of over four hundred children. In a number of the schools, when the six weeks were over, group clubs were formed, thus continuing the summer's interest over into the autumn and winter.

The Department of Immigration will be

glad to correspond with any home mission committee or church desiring more detailed information and advice in setting up a vacation school, or group of schools, for next summer. The usefulness of these schools should in no way be limited to the big cities. Mr. C. G. McKarahe conducted a finely encouraging school in an Italian community at Lockport, New York. The coke and coal towns of Pennsylvania would afford enticing fields for such summer work.

Immigration Fellowships

Training a New Leadership for the Church

BY WILLIAM P. SHRIVER.

THE Presbyterian Board of Home Missions through its Department of Immigration announces for immediate appointment two Immigration Fellowships bearing one thousand dollars each. They are the first of a series for residence and study abroad in special preparation for the work of the Church in immigrant communities in this country. This progressive move on the part of the Home Board is one of utmost significance in training a new leadership for the Church. Three years ago a party of college men spent a year in the peasant districts of Hungary, Poland and Italy under the direction of Professor Edward A. Steiner. The plan was advocated by Dr. Steiner, as an effective method of preparing men for work among the immigrants. The Presbyterian Board, however, is the first home mission agency that has undertaken in any comprehensive way to prepare missionaries by this method for the new and urgent service required in this country.

Of the men first sent out one will probably go to Austria and Russia to make a special study of the economic, social and religious life of the Poles, their customs and traditions. A second man will go to Hungary, to mingle among the Magyars and Slovaks. Eighteen months, or two years, if required, will be spent in such an effort at a thoroughgoing acquaintance with the immigrant in his homeland. It is expected that within this period the prospective home missionary will get a working

knowledge of at least one language. In addition to the study of the life and religious conditions of the people, special and detailed inquiries will be made into specific phases of the immigration question, such as the acceleration of immigration by commercial agencies, the influence of returning immigrants, the white slave traffic, conditions at ports of embarkation, topics which have been carefully investigated by the recent Federal Immigration Commission but which require a persistent and continuous interest. In particular, the state and work of the Protestant churches in Austria-Hungary and Italy and other countries will be studied in relation to Protestant evangelization among immigrants from these countries in America. With such an intimate and familiar acquaintance with the land and life of the immigrant, and with a working knowledge of his language, a minister engaging in the Church's work in our great city and industrial-immigrant communities in this country cannot fail to be placed at a point of splendid vantage. And in no other way may he so certainly and sympathetically get such an acquaintance as in that proposed. In my own college years I spent three months bicycling leisurely through Italy, and even this brief period of residence has been turned to happy account in meeting Italians in this country since. To speak of Naples, Amalfi, Salerno, Capri, and to say that one knows these places is certain to win a warm and sunny response from your Italian friend. A

sympathetic understanding of the immigrant is the first thing required in any effort to minister to his needs.

The Fellowships offered by the Home Board's Department of Immigration are open to recent graduates of theological seminaries, who are duly licensed by a presbytery, and who may have had active service in the pastorate, though the latter is not required. It is understood that upon his appointment to a Fellowship, the holder will contract to serve the Board of Home Missions for a period of not less than three years following upon his

on the Department of Immigration, of which Hon. William S. Bennet of the Federal Immigration Commission is a member, together with the superintendent of the department.

It is the normal and natural thing to expect, that the greater part of the ministry required for the Church's work among the recent immigrant populations of this country will be drawn from the ranks of Christian men of foreign birth or origin. And the Church should search out young men of the finest spirit and give them the best possible education. The Presbyterian Board of Education

PASTORS, VISITORS AND ASSISTANTS.

Commissioned by the Presbyterian Board of Home Missions Department of Immigration in the Metropolitan District, New York and Vicinity, December, 1911.

return, at a fully adequate salary, providing the fellow, of course, has measured up to his opportunities and is prepared to render the required and efficient service. The Fellowships are not awarded upon a competitive basis, nor after any stated examination. Correspondence is invited, with statements of college and seminary preparation and standing, experience in religious and social work, with letters of reference and recommendation. The awarding of the Fellowships and the working out of the details of the program for each man is in the hands of the Home Board's Committee

has this present year made grants to about one hundred and forty young foreign-speaking men preparing for the ministry. The college and seminary at Dubuque under the able direction of President Steffens, and the seminary at Bloomfield, are two Presbyterian institutions especially directing their work to the training of a foreign-speaking ministry for Germans, Bohemians, Hungarians, Italians and others. Western Seminary also offers such men special facilities. Many other young foreigners are preparing in other standard colleges and seminaries. In many of our great

city immigrant communities, however, and at the tense centers of the coal, iron, glass and steel industries, where conditions created by recent immigration are most acute, and where often the forces of the Protestant Church are at a hopeless sort of disadvantage, there is the immediate and urgent demand for a new leadership, the best that Christian training, education and experience in this country can produce. The life of whole communities is at stake. And such situations can only be met on the part of the Church by men of heroic consecration and of unusual ability, who have a splendid grasp upon the significance of American democracy and American Christian institutions. It is this type of men the Home Board is seeking to interest and enlist through its Immigration Fellowships; the same type of men the Church has been sending to foreign fields, and who may now find a foreign field hard by.

An excellent illustration of the type of service to be rendered is instanced in the Rev. Norman M. Thomas, a young Princeton graduate and prize debater, a graduate of Union Seminary, who recently resigned the assistant pastorate of one of the most influential churches in this country to accept a commission from the Home Board's Department of Immigration for work in a great congested, immigrant community in New York, from which the Protestant Church was retreating. Mr. Thomas has been appointed chairman of the Board of Pastors and Workers in the American Parish, which includes four organized churches and a neighborhood house on the upper east side of Manhattan. The parish embraces a polyglot community, with Jews

and Italians in greatest number, one Italian community having a population of ninety thousand. Associated with Mr. Thomas are three Italian pastors, a Hungarian pastor, a corps of visitors and a group of student workers. He has made his home immediately in the community, is studying Italian, and is heroically addressing himself to the readjustment of the Presbyterian Church's work in this vast parish of more than two hundred thousand. On the lower east side of Manhattan the Home Board has also recently commissioned Rev. John E. Flemming, a recent Auburn graduate, as pastor and director of Hope House and Hope Chapel, in the very heart of a great Jewish Ghetto. This field has often been referred to as the most difficult in the country for the ministry of the Protestant Christian Church. A house to house canvass developed only two nominally Protestant families in every hundred, in a neighborhood congested with three thousand people to a single block. In addition to directing the ministry of Hope House and Chapel towards this Jewish community, Mr. Flemming is associated with the Rev. Basil Kusiw in the difficult task of meeting the religious needs of a Ruthenian people in reaction from the Greek Catholic Church. It is to fields of this sort the holders of the Department's Immigration Fellowships may look forward. They challenge the best Christian young manhood our country can produce.

Correspondence concerning these Fellowships may be addressed to Rev. William P. Shriver, Superintendent of the Department of Immigration, Presbyterian Board of Home Missions, 156 Fifth Avenue, New York.

"This glory of the immigration business its ugly features can never obliterate. What a magnificent product will be the American character when the process of amalgamation has gone forward a few further stages! How little any one race expresses the full measure of the human character! How far short does any one strain of racial nature fall of running the full gamut of human possibility! And what a splendid product will be the combination of them all in the coming American!"—*"World Missions from the Home Base,"* by Jos. Ernest McAfee.

"God has brought some of the heathen close up to us, to enable us to determine how correct are our conceptions, how clear is this gospel light which we supposed we had to disseminate. This experience ought to correct many an erroneous notion. The foreigner, the brother-man seen in such a delusive light at the great distance, when brought close up will make the missionary enterprise seem a very different thing from what some had supposed it."—*"World Missions from the Home Base,"* by Jos. Ernest McAfee.

The Way to the Mother Heart

The Story of a Magyar Kindergarten

The Rev. A. G. Schedle was commissioned under the Home Board's Department of Immigration, November, 1910, for a ministry to the Hungarians at Lackawanna, N. Y., in the Presbytery of Buffalo. Excellent progress is being made; the church has a membership of over one hundred. The congregation has contributed \$1,100 towards the building in process of erection. Mrs. Schedle's work among the children is maintained by the women of the presbytery. Her story is winsome and suggestive.



My work is among the Magyar women and children, working with my husband together. We came to Lackawanna just a year ago. The situation was a neglected one, and the most awful conditions arose because of the distrust of our people toward any kind of religious work. My first endeavor was therefore to gain the confidence of our people. The Magyar women wanted to be let alone.

Some of them were angry when I came to their homes. After a little while they were not anymore angry with me, and the time came when they let me talk to their children.

You will find in these homes everything is very, very simple. You will of course find homes which are unclean. Many are nicely furnished; they are the homes of the Magyars who have settled down thoroughly in America. I love the Magyar women, because, in spite of their simplicity, they are honest and good. The Magyar woman works hard. She has many children and she loves the children. The husband earns but a little money. They have mostly debts in the old country, which they like to pay. Therefore, the Magyar woman works hard. She makes a few dollars, having boarders, who pay for her work. She washes all the clothes, she cooks, cleans the home, scrubs the floor. The Magyars are poor. They were poor in the old country too. To change their lives for a better one, they thought to come to America, make many dollars, and then—go back to the old country. But when they are accustomed to real American life, they will never go back, but stay here forever.

Because the Magyar woman works so hard all day, she has not enough time to care for her little children. After eight months work, we realized that something had to be done with those little girls and fellows. Now let me say a few words about our children and kindergarten work. All the little ones are dear, because innocent. Our children in the kindergarten are taught, first of all, to pray; then, to obey their parents; to love each other; to be clean and modest. And all these great things are taught, by playing. A little boy three years of age said once at home, before the supper, that he has to pray before eating, because the pastor's Mrs. ordered so. The parents gave him permission to do so. Don't you think that this little prayer of that little boy touched the parents and the boarders who were sitting round the table and who, probably, never prayed before their suppers?

Now, when I started the kindergarten it was difficult to explain to the parents that they have to clean their children daily before sending them to school. But today all the children come neat and clean. You know how the little children are. They would like to eat and drink all the time. So it was difficult to hold them back during the teaching from eating and drinking. A mother told me that her child had to eat every fifteen minutes; if not, the child would suffer on account of hunger. Why the child has not eaten anything at all during the kindergarten hours, and, of course, has not suffered. But when they go home from school they heartily enjoy their lunch or dinner. Parents say their children are eating so well after the school hours. The parents of our little ones often ask me, by what power can I attract the children? A mother said to me that her little girl loves so much the kindergarten that she dreams even about it. Because I love them, they love me. And so, we go on very nicely.

ITALIAN EVANGELIZATION

A Convincing Story in Picture

The tent work of the Church of the Ascension (Italian) New York, conducted by Rev. Francesco Pirazzini, missionary of the Home Board. The Church Extension Committee has purchased lots for \$20,000.00 for this church with a membership of 250 and a Sunday school of 317.

Preaching to Italians summer nights by Mr. Francesco Trapani, from the steps of the Young People's Association House, First Ave. and 63rd St., New York. This work fostered by the Department of Immigration has become so full of promise, the Fifth Avenue Presbyterian Church has set aside a separate Budget of \$3,000.00 for its development.

Some Recent Books on Immigration

BY WILLIAM P. SHRIVER.

THE very last book on the subject of Immigration, just from the press, is *The Immigration Problem* by Professors Jenks and Lauck. In its authoritative information and orderly treatment, it will be simply invaluable to anyone seriously interested. In 1907 Congress created an Immigration Commis-

sion. *Our Slavic Fellow-Citizen*, by Miss Emily Greene Balch, Associate Professor of Economics at Wellesley College, splendidly covers the great Slavic group, including the Bohemians, Slovaks, Slovenians and others, both with regard to this immigration at its source and to the Slavic immigrants in the

The Lincoln Civic Club, (Italian), New York.

sion charged with making "full inquiry, examination and investigation of the subject" of immigration. Its four years of exhaustive investigation now completed at an expense of \$400,000.00 or more will be published in forty-two volumes. Dr. Jenks was a member of this Federal Commission and Professor Lauck, Superintendent of its Field Agents. They have practically given us in this single volume for popular use the results of the work of the Federal Commission. But any intimate study calls for an acquaintance with the various peoples making up the new immigra-

United States. The chapter on Slovak Immigration helps to an acquaintance with the Magyar, the strong man of Hungary. Prof. Balch's book includes an excellent bibliography.

The Greeks are bulking larger in our recent immigration. An attractive volume, *Greek Immigration to the United States*, by Henry Pratt Fairchild, has just been issued by the Yale University Press. Mr. Pratt's study was carried on under the auspices of the Carnegie Institution of Washington. It discusses the national character of the Greek, his religion and language, direct causes of emigra-

tion, and takes up his story in this country. There is no recent satisfactory book that I know of on the Italian in this country. His increasing number and importance, there being 340,000 foreign-born Italians in the city of New York alone, would suggest a book which we may shortly expect. A book of exceeding interest, however, discussing the present political and social conditions in Italy from which this immigration is coming, is *New Italy*, translated from letters of Prof. Garlanda by Miss Wood. In her preface the translator explains that the Italian author, who is a professor in the Royal University of Rome, was obliged to publish his book under a pseudonym, for it contains so sharp an attack upon the Italian Government and its methods that the author thought it well to shift the responsibility by making his volume purport to be a translation of a foreigner's views on Italy. Comparisons are drawn between the American and Italian way of doing things, a method of treatment which should enhance its interest for readers on this side of the Atlantic and will be suggestive to those who are working among the Italians. A chapter discusses the relation of Church and State. *Italy of the Italians* is an interesting volume in a series published by Scribners, including also France, Spain, Switzerland and Germany of the Germans. This book describes modern Italy on its better side, including chapters on literature, recreation, the press, and so forth.

No study of recent immigration can overlook the immigrant in industry. The volumes of *The Pittsburgh Survey*, published by the Russell Sage Foundation are invaluable in giving vivid and searching descriptions of the industrial life of the immigrant in the iron and steel industry, notably *Homestead, the Households of a Mill Town*, by Miss Byington, and *The Steel Workers*, by John A. Fitch.

Those who have read the warm and fascinating books of Professor Steiner, which have done so much to arouse a sympathetic interest in our recent immigrants, will delight in his latest book, *The Broken Wall*, a dozen stories of "The Mingling Folk." These stories would make excellent reading for meetings of boys, girls or young people.

The ministry of the Protestant Church to the Jews in this country is confessedly the most difficult of fulfillment. Those interested in the subject will find the recent scholarly

work of Dr. Morris Fishberg, *The Jews, A Study of Race and Environment*, of greatest help. To this time, we have had no book of this sort in English. Dr. Fishberg finds, that there is no longer such a thing as a real Jewish race. "It appears," he states, "that the Jews during their migrations in various parts of the world have taken up almost everywhere new racial elements and incorporated them by fusion into the body of Judaism." He sees the ultimate assimilation of the Jew, already far forwarded. "The emancipated Jew cannot and will not return to a Ghetto environment. The hardest struggle they have at present is to free their Russian co-religionists from enforced segregation and isolation. We have also seen that when liberated from the Ghetto they soon begin to free themselves from their ritualism, which has as a concomitant a strong and growing tendency to intermarriage. This, coupled with voluntary baptisms, low marriage and birth rates, characteristic of emancipated Jews everywhere, points to the road modern Israel is pursuing." For those in the West, for whom the problem of Chinese Immigration is of concern, *Chinese Immigration*, by Dr. Mary Coolidge, will be invaluable. She includes also a select bibliography.

For anyone making a more scientific study of the immigrant races of this country, reference may be briefly made to several volumes not recently published but authoritative, *The Mediterranean Race: A Study of the Origin of European Peoples*, by Prof. Sergi of the University of Rome; also, *The Races of Man*, by Deniker. Both of these books are in the Contemporary Science Series. There is also the well-known work by Prof. Ripley, *The Races of Europe*, which has excellent maps and pictures of various racial types. In this connection, reference may also be happily made to a book by the late Prof. Shaler, of Harvard University, *The Neighbor*, in which he treats of those deep underlying prejudices which stand so in the way of a realization of the great fraternity of the Kingdom of God. His chapter on the Hebrew Problem will be read with special appreciation by those interested in Jewish evangelization.

Requests are frequently made for literature about our country and citizenship to be given to the immigrants themselves. The following will be found helpful. A pamphlet prepared by the Sons of the American Revolution and published by our Federal Government, en-

titled, "*Information for Immigrants Concerning the United States, Its Opportunities, Government, and Institutions.*" This is published in Swedish, Polish, Slovak, Slovenian, Greek, Italian, Lithuanian, Hungarian or Magyar, Bohemian, Croatian, Danish-Norwegian, and German. The Government publishes also a pamphlet on "*Naturalization of Aliens in the United States*," which is available in English only. These may both be obtained upon application to the Bureau of Immigration and Naturalization, under the Department of Commerce and Labor, Washington, D. C. The North American Civic League for Immigrants, 173 State Street, Boston, Mass., publishes a series of leaflets entitled, "*Messages for Newcomers to the United States.*" These are printed in English, Yiddish, Italian and Hungarian. They are helpful and inspirational, though they do not follow a carefully systematized course of lessons in American government. The Connecticut Daughters of the American Revolution, through Doubleday, Page & Co., New York, has published "*A Guide to the United States for Italian Immigrants*," by John Foster Carr; this will be published in Yiddish also, and can be purchased in quantities for ten cents each, single copies, fifteen cents.

Monthly Concert

MARCH STUDY.—"Immigrant Communities."

The Ministry of the Church.
Methods of Approach.
Forms of Service.

Leaflet Aids.

Bohemians of Texas.
Chart Showing Wave of Immigration, A.
Christmas at Ellis Island.
Church Building for a City Immigrant Community, A.
Discovery of the Pole, The.
Gary: A Steel Center.
How to Reach the Immigrant.
Immigrant People Emigrating.
Italian Traits.
Million a Year, A.
Old and New Immigration.
Our Cosmopolitan Population.
Our Ministry to the Immigrant: A Symposium.
Reaching the Immigrant.
Stereopticon Lecture—Making Americans—10c.
Typical Buildings Employed by the Presbyterian Church among Recent Immigrant Populations (Large Sheet of Illustrations.)
What is the Presbyterian Church Doing for the Immigrant?

Book Aids.

The Broken Wall, by Steiner.
Immigration Tide—Its Ebb and Flow, by Steiner.
Against the Current, by Steiner.
The Mediator, by Steiner.
Through the Mill, by Priddy.
Immigrant Races in North America, by Roberts.
Races and Immigrants in America, by Commons.
Little Aliens, by Myra Kelly.
Aliens or Americans? by Grose.
Incoming Millions, by Grose.

Immigration

SOME RECENT PUBLICATIONS.

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Berry, Robert M.:—Germany of the Germans, pp. 278 (Charles Scribner's Sons, New York, 1911) \$1.50.
Byington, Margaret F.:—The Pittsburgh Survey: Homestead, the Households of A Mill Town, pp. 292 (Charities Publication Committee, New York, 1910) \$1.70.
Coolidge, Mary Roberts:—Chinese Immigration, pp. 531 (Henry Holt and Company, New York, 1909.)
Deniker, J.:—The Races of Man, pp. 611 (Charles Scribner's Sons, New York, 1909.)
Fairchild, Henry Pratt:—Greek Immigration to the United States, pp. 278, (Yale University Press, New Haven, Conn., 1911) \$2.00.
Fishberg, Dr. Maurice:—The Jews, pp. 571, (Charles Scribner's Sons, New York, 1911) \$1.50.
Fitch, John A.:—The Steel Workers, pp. 350, (Charities Publication Committee, New York, 1910) \$1.71.
Garianda, Prof. Frederico:—Translated by M. E. Wood: The New Italy, pp. 406, (G. P. Putnam's Sons, New York, 1911) \$1.50.
Jenks, Jeremion W. and W. Jett Lauck:—The Immigration Problem, pp. 496, (Funk & Wagnalls Company, New York, 1912) \$1.75.
Ripley, Dr. William Z.:—The Races of Europe, pp. 624, (D. Appleton & Company, New York, 1899.)
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Annual Report of the Commissioner-General of Immigration: Department of Commerce and Labor Washington, D. C., for years ending June 30.

See also article in this number "Recent Books on Immigration."

Post Cards—set of 8—15 cents.

Ellis Island.
Evening School in New York—Twenty-seven Nationalities Enrolled.
An Open-Air Service.
In the Italian Quarter, New York City.
Vacation Cooking School, New York City.
In the Detention Room, Ellis Island.
Nature Work in Vacation School, New York City.
Vacation School, New York City.

Colored Post Cards—25c. per dozen.

Little Italy (6 subjects.)
The Ghetto (6 subjects.)
Immigrants at Ellis Island, N. Y.

APRIL STUDY.—"Christian Citizenship."

Cooperation in Religious Movements.
The Church and the Community.
The Kingdom of Heaven on Earth.

Leaflet Aids.

Getting at the Heart of the Downtown Problem.
Gary.
How to Help the Immigrant
The Country Church Program,
Wall Street Sagacity.

Book Aids.

The United States, A Christian Nation, by Brewer.
Christian America—Is the Republic a Christian State? by Carson.
Conservation of National Ideals, by six authors.

Young People's Department Notes

THE other Home Mission pages of this magazine are so crowded with "Latest news" on the Immigration topic that our notes are confined to suggestions along general lines, and these limited to make room for the following excerpt from the poem by Robert Haven Schauffler, one of the strongest appeals for the immigrant to be found in print. It was first published in *The Atlantic Monthly* for November, 1911. Read the entire poem, and use with the study of "Aliens or Americans."

"SCUM O' THE EARTH."

At the gate of the West I stand,
On the isle where the nations throng.
We call them "scum o' the earth";
Stay, are we doing you wrong,
Young fellow from Socrates' land?

You Pole with the child on your knee,
What dower bring you to the land of the free?
Hark! does she croon
That sad little tune
That Chopin once found on his Polish lea
And mounted in gold for you and for me?

While, watching these folk and their mystery,
I forget that they're nothing worth;
That Bohemians, Slovaks, Croatians,
And men of all Slavik nations
Are "polacks"—and "scum o' the earth."

Stay, are we doing you wrong
Calling you "scum o' the earth,"
Man of the sorrow-bowed head,
Of the features tender yet strong,—
Man of the eyes full of wisdom and mystery
Mingled with patience and dread?
Have I not known you in history,
Sorrow-bowed head?
Man—lift that sorrow-bowed head.
Lo! 'tis the face of the Christ!

Newcomers all from the eastern seas,
Help us incarnate dreams like these.
Forget, and forgive, that we did you wrong.
Help us to father a nation, strong
In the comradeship of equal birth,
In the wealth of the richest bloods of earth.

PRESERVE the January number of THE ASSEMBLY HERALD. The work of our Boards, so attractively illustrated, can be made most effective for a young people's meeting, and if used with discretion in the homes will leave an indelible impression.

Begin preparation now for the summer conferences, which are as follows:

Under the Missionary Education Movement— Inter-denominational.

Asheville, N. C., June 25th to July 4th.
Silver Bay, N. Y., July 12th to 21st.
Lake Geneva, Wis., Aug. 2d to 11th.
Cascade, Colo., July 5th or 9th for one week.

Under Mr. Gelston's supervision—Presbyterian.

Winona Lake, Indiana, July 9th to 16th.
Lebanon, Tenn., July 18th to 27th.
Storm Lake, Iowa, July 30th to Aug. 6th.
Hollister, Mo., Aug. 13th to 20th.
Pocono Pines, Pa., Aug. 22d to 29th.

The Christian Endeavor Home Missionary Topic for which we shall provide the next program is for April 28th, "The Home Mission Work of My Denomination—a Bird's-eye View." This topic is most opportune, coming as it does in the first month of the new fiscal year. It should have faithful, prayerful preparation, under supervision of the pastor, or some one thoroughly informed of the specific work assigned by the General Assembly to the Board of Home Missions and the Woman's Board. Our young people lack this knowledge and too many show no desire for it. There is some encouragement along this line of training, but room for vast improvement. The young people are well worth all the time and talents we can devote to them.

A good suggestion comes from Rev. J. G. Reynolds, of Effingham, Ill., who tells us of his "Morning Worship Club" as a means of keeping the young people interested in the church services. He says: "The children enjoy staying after Sunday school for the services when they realize they are a part of the congregation, and that a record is kept of their attendance. Those of our church are arranged in three companies—Company Y, young ladies almost sixteen, Company G, the girls under fourteen, and Company B, the boys under sixteen. Names are enrolled on cards and each company has a captain who keeps the record of attendance. Each company has a social once a quarter. This could be enlarged to include attendance at their young people's meetings and preparation for them. Lack of preparation is one of the sins of the day in our young people's work."

M. J. P.

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THE BOARD OF HOME MISSIONS

OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

Comparative Statement of Receipts for CURRENT WORK for the Month of January, 1911-12

JANUARY	1911	1912	Increase	Decrease
From Churches	\$25,891.19	\$26,794.79	\$903.60	
" Woman's Societies	56.00	114.00	58.00	
" Sabbath Schools	2,672.84	2,413.51		\$259.33
" Young People's Societies.....	1,352.00	778.04		578.96
" Individuals, etc.....	3,151.16	3,427.19	276.03	
" Woman's Board of Home Missions..	*51,235.91	*39,814.49		11,921.42
" Legacies.....	4,037.89	16,853.87	12,815.98	
Total.....	\$88,396.99	\$89,690.89	\$1,293.90	

Comparative Statement of Receipts for CURRENT WORK for the 10 Months ending January 31, 1911-12

APRIL 1st TO JANUARY 31st	1911	1912	Increase	Decrease
From Churches.....	\$159,445.51	\$161,747.29	\$2,301.78	
" Woman's Societies.....	619.50	1,220.40	600.90	
" Sabbath Schools.....	12,920.94	12,788.50		\$132.44
" Young People's Societies.....	6,967.24	5,985.04		1,032.20
" Individuals, etc.....	52,162.83	51,677.70		485.13
" Woman's Board of Home Missions...	*262,385.30	*311,803.35	49,418.05	
" Legacies.....	99,965.30	413,478.36	313,513.06	
Total.....	\$594,466.62	\$958,650.64	\$364,184.02	

*Includes receipts from all sources through Woman's Board.

HARVEY C. OLIN, TREASURER
156 FIFTH AVENUE, NEW YORK

Using the Assembly Herald in a Missionary Meeting

A PROGRAM OF SHORT SELECTIONS FROM THIS
NUMBER TO BE READ ALOUD

By REV. C. WALDO CHERRY

A Visit with the Assembly Herald to Mission Fields Near and Far

Opening Exercises. SCRIPTURE READING, PRAYER, HYMN, "Rescue the Perishing."

I. "ON THE TRAIL OF THE IMMIGRANT"

His Needs.

1. The Human Need of the Immigrant, page 127, read from 13th line to close.
2. His Need of American Christianity; pages 128-9, paragraph entitled "The Croatians."

PRAYER.

3. His Need of the American Language; pages 131-2, paragraph entitled "The Opportunity of the Church."
4. Picture of an Immigrant Home; page 139, paragraphs 2 and 3.

HYMN: "Who is on the Lord's Side?"

The Church's Ministry to His Needs.

5. A Soul-Saving Plant in a Steel-Making Town; page 133, read to 6th line of 2d column.
6. A Good Use for a Basement; page 134, paragraphs 1 and 2.
7. A New Point of Approach; page 136, second article, paragraph 1.
8. What the Church's Ministry Can Make of the Immigrant; poem entitled "The Scum o' the Earth," page 144.

HYMN: "Lord, While for all Mankind We Pray."

PRAYER.

II. GLIMPSES OF THE SUNRISE KINGDOM

1. Winning Japan Means Winning the East, page 150, read from line beginning "Japanese Ethics," etc., to close of article.
2. The Present Problem in Japan; page 151, read from line beginning "Our Missionary Problems in Japan," etc., to close of article.

HYMN: "Watchman, Tell Us of the Night."

3. A Theatre Meeting and What It Accomplished; page 152, paragraphs 2 and 4, page 153, paragraph 4 to close.
4. Preaching the Gospel in a Heathen Temple; page 154, paragraphs 1, 2 and 3.
5. A Thankful Convert; page 156, paragraph 4.

HYMN: "Fling Out the Banner."

PRAYER.

III. THE CHURCH

1. The Church in a University; page 161, paragraph 3.
2. The Church and Its Ministers; page 164, paragraphs 2 and 3.
3. A New Way of Extending the Sabbath School; page 166, paragraphs 5 and 6.

HYMN: "The Church's One Foundation."

4. What Another Church Can Teach Us; page 168, paragraphs 3, 4 and 8 to close.
5. A Splendid Record; page 170, paragraphs 1 and 4.
6. A Boy's Reason; page 173, article.

HYMN: "Jesus Shall Reign Where'er the Sun."

* Borrowed from Prof. Steiner's book of this title.

SUGGESTIONS FOR THE MEETINGS.

This program is planned to take three-quarters of an hour. To complete it in this time will require that persons taking part shall respond promptly.

Ask those attending the meeting to bring with them their own copies of the *Assembly Herald* and to follow the readings as they are given. Be sure to announce the topic and to give the page and paragraph of the selection before it is read.

See that those who are to read shall have time to familiarize themselves beforehand with the selection assigned them. Caution them to read distinctly, in a clear, full voice, and to stand where they can be seen by all. No one should read from the back of the room.

The readings should be interspersed with hymns and short prayers, so that the people may rest and variety be maintained.

FOREIGN MISSIONS

The Silent Influence of Japan Upon the Present Conditions in China

BY REV. STANLEY WHITE, D.D.

THE question is often asked as to the relation of Japan to the revolution in China and to the future of that Empire, the thought being that Japan is in some sinister way looking covetously upon China with the thought lurking in mind that she is to mould not only the policy of China, but the policy of the Far East. While we cannot speak with certainty upon a conjecture like this, and must give due consideration to several elements in the situation, it is not altogether fair to Japan to attribute to her motives which she denies. So far as the public is concerned, Japan should be accepted as one of the nations interested in the future of China and yet maintaining a position of as much neutrality as any other nation having equal interests. It is most natural that as the close neighbor of China, the future of that Empire is of even more intense interest to Japan than to many of the other nations, with the exception perhaps of Russia. In these circumstances, one cannot but admire the reserve and self-control of the Japanese people. This is particularly the case when we think that their own history and the outcome of their wars with China and Russia, would most naturally lead them to a manifestation of pride and self-assertion.

Having said this much, one can add without fear of being misunderstood that it is hardly possible to exaggerate the influences that have gone forth from Japan into China, and which have inevitably affected that nation and must be considered as contributory causes to the great upheaval which is now taking place.

The fact that these influences have been of the silent and unobtrusive kind does not diminish but rather intensifies their effect. The greatest forces of life are those that move quietly and at the time unnoticed. Their influence is exerted before they become apparent. It may not be amiss to call attention to

four of these influences which the student of Japanese history must readily recall.

I.

The first is the spirit of independence and nationalism. It is almost miraculous that a country no larger than Japan should have waked as that nation did to its importance among the nations. In a recent book written by Paul S. Reinsch on "Intellectual and Political Currents in the Far East," attention is called to the spirit in the Japanese nation, and in the religions of Japan that has led the people to an almost absolute self-abnegation, and self-restraint, and notes that this spirit when expressed in patriotism leads them to a devotion which is akin to the heroic. Many are the stories which have been told not only of Japanese soldiers, but of the Japanese people, showing that in time of war they devote themselves to the cause of their nation with an abandonment which could only operate where people regarded their Emperor as their god. The result of this spirit among the Japanese has been an intense devotion to their country, and naturally this has made an impression in China. It is a remarkable fact in the history of the present revolution that a leader, himself banished from the country with a price upon his head, could arouse the spirit of revolution throughout so many of the provinces of China, and at the opportune moment return to China and be accepted, apparently without question as the president of a provisional republic.

It is clear that he was able to sow the seeds of revolution in hearts that were deeply imbued with the nationalistic spirit. The days when men of different provinces did not see beyond the bounds of their own province have passed, China is being welded into a unit, and the people are learning to give their devotion to the nation as a whole. While this condition might have arisen at a later time

and inevitably, no one can doubt but that the example of Japan had something to do with bringing it about.

II.

Another point is the Japanese spirit of receptivity which has been manifest in the acceptance of Western ideas. One who comes into contact with the Japanese must be struck on the instant with the way in which they listen intently and talk sparingly. When the Japanese Commission headed by Baron Shibusawa was in this country, the avidity with which the members of that Commission studied all the manufacturing, philanthropic and social conditions, was most marked. By a single intelligent question they could draw out information and never seemed to lose sight of an opportunity to acquire information. The result is that the Japanese, while they have accepted Western civilization, have accepted it for Japan, and in so far as it is adapted to Japanese life. They have not as yet yielded to the lure of mere imitation. Japan is always first and foremost in their thought. It was inevitable that this same spirit which has had such a marked part in Japanese progress, should appear in China, and it has encouraged them to send delegations to the Western nations for the same purpose of investigation. There can be no doubt that in China there is an absorbing desire, not primarily for Christianity, but for all those products of Christian civilization and for all the scientific knowledge which they think of as related to the Western countries. In this case also Japan has set the pace.

III.

A third influence has been Japanese success in war. Not only does China have the memory of her own conflict with Japan, but it must have been inspiring to her to see Japan stand against the assault of the great Russian Empire. Though she might not be willing to acknowledge it, she cannot help but recognize Japanese leadership in warfare both upon land and sea. What more natural argument could be used than to say, If Japan with her comparatively small population can assert her rights and maintain them by armies, China can do so even more easily? The result has been that a nation which is proverbially pacific, has had developed within it sufficient of the assertiveness of strength so that now China is ready to fight if necessary for her place among the

nations. It is a most interesting study to see national characteristics change or develop as has been the case in the Chinese Empire. Here also little Japan has awakened her gigantic neighbor.

IV.

The fourth influence has been Japan's educational development. One is astonished as he thinks of the way in which China has by imperial edict transformed her educational system into one that at least on paper is modern and complete. Credit is justly given to Western systems, but the West should not forget that China has had in Japan, as it were, an example of a nation that has developed its educational life within a very few years. If one reads the report of the government educational system of Japan, he is astonished at the fullness of it and the thoroughness with which it is worked out. It is not merely education on paper, but in fact.

That this has had a tremendous effect on China, is evidenced by the fact that for a number of years the young men of China flocked to Japan so that at one time, according to the estimate of the Chinese ambassador, there were no less than 15,000 Chinese students in Japan. Into the lives of these young men there came with a rush and power that could not be gainsaid, all those ambitions and aims and hopes which follow an awakening intellectual life, and it was inevitable that when they turned their faces toward China, they would think of how they could contribute that which they had received to their own life in Japan. At the present time, owing to some reactionary feeling on the part of Chinese towards Japan, there are approximately only 3,000 students in Japan. This would indicate that a great tide of strong intellectual power has made its impress upon China. At the present day in many of the large cities there are a considerable number of Japanese both in the educational and business world, and in Shanghai and Tien-tsin there are distinct Japanese colonies. How far-reaching this influence may be no one can estimate.

It would be possible to mention other influences as well, but these four will suffice to show that there can hardly be a more vital point for missionary activity in Japan at the present time.

When, however, one studies Japanese religious life, he is impressed by the fact that in

spite of all her material progress, there has not been a corresponding development along moral and ethical lines. Japanese ethics are largely utilitarian. This is the testimony of her leading educators, even those who are not Christian, but at the head of the Japanese universities. One could quote Count Okuma and Baron Kakuchi and others as emphatic in their statement that what Japan needs at the present time is a new moral standard. The Christian can only believe that this can be found in the righteousness of Christ. When one recalls the fact that as yet a large part of the village community of Japan is entirely unevangelized, and that in the cities and universities there is by the side of the growing Christian Church, a great body of those who are at least agnostic, the question forces itself upon one: "If Japan's silent influence has been so great in the past in China, is there not danger that in addition to these influences, there will be the silent acceptance of a national life without a clearly defined religious foundation. If this

is the case, one must look with gravest apprehension into the future if China is to be tempted to walk in this same way."

As a result of all this, the Christian Church should respond with an enthusiasm unabated, to every appeal that comes from this comparatively small but tremendously influential nation that lies under the eye of the great Chinese people. When an imperial train bearing the ruler of a great nation is to pass along a prescribed route, it is customary to send ahead a pilot engine to test the tracks and see that everything is safe. Japan might be called the Pilot Nation of the Far East and what she has done, politically, socially, intellectually and religiously is likely to be regarded as indicating the safe path for her neighbors to follow. Could there be a clearer duty before the Christian Church than to see that this pathway leads to the cross of Christ, which embodies as nothing else those principles of self-sacrifice and righteousness which alone can exalt a nation?

On the Firing Line

BY REV. G. W. VAN HORN.

DURING the Civil War in one of the great battles, the general in command, passing over the field, said to a corps commander, "Where is your reserve?" "On the firing line," was the reply. It was a desperate day, but he won. A military man knows what it means, when his reserve force is gone. Then, the well-directed stroke alone saves the day. If one asks the Japan mission, for her reserve force today, she must answer, "On the firing line." And still there are gaps in that line. You see an implied need in the above stated situation. Perhaps one would better say positively, we *need a force of young missionaries in preparation for a generation yet, of evangelistic work* in this Empire. Our ranks are thinning. The native Church is not yet able, either in men or money, for the pioneer Gospel work that is necessary to be done, both in the Empire proper and in her colonies. Don't look for too much help from that source. We have good native workers, but they are scarce and at a premium. The synod's report of last meeting does not

speak of great advancement on evangelistic lines. The budget for this work does not indicate decided progress. One writer states the situation thus: "The work undertaken by the native church in Manchuria, Korea, and Formosa, seems to be flourishing, but one cannot avoid the impression, that the present is a time of leanness, of stagnation, among the churches in the Empire proper."

This is a strong expression; yet very few are sanguine as to an immediate, positive advancement, in the evangelistic movements of the native church. There is room for much improvement.

You perceive in this, a greater, deeper need, a full outpouring of the Holy Spirit upon missionaries and Japanese workers, for a more definite manifestation of the Christ-life, for a stronger witnessing in His service. Will you, who are holding the ropes on the other side, get up nearer the throne, and make the connection with the Divine Heart closer, firmer, that your workers may receive together with

you, a fuller, deeper baptism of the Holy Spirit?

We need it out here, to fill the vacuum made by the constant giving out of our supply. Don't think from what I am writing that we and our native brother workers are doing nothing. That would be wrong. I would not make such an impression. Many have wrought nobly and accomplished much. But there is so much yet to be done, and the time is short. But time is no item with this people.

A thing that is not convenient to do today, can wait until tomorrow, without doing violence to the native conscience. If tomorrow is too late, and the opportunity has slipped away, then it is "Shi kata ga nai"; i. e., "No help for it." Thus the slogan, "Evangelize Japan in this generation," does not appeal to the Japanese Christian mind. Such hurry gives no time for the "Sodan," i. e., the polite pow-pow. But our commission requires things to be done expeditiously. "For the King's business requires haste."

In this matter the Christian conscience of our native pastors and churches needs sharpening. We have many "intercessory missionaries" in the home land who are daily holding us up to the Throne of Grace. We all believe profoundly in the prayer-answering God. How would it do, to put that faith to the test, in this day of crises, by praying especially for the Nippon Kirisu to Kyokwai, Presbyterian Church of Japan, won for the

Master, from the most polite, but the most difficult of mission fields.

Our missionary problems in Japan are the products of a people that are self-sufficient. The Korean field and people are just the opposite. When that field was opened to mission work, the nation was down, her sovereign and people needed counsel, sympathy, help. They sought it from the missionary. He responded to the need, and has been wise in the use he has made of his opportunities, and pushed his work to phenomenal success.

In all the writer's experience neither Japan nor her people have ever expressed a need that they did not feel fully qualified to supply, from their own resources, purchase from others, or otherwise they could wait. The situation stands thus: Korea down and out, in dire need; Japan up and in the international swim, recognizing no need. You see the basis of difference?

This self-sufficient spirit has made the need of leadership in our native churches very acute. We mean Spirit-filled evangelistic leadership. In organization and development, the Church has outstripped her leaders. This may seem paradoxical, yet when one remembers the wise counsel rendered by the missionaries in organizing and developing the Church, and then sees that counsel prematurely dispensed with, the reason for the dearth of leadership becomes very manifest. But we all in Japan need higher leadership than human, the Holy Spirit, and together with Him, we need Spirit-filled reinforcements.

A Prayer-Hearing and a Prayer-Answering God

BY MRS. GEO. P. PIERSON.

ONE incident on our trip through Kitami deserves special notice. It happened at a new place to me—Mombetsu on the Kitami coast, between Soya and Yubetsu. We have no work there and had not planned a meeting, but the C. M. S. have a sturdy though now pastorless little flock there whose natural leader, Mr. K., having heard from Timothy of our intended stop there on our way to Gakuden, was lying in wait for us and

simply took possession of us bodily. We must stay not only one night but two, and hold a meeting each night for the unbelievers in the big theatre of the place. Who could withstand such zeal? In our room at the hotel overlooking the frozen sea, we four knelt for guidance and wisdom and light received, for a blessing on the evening meeting.

By 6 p. m. on a cold, starlight night we found ourselves at the door of the theatre,

the idea being that Mr. K. was to lead the meeting and make a few introductory remarks, Timothy was to follow with an account of "How I became a Christian," and after I had given a short talk, Mr. Pierson was to make the real address of the evening.

The first thing that struck me as we walked up the "flower path" was that not only the pit and galleries were quite full, but that there was quite a large company of people seated on the stage, nice-looking people too, somehow different from the uncouth, shaggy-looking audience. "Are they all to speak, too?" I asked. "Oh, no, they are just the Christians sitting up there with us to keep us in countenance." "Just the Christians," made a spectacle unto the world and to angels and men.

Before the meeting began I noticed a shabby individual hovering uncertainly near the edge of the stage, to whom Mr. Pierson promptly offered a chair. "Is he a friend or an enemy?" I whispered. "An enemy—that's why I gave him a chair."

It then transpired that he was a well-known Buddhist agitator who had come to request Mr. Pierson to answer a series of questions that he wished to propound publicly during the meeting. Mr. Pierson replied that he would gladly answer the questions at the hotel the next morning, but that he feared to do so now would not be profitable to the audience. The man then retired to the pit where he soon became the source of one of the three centers of opposition that threatened to wreck the meeting. The others were a tall athletic young soba-ya (noodle seller) and a Buddhist priest of the Nichiren sect. The audience was surely the strangest, noisiest, most disorderly, happy-go-lucky, casual, baffling audience that ever confronted a speaker. But they did not "confront" us. In fact, they seemed to bear no relation whatever to the stage or the speaker, quite half turned their backs on him, for they sat not in rows facing the stage, but squatted in little groups around innumerable hibachis.* They drank, they smoked, they ate, they chatted, they ran about from group to group, the boys played hide and seek, jumping over the fire-boxes and climbing like monkeys from pit to gallery. Even little girls with babies on their backs frolicked about. Just

the one thing they evidently had no interest in and did not once look at, was the stage.

Mr. K. opened the meeting with prayer and Scripture, followed by singing "Whiter than Snow," in which every one participated, Christians and audience as well. So far all had gone quietly, but with the first note of the baby organ pandemonium broke loose. The ground seemed to rock beneath us, and a horrible din as of maniacs rattling at their chains and breaking down their doors fairly shook the stage. From the bowels of the earth issued the most ear-piercing, blood-curdling yells and shrieks and yap, yap, yapping as of 10,000 small dogs. One of the little Christian women whispered to me, "They are not dogs, they are monkeys." "Monkeys! How in the world did they get there?" "Oh, you see there is a monkey show on and we got the proprietors to let us have two nights of their week of the theatre for our meetings. That's all. They probably don't like the baby-organ."

Remarks began and opposition broke out from another quarter. The athletic young noodle-seller is baiting the speaker cruelly with questions and jeers and sneers, and often very clever jests. Having the best lungs, for a good part of the time he has the floor. Seconded by the Buddhist priest and the shabby agitator, the opposition gains in volume.

After a two hour sermon, it is nearly eleven o'clock but the audience as fresh as a rose, demanding a word from the "seiyo bo bagba" ("The foreign old lady"). I thought my sex would protect me, but after the first novelty of seeing a foreign woman and hearing her speak Japanese, the waves of tumult and opposition rose and threatened to engulf me. I took Timothy's advice, and told the story of "Stossel of Tokachi Prison", and by the time I had finished, the place was as quiet as the grave.

We separated with the understanding that all the Christians were to meet with us for prayer the next day. Next day 15 Christians of the town, with Mr. K. and Timothy, met in our room and after a short Bible reading on Prayer and a Prayer-hearing God, and "Saviour, who will have all men to be saved and come unto the knowledge of the truth," and to come immediately, not "dan-dan" as is taught over and over again in the book of

*Hibachis are small receptacles for charcoal fire.

Acts, we continued in prayer for three hours, uniting our hearts with one accord, "agreeing as touching two things," that they should be done for us by our Father in heaven, according to Christ's promise in whose name we were gathered together, viz., (1) that God would put down the opposition in tonight's meeting, so that we could have time and quiet to make a definite appeal to our hearers to repent and believe; (2) that God would enable us to be so filled with His Spirit as to be able to win some souls to Him tonight through the preaching of His Word. The Christians and I agreed to continue to pray for these two things during the entire meeting.

The meeting began, the opposition was repeated. Then we seemed to come to grips with God. I could hear the Christians praying around me. The young soba-ya was again to the fore, I fastened my eyes on him and called with all my soul on the "Son of God manifested to destroy the works of the devil", to destroy the work of the devil going on now in that man's soul. In a few minutes I saw the man falter, stop and with a shrug of his shoulders disappear into the crowd. That was the last word of opposition. We learned after, that a gang of roughs had been hired by the Buddhists to create a disturbance, that they had actually come to the doors of the theatre and then that somehow, without anybody even being able to tell how or why, they simply seemed to have melted away into the night without uttering one syllable of opposition. Thus had our Father in heaven done for us one of the things touching which we had agreed on earth. Now, for the other.

The sermon was on the Prodigal Son, the chief point being the awful and pitiful fact that *he did not want* to be with his Father.

After the sermon had ended a short prayer

was repeated, in which it was urged that all who had heard God's voice speaking to them should take part. In the solemn hush following it was felt that many had repeated it in their hearts at least. I urged upon those who had done so to take the next step and begin to nourish and feed with God's Word the little spark of faith He had kindled in their hearts. I promised that whoever would accept and read and carry with him always a small part of the Bible I would send them by mail a small pocket Gospel. Over fifty names were given. I do not claim that all were converted that night, but that at least *one* was, proof was graciously given us that night.

After a fervent praise meeting with the Christians, at the theatre, after the audience had left, for had not our Father in heaven done for us the other thing touching which we had agreed on earth,—we returned weary but jubilant to our hotel some time after midnight, to find a man who wanted to speak to us about "the Way." His question was the old one—"Was heaven a person, i. e. God, or a place?" When asked "If you believe in the one true God and in Jesus Christ His Son our Saviour, why don't you call on Him and get your sins forgiven?" "I have, I did, just now in the theatre," was the joyous response. And a heartfelt prayer of thanks settled that great transaction.

We have heard from there since. The Christians are happy, and wherever the people congregate the one topic is God and Christianity. Some are opposed but that only kindles the faith of the Christians more and more who are greatly encouraged.

Later, the man who was converted, wrote: "Little by little my heart grows fair and clear, and I'm getting daily nearer to the Lord Jesus Christ. Please continue to teach me."

The Spirit of the Edinburg Conference

BY REV. JAMES B. AYRES.

SOME time since Rev. Mr. Stewart, the Methodist missionary at Miyaichi, and I agreed to try to give expression to the spirit of the Edinburg Conference, by holding union preaching services at the annual festival of the great shrine in Miyaichi, erect-

ed in honor of one of Japan's famous men of old. From the temple authorities we rented a place to erect a platform from which to speak. We laid in a stock of tracts, cheap Testaments and Gospels, and asked four of our Japanese evangelists to come and help us.

The temple grounds are rented out in small lots to tradesmen, peep-shows and fakers of all sorts during the festival and it is a noisy place. The place assigned to us was a sort of an out of the way corner. Two great gnarled pine trees, like great umbrellas, one in front and one on the right side, shaded it. The five-foot stone foundation of the main temple enclosure was at our backs and on the left a flight of stone steps went up to another terrace of the temple grounds. Beyond the pine tree to the right of us was an eating booth, without roof, and the open space beyond was held by a faker who attracted a crowd by simple sleight-of-hand tricks and tried to sell patent medicine. Another eating booth held the ground just beyond the pine tree in front of us and on the terrace above the steps was a bamboo and matting shed in which a continuous sleight-of-hand show was in progress. The "barkers" in front of this show were assisted by a band composed of a cornet, a trombone and base and snare drums. It made one think of the practice night of a country brass band. On the side of the tent next us, and in front of it were peep shows which were advertised by continuous chanting in high discordant voices accompanied by beating on a smooth board with rattans.

In the midst of such surroundings, Mr. Stewart and I hung up some Sunday school pictures on a bamboo frame at the back of our platform, and when we turned around there was our audience all ready. I began to speak and talked about fifteen minutes. Then we both distributed tracts and sold Scriptures till the crowd had changed—and so on turn about till evening. We spoke on such themes as "The True God," "God's Love," "The Meaning of the Cross," "The Futility of Formal Religious Observance," "Salvation," "The Only Saviour," and again and again, "God's Revelation in the Bible."

I did not try to estimate the crowds, but we gave away about 5,000 tracts and could have distributed twice that number had we had them. But thousands heard, after some sort, the Gospel. All listened quietly. There was no sign of opposition from the audiences, and many stayed through several sermons.

I fancy the temple authorities were not well pleased with our success. When they rented us the place they probably thought that we

would attract only a dozen or two people at a time. And so early in the first day they came to us saying that others in the vicinity were complaining that we were stealing away their listeners. They insisted that we lower our platform till it was nearly level with the ground. This we did to avoid a dispute, although we were clearly within our rights from the first as they had seen us erecting our platform and had agreed at the time. Soon they came with some other complaint, and then another and another. We detailed one man to listen to the complaints and answer them, while the others preached. The last objection came in while Mr. Stewart and I were alone the afternoon of the second day. We were told that we must not preach there, as it was against the rules of the provincial government to preach in the open; we might sell Scriptures but nothing more. So I opened a Testament, read a passage and explained it. What more liberty did we want? Perhaps we shall not be able to get a place there next year.

The superstitions that grow up around the Japanese hero worship are little short of unbelievable. In front of the temple is a great bronze ox, lying down. All day pilgrims to this festival were rubbing their hands over this bronze figure. One man said it was to keep them from being tired, to strengthen their legs for the trip to and from the festival. Another said that if one rubs this bronze ox with his hand, on returning home he can cure his own cattle when sick by rubbing the diseased part. Now what can all this have to do with the memorial service to a famous statesman of a thousand years ago?

But this people are saturated with superstition. Not long since one of our Christians at this place, going home from meeting noticed a light in a house that did not seem like the light from a lamp or candle. He peeped in, and being convinced that something was wrong, he roused the family who were all asleep. And just in time, too, for as it turned out, some old clothes had caught fire and in a few minutes more the house would have been in flames. The next day the man of the house called on the Christian to express his thanks and said that he had been giving thanks to the Christian's God. He said: "The day before the fire I was in Mr. G—'s house and saw a picture of Jesus and His mother. And that led to some talk about Christianity, and I

bowed before the picture (a sort of worship) and then that very night you, a Christian, saved me from loss by discovering the fire. And more than that, you discovered the fire because you were out late at a Christian meeting. No doubt about it—the Christian's God saved me from that fire." Now to complete this story, I should be able to tell how he became an ardent inquirer after the true God. But nothing of the sort developed; he merely thanked the Christian's God in the same spirit of superstition that he felt for the ten thousand gods of Japan.

But there are earnest seekers for peace and righteousness. We could mark them in the audiences that listened to us at that festival. We could tell them by the earnestness and wistfulness of their faces. Quite a number came to us and asked for books or instruction and the personal relations thus established are not the least important of the results of that two days' preaching. Many here are held back by fear of persecution. In many quarters Christianity is denounced as being incompatible with Japanese nationality, and no Japanese can bear to be thought disloyal. This is the burning question here these days.

One of our young pastors, talking to an inquirer about ancestor worship, told this story about his father. A soldier in the days of old Japan, he failed to get into the Imperial army at the time of the restoration and instead of the support which he had always received from his feudal lord he was given a small sum of money, as was the case with most of the old soldiers. He tried trade but

soon lost all he had through inexperience. He then got a position as a clerk in a government office, some petty appointment with a salary that hardly supported his family. Not long afterward the paternal government started a postal savings department and sent out instructions that all employees of the government were to patronize it so as to learn frugality, benefit themselves, and be an example to the common people. This man, with the others, received a pass book with the initial deposit of ten cents registered in it. Not long after all the clerks were called on to produce their pass books for examination and show how well they were conforming to the official instructions. All showed some savings except one, which still had only the initial deposit of ten sen. The holder of the book was called out and questioned as to why he had not obeyed the injunction to acquire a savings account. He said, "I have no deposit in the postal savings bank, or any other bank; but I have three living deposits at home, which I trust will honor my old age"—and the quivering lip and glistening eye of the son as he related this incident told what an impression that father had made on one of his sons, at least. And he urged that, though it was far different from what his father had expected or perhaps wished, he could only properly honor that earthly father by supremely honoring his Heavenly Father and living the highest life possible to man, the life of faith in Jesus Christ. God grant to hasten the day when all this splendid people may be given to see filial piety as this son sees it.

Some Japanese Christians I Have Known

BY REV. J. G. DUNLOP.

LET me speak first of the first class of catechumens that I instructed for baptism. They were 6—5 lads of 13 to 18 and a young woman of about 18. It was 21 years ago, and what with my poor Japanese and the natural frolicsomeness of persons of their years, I spent some trying hours with them. But they were finally approved and in December, 1891, received the rite and were admitted to the Church.

What has become of them? One is no long-

er of this world. Four years ago he finished his course, having fought a good fight and kept the faith. He left the memory of a pure, gentle and brave spirit and a faithful ministry in congregations of Japanese in California and in his home land as well. Two of his companions also became ministers. One is today the leading Christian force among the Japanese in Chicago. The other has had for many years the distinction of being pastor of one of the very few self-supporting vil-

large churches in Japan. The independent churches are in the large cities, but my young friend many years ago shook off mission connection and assistance and told his village congregation he would go hungry with them or leave them—they must pay their own way if he stayed. They have shown themselves worthy of him. He is a man of unusual culture. He has had 3 years of study in America, has traveled in Europe and Palestine, but on returning to Japan spurned offers of city churches and seminary positions and is back in his village parish.

Number four is T. He had a hard struggle for an education, but when last I heard of him he was a branch manager in Korea for the great Mitsui house, and faithful in his Christian life.

Five, N., caused us much sorrow. He was the oldest of the group, and within a year we were praying for him as a backslider. He no longer accompanied with us and finally disappeared. But one evening two years ago as I stepped into a trolley car in Tokyo, a prosperous-looking Japanese in European clothes started up and exclaimed, "Danropu San." "Yes," I said, "I am Danropu, but you must pardon me, I don't know you." "I am N.—N. of Nagano." "What! are you Eikichi San (his given name)?" Yes, it was Eikichi. No wonder I did not know him: he was a boy of 19 when I last spoke with him, and 18 years had passed since then. As we sat together in the car, he told me of his return to his Father, of his work in the Church, of his business, of his wife—daughter of a pastor—and of his Christian home.

The glow of that meeting stayed with me for weeks. Japanese Christians have not the highest name for stability, but I had rejoiced that 5 of the 6 of that class were faithful after nearly 20 years. I had lately been in the home of the one young woman of the group. I found her also in Tokyo, married to an army officer, and a consistent Christian. But now it appeared that all 6 were witnesses of Christ's power to save and keep.

I knew a man in Christ 14 years ago; since caught up to the heaven of heavens. With such a man it was my privilege to have intimate association in work which threw us together at least once, often 3 or 4 times, a week. He was an ignorant policeman when

converted, but saved by grace he was one of the truest Christian gentlemen I have ever known. I can see him now coming into this same room in which I write, as he so often did a dozen years ago, and, if not already asked by me so to do, saying "Shall we give thanks?" It was his way of saying, "Shall we pray?" And in the prayer service of the church, where others would rise and say "I will pray," he always said "I will give thanks." He lived the 145th Psalm: "I will extol thee, my God O King....Every day will I bless thee: and I will praise thy name for ever and ever." He does it in heaven today, and on earth his works do follow him. I never read and rarely speak on "In everything give thanks" without thinking and speaking of H. And sometimes I hear a preacher use instead of the common "Let us pray," the words "Let us give thanks," and I whisper to myself, "Yes, he knew H., and remembers."

There was another H., of a very different position in life—army captain when I first knew him, now full colonel, and sure soon to get the next step, major-general, if he lives. But I have seen him act lieutenant in a missionary's Bible class, showing the common soldiers to their seats and finding places for them in the Book; and I have known him to preach at the funeral of a converted prostitute. He is one of the most capable and trusted officers in the paymaster-general's department, and he is widely known as one of the best lay-workers in the Church in Japan. Churches have been organized by him and others have soon felt a new accession of strength when a change of appointment has dropped H. down in their midst for awhile. "Dropped" reminds me that he signalized his arrival in this city 13 years ago this fall by dropping into one of the canals as he hurried along a dark street trying not to be late for a mid-week prayer service.

And there was Capt. T., friend of H's., but for long a shaky Christian. I have a picture of the two as dinner-guests at Dr. Winn's, then in Osaka. After dinner Mrs. Winn is exhibiting a new electric battery, and several of us take treatment. Capt. T. is the last patient, and the question is asked "What is the matter with T. San?" The zealous H. calls out, "Oh, Mrs. Winn, give him some electricity to make him go to church." Evidently she did. It would be like Mrs. Winn to mingle

a prayer with the power as she turned it on. The wavering T. soon took H's place as the most active and militant elder in the Kanazawa church; and the last meeting I had with him was an unexpected one in the after meeting of an evangelistic service in Tokyo. He is now Col. T., retired, with wounds and honors and medals galore,—and a "good soldier of Jesus Christ."

Space fails to tell of Mrs. O., school teacher, one of the bravest women I have ever

known, of S., converted gambler, of Mrs. A., with a daughter at Vassar, and herself chief official lady in one of the most benighted counties in Japan, her face beaming with Christian faith and joy, and letting her light shine wherever she goes; and of many others of whom the world is not worthy.

Do not these examples tell something of the hold which Christ is getting upon all classes of the Japanese people?

Kanazawa, Japan.

The Peace Movement in Japan

(From "The Christian Movement in Japan.")

EDITED BY DANIEL CROSBY GREENE.

Some difficulties which the peace movement in Japan faces are: The tendency on the part of some people to confuse the peace movement with socialism of which there is such great fear; the thought that the peace movement may tend to weaken the sense of responsibility for universal military training and service; the reflex influence of big navies and "defense programmes" of other nations; the unfortunate fact that Japan lost the House Tax Case, the only one to which she has been a party before the Hague Court; the frequent and unaccountable talk of war between Japan and America, with accompanying suspicion, incrimination, and irritation which awaken questions in the minds of the uninformed as to the sincerity of the whole peace movement; the lack of nation-wide inspiration and illumination as to the greatness of the peace movement which international peace congresses annually bring to Europe and America; the financial conditions of the country, and the consequent difficulty in securing adequate funds for peace work.

Favoring Conditions and Tendencies: The spirit of inquiry which searches the ends of the world for the forces of progress; that phase of internationalism resulting from the study of other living languages, extensive travel and long residence in foreign lands, and knowledge on the part of the leaders of the spirit and institutions of all great nations; an appreciation of the value of the friendly opinions of other nations and responsiveness

to the public opinion of the world; the great national desire for educational, commercial and industrial development, and the knowledge that the resources of the nation are all needed for this purpose; ready participation in great international and world congresses dealing with postal, commercial, sanitary, scientific and other important questions; recognition of the inevitable tendency of the age toward co-operation and the demands of civilization for the equilibrium of international peace growing out of mutual knowledge and based upon legal and judicial principles.

RESULTS.

The Japan Peace Society: The Japan Peace Society was organized in Tokyo, May 18th, 1906, by representative educators, jurists, religious workers and statesmen. A membership canvass in Tokyo among representative men resulted in an increase of 278 members, including ex-Cabinet Ministers, members of the House of Peers, 54 members of the Lower House, and among foreign members, the Chinese Minister and the British and American Ambassadors.

The Oriental Peace Society of Kyoto: This society was formed in the autumn of 1907 with Mayor Saigo as president, Drs. Suehiro and Tanimoto of the Kyoto Imperial University, Dr. Gulick and President Harada of the Doshisha, Pastor Makino, the chairman of the City Council, and the president of the Chamber of Commerce as leading of-

ficers and workers. It is the policy of the Oriental Peace Society to keep in readiness for special opportunities for work.

The Osaka Peace Society: On June 23, 1911, there was held at the Chamber of Commerce, Osaka, a meeting of the leading promoters of a new society in that city. Among the promoters are the mayor, ex-governor, proprietors of the two leading newspapers, director of the Sumitomo Banking House, and the president of the Chamber of Commerce, all of whom signed the letters of invitation to 300 leading citizens.

The American Peace Society of Japan: After several months of careful study and correspondence of a Promoting Committee of representative Americans, the American Peace Society of Japan was organized on January 30, 1911, at a public meeting held in the rooms of the Foreign Board of Trade, Yokohama, D. H. Blake, president of the Foreign Board of Trade, presiding. The meeting was attended by the diplomatic and consular officials, leading missionaries, educators and the heads of American business houses. The society started with a charter membership of 180 from all parts of Japan and Korea.

The first work of the society was to send to Europe and America 4,000 copies of the Report of the Inaugural Meeting, containing the resolutions expressing the belief that the Japanese people sincerely desire "to maintain the most cordial relations with the Republic of the United States," and the address of Ambassador O'Brien, in which he said "There is no cause under the sun why there should be distrust between the people of these two countries."

Beginnings have been made in the way of co-operation with the Japan Peace Society and in publicity, helping the newspapers of Japan and America to utilize the best that is being said and done in both countries for the cause of peace.

The membership of the society is limited to Americans residing in Japan, though former residents may become corresponding members without payment of fees, if willing to co-operate with the society in collecting and distributing reliable information.

Kindred Organizations:

The International Law Association of Japan.

The Japanese Group of the Interparliamentary Union.

The Japan Association of International Conciliation.

America's Friends' Association—composed of Japanese who have resided in America.

The Japan Esperanto Association.

"Society of One Purpose—an earnest group seeking: (1) To change the character of war so as to make it accord with modern civilization (from brutal to intellectual and spiritual struggle for human betterment); (2) to endeavor to educate the spirit of personal and national struggle and harmonize it with peace principles in working for the promotion of the world's peace.

From the Student Volunteer Movement comes a call for recruits for the foreign mission field. The movement voices the needs of 25 of the principal Foreign Missionary Societies of the United States and Canada in the following list all of whom are needed *this year*.

Attention is called to the large proportion of those who are needed for purely evangelistic work, both men and women—out of 629 called for—358 to do evangelistic work—fifty per cent. Who will hear and heed this call?

Men

Agricultural teachers.....	2
Builders.....	7
Business agents and commercial teachers.....	4
Engineer (mechanical).....	1
Institutional worker.....	1
Mechanic (practical).....	1
Printer.....	1
Student Christian Association workers.....	2
Ordained and evangelistic workers.....	244
Physicians.....	48
Teachers: (college or normal trained).....	50
	<hr/> 361

Women

Domestic Science teacher.....	1
Kindergartners.....	14
Music Teachers.....	6
Nurses.....	22
Orphanage mothers and Director of Boys' Home.....	3
Physicians.....	26
Teachers: (college or normal trained).....	82
Evangelistic workers and Bible teachers.....	114
	<hr/> 268

Grand total..... 629

Monthly Concert

MARCH.—Japan. How far is Japan Evangelized?

I. The Present Religious Situation.

"Christian Movement in Japan, 1911." (Sold by the Missionary Education Movement.)

"How Far Is Japan Evangelized." H. V. S. Peeke, in *Missionary Review of the World*, September, 1911.

"Present State of Christianity in Japan," Henry Loomis, in *Missionary Review of the World*, September, 1911.

"Present Status of Missions in Japan," Harlan P. Beach, in *Missionary Review of the World*, September, 1911.

"Christianity in Japan and Korea," M. C. Harris, in *Missionary Review of the World*, March, 1911.

II. The Indirect Influence of the Gospel in Japan.

See Seventy-fifth Anniversary Leaflet, No. 3, Japan. "Christian Missions in Japan," Adachu Kinnoyuke, in *The Century Magazine*, September, 1911. Also in leaflet form, issued by Board of Foreign Missions.

III. The Social and Political Currents for and Against the Gospel.

"Intellectual and Political Currents in the Far East," Reinsch. Houghton, Mifflin & Co. "Japan's New Strength and Ancient Weakness," Arthur J. Brown, in *The Continent*, March 16, 1911.

"Restiveness and Reaction in Japan," Wm. T. Ellis, in *The Continent*, Oct. 12, 1911.

"Reaction's Threat to New Japan," Wm. T. Ellis, in *The Continent*, Oct. 19, 1911.

IV. The Japanese in China and Manchuria.

"The Japanese in Manchuria," Jeremiah W. Jenks, in *The Outlook*, March 11, 1911.

Suggestion for Sermon or Address: "The Challenge to Faith." Leaflet-Sermon by Rev. Wm. Pierson Merrill, D.D.

APRIL.—India. India Awakening.

I. The Unrest in India.

II. The Attitude of Educated India to Christ.

III. Woman and the Regeneration of India.

IV. Triumphs of the Cross in India.

Leaflets—New issues.

"Bulletin No. 1 Second Series" is ready for distribution.—Presbyterian Foreign Missions Investment.

Points for Pastors and Laymen 1912.

The Property Funds of the Kennedy Legacy.

Catalogue of Leaflets—

Seventy-fifth Anniversary Leaflets.

No. 1—China, No. 2—Korea, Japan, 2 cents each. Christian Missions in Japan, 5 cents each.

NOTE—February 1st the subscription of twenty-five cents for the new leaflets issued during 1911, expired. All persons wishing leaflets for 1912 should send in their subscription of twenty-five cents at once. Address Leaflet Department, 156 Fifth Ave., N. Y. Send for new catalog.

A MATTER OF IMPORTANCE

to many churches will be the announcement of a reduction in the charge made for renting the stereopticon slides furnished by the Board of Foreign Missions. After the first of January the charge for renting a set of slides and printed lecture for a single exhibition will be one dollar instead of the former price, \$1.50. This will make it possible, we believe, for every church to avail themselves of this excellent means of becoming acquainted with the foreign missionary work of the Presbyterian Church. For particulars concerning these lectures address the following:

Foreign Missions Library, 156 Fifth Avenue, New York.

Mr. J. M. Patterson, 1421 Wright Building, St. Louis, Mo.

Rev. Ernest F. Hall, 920 Sacramento St., San Francisco, Cal.

Miss Abby S. Lamberson, 385 Tenth St., Portland, Ore.

EASTER SUNDAY IS APRIL 7th, 1912

Decide Early on the Program for Your Sunday School

The Easter Supplies of the Sunday School Department of the Foreign Board are Irresistible

The Program is entitled,
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and music are peculiarly
appropriate for the Easter
season.

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Sample Packet of Easter Supplies can be secured by sending a two-cent stamp to above address.

MINISTERIAL EDUCATION AND UNIVERSITY WORK

JOSEPH WILSON COCHRAN, D.D., *Secretary.*

The Philadelphia Deaconess School

BY J. BEVERIDGE LEE, DEAN.

WOMAN has always had a place in the prayer-meeting, but she has never had a part," said a thoughtful woman in a conference on "Woman's Place in the Prayer-meeting." What she said is still too true of the mid-week meeting.

In church activities the reverse is true,—woman has her part but not her place. She performs certain feminine functions, but her sphere of ecclesiastical service has never been defined.

The New Testament calls Phoebe "a servant." It calls the Apostles "ministers," and minister is only another word for "servant." The spheres of men and women are co-ordinate. As God qualifies each, He holds each responsible. Woman's place, even in the church, is by the side of man. Even Paul admitted women to labor with him in the gospel. When the Presbyterian Church attempts to define woman's place and to assign to her a sphere of ministry, "old" things are brought

from the treasure house; when she attempts to train women to their place and sphere she brings forth "things new." Like the wise householder, she does both.

When the Deaconess House and Training School for Christian Workers of the Presbyterian and Reformed Churches was organized five years ago, this cumbersome title was adopted because it was planned that the school should qualify both men and women for parish work. The women were to be trained for the diaconate, the men for outside-the-pulpit church-work. Later the men's work was discontinued. The woman's work has enlarged yearly. Today the Deaconess House gathers about its common table sixteen young women, interweaves their lives into a family, and provides by work in the class-room, in the local church, in the hospital, and by acquaintance with social and settlement work, that they shall develop to their best, able to meet and master the complex demands of parish life in intelligent sympathy with the Church and in hearty co-operation with the pastor.

The control of the enterprise is with a Board of Trustees, composed of prominent ministers and laymen. The management of the House and the more particular oversight

rests with a woman's board, composed of capable representatives of churches of the Presbyterian order in Philadelphia.

The work in the class-room is committed to a faculty composed of ministers capable of giving instruction, and of women "apt to teach." Several graduates are meeting successfully the test of the work for which they have been trained. The class that will graduate in May, finishing the two-year course, numbers seven. Life in the Deaconess House is simple and inexpensive. Several scholarships provide a modest support for pupils requiring such aid.

The spirit of thoroughness in study, the atmosphere of devotion and the deaconess-ideals that have been maintained are largely due to the head-deaconess, Miss Stone, a graduate of the excellent Baltimore Deaconess Home, and a woman whose ability, sanity and tact are recognized as among the largest assets of the school. Visitors to the Deaconess House, 903 Clinton street, will find a quiet house on a quiet street, and within, a quiet work which will be advertised in coming years by quiet deeds done in social ministry, along church lines, by faithfully trained women, each one of whom has learned this lesson, with many others, that who does one's best for Christ does none too well.

An Elder's Estimate

What Work at the State Universities Means

BY W. W. BOYD, PH.D., DEAN OF THE SCHOOL OF PEDAGOGY, OHIO STATE UNIVERSITY.

THE state university has not sought the co-operation of the Church. In fact, the university has been a little wary of the approach of the Church. As long as higher education was confined to the old classical ideals, the Church could insist upon the exclusive use of the denominational college for educational attainments in the hope that with the education there might come a consecration to religious service. But when the social order began to change and the state undertook through its educational institutions to furnish a more practical education for the use of its citizens in order that they might adjust themselves better to the new social conditions, the Church faced two problems. Either it could undertake to hold students by entering

into competition with state universities in the introduction of practical and technical branches, or it could accompany its students to the university; for it never seems to have occurred to the Church to abandon entirely its young men and young women.

The former method was too expensive to receive serious consideration on the part of the denominational college. When the Church faced the second method, it wisely and conscientiously adopted it. That meant that the Church would not try to keep its youth from receiving the benefits which the state offers them, but that it would go with them to the state university and offer them religious benefits. By this sagacious move, the Church has broadened its opportunities. Now, it not only

cares for its own young people who are seeking education, but it is in the way also of serving many others who have not had church affiliation.

At the Ohio State University, where our Presbyterian Board of Education has stationed Rev. William Houston as student pastor, more than six hundred students from Presbyterian homes are carefully guarded and given religious nurture. The pastor calls upon all of them, gives attention to the kinds of rooms and boarding houses in which they are located, invites them into Bible study classes, brings them into touch with the Presbyterian churches near the university campus, assigns them to religious work, and tries in every way known to him to lead them to a positive and definite commitment of their lives to the service of the Master.

It would be selfish to think of carrying on this great work for the sake of making our Church stronger merely. It is the Church's opportunity to make the Kingdom stronger. When Mr. Houston, last year, had led a young man whose life was ruled by indifference to an active membership in the Northminster Presbyterian Church and he in turn had led two of his fraternity brothers into the Methodist Church, and, thereby, an entire fraternity had been converted into an ideal home, a few of us began to realize the tremendous importance of this work to the university.

Because an institution belongs to the state

is not sufficient reason for its abandonment by the Church. Indeed, if we as Christians are patriotic citizens, the state institution should be a matter of especial concern to us.

Columbus, Ohio, Jan. 15, 1912.

WANTED.—Aid to the amount of One Hundred Dollars to assist the son of a missionary to prepare himself as an industrial missionary. The Board cannot, by its rules, assist any missionaries who are not medical or ordained. This young man is a deserving case. Who will help?

WANTED.—A president of a college writes thus:

"Here is a hard-luck story, but a genuine charitable case. A. N—— is an Armenian about 23 years old, educated at a Christian mission, who taught school in his native land, saved his money and started last spring for America just in time to be caught in a quarantine in the Mediterranean and in the dock strike in London. He was nearly six months on the way; lost his clothing through confiscation, and arrived in very needy circumstances. The college is giving him free room rent and he is working for his board, but he must have books, clothing, etc.

"There are thousands of people in America, any one of whom would gladly give this plucky chap \$50.00 or \$100 to see him through the rest of the year. Do you know one of them to whom you could hand this appeal?"

Mr. Jacob Wilson

THE resignation of Mr. Jacob Wilson as Treasurer of the Board of Education of the Presbyterian Church in the U. S. A., which took effect on January 31, 1912, closed a long and faithful term of service. Mr. Wilson has been with the Board for nearly forty years, during twelve of which he occupied the position of office clerk and assistant, and for twenty-eight years that of Treasurer.

The Board in accepting the resignation not only expressed appreciation for the long and efficient service rendered by Mr. Wilson, but also manifested their affectionate esteem for

him personally by continuing him as Recording Secretary.

A special committee was appointed to prepare a suitable minute of appreciation and testimonial of regard.

The Board of Education have elected Mr. Edward R. Sterrett, Treasurer. Mr. Sterrett has been connected with the Board for a number of years as general office manager and assistant treasurer. He is an accomplished accountant and the Board is fortunate in securing his services. All checks intended for the Board should be made payable to the order of Edward R. Sterrett, Treasurer.

MINISTERIAL RELIEF

Rev. B. L. AGNEW, D.D., LL.D., Corresponding Secretary.

Address of Elder Andrew Stevenson of Chicago, Ill.

After paying a glowing and touching tribute to the ministers who had influenced his life, Mr. Stevenson gave, in an amusing and interesting manner, several reasons why, on a purely worldly basis, he would not enter the ministry.

First, I want to tell you I wouldn't enter the ministry because I realize now that more is expected from a minister in every phase of his life than any other walk of life.

Second, I wouldn't enter the ministry because I find every layman and laywoman has some specialty or hobby and if I didn't stand sponsor and speak for guidance right on the spot and didn't commit myself on that I would soon become criticised and it would be said I was narrow. And I am the worst of all laymen in that line. I have two or three hobbies and because of that fact I have thought they were narrow.

And third, I wouldn't become a minister—*this is all on the worldly basis*; of course, if a call came clear from God I hope I would have wisdom and grace enough to see it and jump into the harness, otherwise I wouldn't enter the ministry because if I was conscientious in an effort to find out what the truth is on a given subject simply because it is something that didn't appear back in eighteen eleven in the theological books, I would be subjected to a criticism by a certain element in the church that would soon lead to my removal to another climate.

Now fourth, I wouldn't enter the ministry because if I had put the proper time into the preparation of two good sermons for Sunday, prepared a reasonably good talk for the weekly prayer meeting; gone into the Woman's Aid Society, the Women's missionary meeting and the Junior Endeavor meeting, and the Boy Scouts; called on four or five sick people; attended presbytery, the Anti-Saloon League that insisted I must come to at least for once—if I had done all this, and then failed to call around on Miss Jones, pretty soon there would be gossip started about me in the community. I would be criti-

cised as no good as a pastor, and I would be submitted as lazy and selfish.

And then fifth, I wouldn't enter the ministry because I have married a wife, and I have two little boys and I have great hopes for those little fellows. I want them to go into the ministry, and I want to properly educate them. I want them to travel around. I want them to come before the men of this next generation with a real message. I want them to be well traveled and to be able to talk about the things just as intelligently as the people in our congregation, and I can't do this and treat my wife as I want to, if I go into the ministry, and therefore I don't think I will go into it.

In the sixth place, "old age!" If I was in business, a banker or railroad man, or boiler manufacturer, or an elevator builder, or boiler plate maker, as some of these gentlemen are in the audience, when I was along about fifty I would be in the prime of life and of the greatest earning capacity, but if I was a preacher, I would be incapacitated, inefficient, I would have to drop out. I fear that the fear of "old age," that being a drag on the market, would just keep me out of the ministry.

And then, I think the seventh thing that would keep me out would be the unsettled conditions in the Church. I am amazed to find out that there are more than four thousand ministers not settled as regular pastors! Nearly half of the preachers in the Presbyterian Church in the United States are in an unsettled condition today, and one-fifth of our ministers are out of work and yet prepared for real genuine service!

But I have given you enough reasons why I would not enter the ministry, and I will tell you what I have found out.

I have found out I have been a pretty poor sort of a layman, a pretty unappreciative fellow, for all I have said I am through the teaching of my pastors. Why, do you know in our church last year we gave fifteen cents per capita and we were clear above the average, because the average is something like nine cents? I gave fifteen cents last year or about three cents apiece to the five pastors who have helped me through all the years of my life! At least that is the average amount contributed by the communicants in our congregation.

Then I found some more things. I found that the average congregation, in about one-half of the churches in the United States, in the Presbyterian Church, has about fifty members, and, of course, it can't pay an adequate salary. I found that the average minister in the Presbyterian Church dies before he is thirty-three years of age, and that really made a profound impression upon me. The average minister dies before he is thirty-three! What becomes of his wife?

Now we have something like twelve hundred ministers, infirm, feeble, too old for active service, widows and orphans, women missionaries on the roll of the Board of Relief, and the number is increasing rapidly, and it just touched my heart.

Now I have figured out a few years ago in Chicago we had every year taken away from us twenty-five Presbyterians who each left one hundred thousand dollars or more to charity of some sort. I have figured today on the same proportion in Brooklyn, Philadelphia, Pittsburgh, Detroit, St. Paul and Los Angeles. In Chicago we have had two hundred persons die in the Presbyterian Church who each left one hundred thousand dollars which generally goes to some home for the incurables, for some hospital for tuberculosis that has nothing to do with the Christian Church. It will go to all sorts of philanthropies except to the Boards of the Church.

We started out a few years ago to get hold of some of these people to give them the privilege of putting in their wills a gift of about a thousand to five thousand for some Presbyterian church, and there have been already some rich blessings following that little effort.

If you want your four million more with the two you have to get six million. Supposing that there two hundred Presbyterians die from May nineteenth to May nineteenth next year, were each to leave five thousand dollars, there is a million dollars a year, in four years you would have your four million at that rate. That is easy. I'll tell you. That can be done. Don't laugh. That is an absolutely logical line of reasoning. If one presbytery would get three or four laymen, whose names come to me, behind that movement we could get a whole fortune.

I plead now for a practical donation in the interest of ministerial relief of the splendid men who are sacrificing for our Church. I will give you a concrete illustration. We had one man there, Mr. ———, he was the head of the largest wholesale grocery concern. A man who attended Dr. Shaw's church, but not a professing Christian man, very hard to get at. There was one dear old man interested in the American Sunday School Union and he made the effort and the man didn't like it, but Dr. Ensign kept after this man and kept after him, and finally, do you know, when he died he left the American Sunday School Union five hundred thousand dollars, Y. M. C. A. five hundred thousand, and Presbyterian Hospital five hundred thousand dollars.

Now, he had no wife, had no children, didn't have anybody to leave it to, and we had this last year something like thirty Presbyterians leave fortunes and didn't mention the Presbyterian Church at all. Now, my dear friends, it is simply lack of information, lack of personal touch that comes to people because they do not know of their privilege of giving.

Now I say to you a campaign of education would do a tremendous amount for this work. Here is one practical thing we can do. There are about four hundred laymen in this assembly. I figured out that the average size church represented by these laymen is two hundred and fifty members. There are a hundred thousand members we will touch. Now this, Dr. Agnew, will just bring in about a hundred thousand dollars and that will help while we are carrying on this propaganda of education among the people that are going to die. This may seem silly.

PUBLICATION AND SABBATH SCHOOL WORK

ALEXANDER HENRY, D.D., Secretary.

Your Own Sunday School Missionary

THE year 1912 marks the **Twenty-fifth Anniversary of the Inauguration of Presbyterian Sabbath School Missions.**

The results of the labors of 25 years are of such a character that we believe it is the desire of the Church that this work should be enlarged. This anniversary year seems to afford an excellent opportunity for giving the cause a new impetus, and occupying new fields which our limited funds have obliged us to pass by.

We desire, therefore, as one important feature of this anniversary, to signalize it by enlisting at least twenty-five churches or Sunday schools in the plan of supporting their own Sunday school missionary, in addition to the number of churches and Sunday schools that are already doing so, with such satisfactory results.

Advantages of a Specific Object.

One of the most satisfactory ways of giving to any missionary cause is to have a definite object which stands as a type of the work as a whole, upon which the interest may be concentrated.

In Sunday School Missions

under the care of the Board of Publication and Sabbath School Work this plan has been found especially helpful. Forty-one of our Sunday school workers are now supported under this plan—by a church, Sunday school or individual—or by groups of Sunday schools and individuals. Every member of the Presbyterian Church should have some part, small or great, in this department of our denomination's work.

Children in Our Sunday Schools

whose young hearts are aglow with the heroic impulses of missions and love of country, should be permitted to express their special interest in the less-favored children of our own land. We are building for tomorrow as well as for today when we enlist the co-operation of the children. Sabbath

school superintendents and teachers, as well as parents, should consider carefully the question whether their Sunday school should not undertake the support of its own Sunday school missionary.

Churches, too, may round out their missionary activities by assuming the support, partially or wholly, of a Sunday school missionary. The religious training of the youth of America is one of the Church's chief responsibilities. Contributions given to Sunday school extension work help to build solid and lasting foundations for the Church of the future. During the twenty-five years of its existence this work has been the means of gathering 1,200,000 persons into Sunday schools; developed 1,500 Presbyterian churches; blessed hundreds of godless communities; brought a multitude into the kingdom.

What Others Say.

It will be of interest to those who may be considering the concentration of their missionary gifts upon a specific field to know the experience of churches and Sunday schools that have been following this plan.

The Rev. Frederick W. Lewis, pastor of the Forest Hill Presbyterian Church, Newark, N. J., writes:

"The Forest Hill Presbyterian Church is thoroughly satisfied with its experience in supporting its own Sunday school missionary worker, Mr. D. N. Snodgrass, of Harlan, Ky. By the special interest created it has been easier to secure the sum necessary for his salary than it would have been to attain a very much smaller total for this sort of work in any other way. The members of the Sunday school easily understand the cause to which they are giving: it is to provide the advantages which they enjoy for other children like themselves, or in other words, children's work for children; hence there is no difficulty whatever in maintaining a spirit of intelligent and cheerful giving."

The Rev. John Balcom Shaw, D.D., pastor of the Second Presbyterian Church of Chicago, has never failed to express his appreciation of Sunday school extension work, with which he has become familiar through visitation of fields and personal acquaintance with the workers. He writes:

Second Church, Chicago. "I am more than glad that our church adopted the plan of supporting a particular Sunday school missionary field. It has practically tripled our offering for that cause, widening the vision of our people and giving them increased interest in missionary work. I certainly recommend it heartily to other churches."

The Rev. Edmund G. Rawson, pastor of Ardmore Presbyterian church, Pennsylvania, tells of the remarkable way in which his church was led to undertake the support of one of our North Dakota Sunday school missionaries:

Ardmore Church, Pennsylvania. "It all began through the sending of a box to a Sabbath school missionary in North Dakota. I sometimes think people do not begin to be interested until they begin to give. Our Sabbath school voted to assume \$300 of his support—\$1,000—if the church would assume the balance. On a Sunday morning the congregation voted unanimously, by ballot, to do its part."

"It has proved a great blessing to us by reason of its *personal touch*. The Board must be an impersonal corporation, but *he* is 'our man,' doing the work for which we are responsible. It brings him closer to us; makes him real, living, vital. We know him and through him have learned more of the work. The educational value, especially to the Sabbath school, has been worth the price."

The Westminster Presbyterian Church of Buffalo, N. Y., is supporting one of our educational Sunday school workers, laboring in Wisconsin and Minnesota. The pastor, the Rev. Samuel V. V. Holmes, D.D., tells how this cause has grown in their interest and gifts since they came into closer touch with it:

Westminster Church, Buffalo. "Westminster Church Sunday school has supported a particular field in the Sunday school missionary work of our denomination since February, 1907. The plan then adopted has had all the advantages which char-

acterize concentrated effort. The school has come to feel that it has a certain definite responsibility in the way of bringing to others less favorably circumstanced some of the privileges of Bible study which it enjoys. Moreover, the interest of the school membership is actively maintained by the receipt of letters direct from its particular field."

These endorsements could be enlarged upon by similar testimony from other pastors whose Sunday schools and congregations have taken special fields under their care. Individuals, too, who are supporting their own missionaries have expressed their satisfaction on various occasions.

Our Object in publishing these letters is to bring the matter before the Church and Sunday school in such a convincing manner that you will adopt it and begin to share in the experiences of the churches whose testimony you have just read. There are scores of congregations and Sunday schools in which this plan could be put into successful operation.

How? If your present appropriation to this Board could be increased to \$500 annually we would assign to your church and Sunday school the support of your own Sabbath school worker from whom you will receive quarterly letters, photographs, etc. Should you desire to place a Sunday school missionary in one of the *new fields*, appealing to us for the services of such a worker, the amount will depend upon the locality in which he labors, varying from \$800 to \$1,000 per year.

\$50 or any multiple of that sum will give you a proportionate share in a missionary's support.

A Suggestion for Individuals. All money bequeathed to the Board of Publication and Sabbath School Work is used exclusively for the support of our Sabbath school and missionary work.

In the preparation of wills all bequests should be made to "The Trustees of the Presbyterian Board of Publication and Sabbath School Work."

It may interest you to know that every dollar given to this Board is used directly for the field work, all office salaries being covered by an annual appropriation from the profits of the publishing business of the Board.

CHURCH ERECTION

DUNCAN J. McMILLAN, D.D., Secretary

The Treasury

THE fiscal year is drawing to a close. Only one month of it remains. Many friends of our Board desire information as to the state of its treasury. Thus far through the months that have passed receipts have been somewhat wavering. During the first six months receipts kept well up to the receipts of the corresponding months of last year. But through the autumn they fell steadily behind. At the close of December we were \$1,200 behind the former year. But January has brought us up abreast of the record of last year.

The Budget.

The budget system is working well. Churches are falling into line. But the Board faces the sad fact that so many of the churches which it has aided fail to keep up their interest in the fund by which others may be blessed as they were in the days of their need.

The question sometimes arises among the weaker churches whether they ought to aid others in church building while they are themselves so feeble. "The wealthy congregations may give of their abundance, but we are poor; and besides, our mite cannot be of much consequence." So it is often said, and as a result of this feeling a great many of the small churches pass by the cause of Church Erection "on the other side."

This is most unnatural. It differs from the common usage of society. As a rule the poor are most ready to sympathize with the poor. Every pastor knows that when he goes to the abodes of the indigent in their times of sickness and death he finds there, not the rich, but those humbler neighbors who know how to realize the burdens of want and sorrow.

A poor mother, with sickness among her children and without fuel goes out with her coal bucket, not to the rich who have abundant stores of coal in their cellars, but to another poor woman like herself, who has just purchased a hod of coal, and is sure to get

half of it as a loan. The sympathetic chord vibrates to the touch of kindred trials.

On this principle the feeble and struggling congregations ought to know better than others can how hard it is for the poor to build churches. The wealthy rear a costly church and never feel it. But not so the poor. To them it is a real sacrifice—a strenuous effort, and when a neighboring church raises the cry of "help" they know what it means. They especially ought to heed. And there is another thing. Next year, or at some future time, they too may need such aid. The case is still stronger if they have already, in their feebleness, received help from the Board, and pledged an annual offering.

One would suppose that a cause which had come to their rescue in their time of need would be remembered with a sort of filial interest and appreciation, and that whatever cause might be neglected this would ever be in mind. Let all the feeble churches remember that if they are united in a system of mutual help they can all be supplied with pleasant sanctuaries, even if the rich should not touch the burden with one of their fingers.

The Pastor.

If the pastor will preach a sermon on each of the great causes during the year he may confidently expect to double the offering which would otherwise be taken. And then there is the other fact that the expansion of the hearts and sympathies of the congregation in reference to the great interests of Christ's kingdom is one of the best methods of their own edification. That preaching which forever harangues the people about themselves—their own states and frames and prospects and interests and hopes—only dwarfs them. It coils up the whole grand spirit of the Gospel into the grip of a pious selfishness. The churches need the great causes of Christian benevolence as much as those causes need them. This is a fundamental principle of the budget system.

The Power of the "Mickles."

The Church Missionary Register—a periodical of the Roman Catholic Church, some years ago published this suggestive paragraph:

"The society for the propagation of the faith received during the preceding year \$1,000,000. Of this sum \$900,000 were realized from weekly subscriptions of one cent. . . . Each subscriber pays one cent a week. One subscriber in ten acts as a collector, and pays in the amount collected to a member of the association who has ten such collections, or a hundred collections to receive.

It is not strange that the Roman Catholic Church makes great progress in our country. It is so thoroughly organic, so vital in every part of its system. It employs so economically all its working powers that its action is like that of nature's laws. It grows as the grass grows or the myriad leaves of the trees. It grows in summer and in winter, in sunshine and in storm, in time of peace and during the confusion of war. It grows while men sleep.

Do we expect with our spasmodic and grudging gifts that our Protestantism is going to cope with this earnest and aggressive power? Can a church in which only one in five is a worker or a giver, win the palm from an organization whose whole power is subsidized for aggression?

What we need is organized effort. Unanimous effort—earnest effort—prayerful effort. The combined and systematic effort of the rich and the poor, working thus together, will accomplish all that the Master has set before us to do, without hurting anybody. But he that withholds his portion, even though it be but a penny, will fall short of what the Lord requires.

The Power of the "Muckles."

"He loveth our nation and hath built us a synagogue" was said to the praise of the centurion. He was a Roman and not a Jew. The chief merit of his beneficence was that it was disinterested. He built a synagogue for others. There are those who give liberally to rear sanctuaries for themselves where their

own comfort is concerned and the strong motive of pride is in full power. The empty and selfish boast of having "the finest church in town" is often more attractive to both pew-holder and pastor than all the divine rewards of a self-sacrificing zeal for the glory of God and the spiritual welfare of His needy children. "In order that we may have the finest church in this community" was appended to an application recently received by this Board.

But this noble heathen centurion built a sanctuary in which he never expected to worship,—built it for a poor tributary and despised people. His sympathies were enlisted for the Jews, and his beneficence was rendered not grudgingly but in love. He didn't expect to be immortalized, but he has been. Great was his satisfaction in the gratitude of his contemporaries; for there was not a Jew who would not have interceded for him when "his servant was sick." And then in all Christian lands and ages since that time he stands forth prominent among the noble benefactors of mankind. That one deed may have cost him but little,—less than many others in his lifetime. But among his gifts, great or small, that one alone survives and stamps his character and immortalizes him in history.

It is in the power of many a man in this country and age to follow that bright example. One thousand dollars given through the Board of Church Erection will secure a sanctuary for a better "nation" and under a "better covenant." And the best thing about it will be that it is not for himself, but for others out among the needy.

A minister traveling in the Southwest thus writes:

"I happened to be in the congregation of F— on the morning that the pastor read to his people a communication stating that the Board of Church Erection had voted them a grant of \$900 toward their new house of worship. I never saw or heard more thrilling manifestations of joy and gratitude than on that occasion. A season of special prayer and thanksgiving was observed. I wish that those who contributed that money could have been there to witness its fruits."

THE COLLEGE BOARD

ROBERT MACKENZIE, D.D., LL.D., Secretary

THE COLLEGE OF EMPORIA.
Stuart Hall and Anderson Memorial Library.

The Offer of the College

William Dewitt Hyde has presented the offer of the college in these thrilling words:

"To be at home in all lands and all ages; to count Nature a familiar acquaintance, and Art an intimate friend; to gain a standard for the appreciation of other men's work and the criticism of your own; to carry the key of the world's library in your pocket, and feel its resources behind you in whatever task you undertake; to make hosts of friends among the men of your own age who are to be leaders in all walks of life; to lose yourself in generous enthusiasms and co-operate with others for common ends; to learn manners from students who are gentlemen, and form character under professors who are Christians,—this is the offer of the college for the best four years of your life."

These choice words voice the call that comes from our colleges to thousands of our young men and women. Today there are about twenty-two thousand students in our Presbyterian colleges and academies. It is worth while to provide the very best in the way of equipment and curricula and instructors for these thousands who have heard the call that comes through the college to the higher life and have responded. From no college does the voice come more clear and more true than from the College of Emporia.

The College of Emporia

EMPORIA, KANSAS

THE College of Emporia was founded in 1882 by the Presbyterian Synod of Kansas. Citizens of Emporia originally contributed 28 acres of land and \$40,000 to start the institution, and have continued to support it in this liberal way.

The purpose of the founders of the college was to establish an institution where young people should have the advantage of a thorough intellectual training in an atmosphere of wholesome Christian influence.

The ideal of the college is symmetrical development of its students, physically, socially, intellectually and spiritually. Its aim is to fit them for moral and intellectual leadership in life.

This college may point with pride to the results of its work in and through its alumni. Of the 258 graduates since 1883, 46 are ministers of the gospel; 14 are foreign missionaries; 6 others are professional Christian workers; 7 are college professors; 8 are school principals; and 55 are school teachers.

This college is enjoying the generous support and patronage of the churches of the synod and the citizens of the community, because of their confidence in the ability and consecration of the president to his work, and because they are convinced that they are thus best advancing the cause of good citizenship in this state and of the kingdom of Christ in the world.

HENRY COE CULBERTSON,
President the College of Emporia.

Pikeville College

PIKEVILLE, KY.

THE Rev. J. P. Whitehead, the new president of Pikeville College, entered upon his duties last fall. He is a graduate of Amherst College and Lane Seminary. He was called from the pastorate of our church at Cochran, Pa. For over 16 years he was a member of Ebenezer Presbytery in which the college is located. This accounts for the interest President Whitehead has taken in the school in all these years and which no doubt led the trustees to call him to the presidency.

He has entered upon his work with hopefulness and energy, convinced that Pikeville College is a great opportunity for the Kingdom of Christ and the Church. The total enrollment of students for this year is 175.

J. P. WHITEHEAD,
President of Pikeville College, Pikeville, Ky.

BOARD FOR FREEDMEN

Rev. EDWARD P. COWAN, D.D., Corresponding Secretary and Treasurer.

Rev. JOHN M. GASTON, Associate Secretary.

Who Are Helped by Missions to the Freedmen ?

BY REV. S. J. FISHER, D.D.

WELL, first of all, the negro men and women. As these are reached by the gospel, and led to repentance and a new life, they are given a hope and joy, and the desire for righteousness. Multiply such real converts, and a community grows cleaner and worthier. Every father and mother who truly follows Christ is a blessing in every sphere of life, and every man or woman who becomes a sincere disciple increases the power of the Church, and the Church is God's appointed method for developing character and spreading religious knowledge.

But not only the men and women. In the little cemetery on Princess street, Edinburgh there is a statue of Lincoln, erected in memory of the Scotch soldiers who died in our war for the Union. At the feet of the great President sits a negro man, with upturned, grateful, wondering face, and near him are broken fetters and chains. It is a symbol of emancipation. But freedom came to the little children as well as to the man—the boys and girls stepped into liberty, as well as the older slaves. And today it is just as necessary to truly free the growing youth, the young man and woman, and teach the responsibilities and worth of liberty. The children of yesterday will be the strong, mature people of tomorrow, with characters more or less fixed for good or evil, with minds ignorant or enlightened, and hearts debased or regenerated, hindrances or helps to their race and the nation, just as they are reached or neglected today. These boys and girls are growing up with hearts capable of low, mean, corrupt purposes and lives, or the struggle for a clean, honest, Christ-serving existence. And no common school education, or college training, or industrial school, will ensure the moral result. The Christian school, thoroughly Christian, is the

only remedy. And where it is made efficient, and these youth are subject to a strong religious influence in the formative period, there is hope, and it is the only hope, for a number of upright God-fearing and devout men and women. Only those familiar with the negro communities with the careless or baneful influences surrounding the boys and girls, the harmful companionships, can realize how necessary are our Christian schools, our religious work to the growing generations. Their fitness for a decent, useful life, their value as parents, their worth to a community depend on their moral training, on the ethical principles acquired, and the ideals of purity, duty and righteousness they have gained. Not all turn out well. Some natures are like rocky soil. Even in our white homes there are terrible failures. Some devils are cast out only with the most intense prayer. But these mission churches and schools do reach many, do lift a community, do call these children to see the best life and the noblest joy.

Second. And then again, these missions help the white race. Many people fail to understand how dangerous is the constant association of these two races—where they are so equal in numbers, and brought into such intimate relationship. In many a northern community the separation is absolute, because the negro is isolated and numerically small. But in the South the lives of the races intertwine—the contact is incessant. Out of this grows a laxity of morals, an openness to temptation, which every thoughtful person realizes and deploras.

Thomas Jefferson regarded the influence of slavery as more injurious to the white than to the black, and said that few natures placed over an inferior or enslaved race could fail to be demoralized. The power, and mastery, and irresponsible possession could not fail to

make some selfish, haughty, overbearing and even cruel. It is true also today, that the association of a superior with a race regarded as inferior is demoralizing to some. A laxity of morals, an indifference to purity, a contempt of shame or modesty is easily created, and because the one race looks upon the other as inferior, there is an easy descent to every kind of wrong. Against this peril, the most stringent laws of state and city, the most vigorous efforts to produce entire social separation are often ineffectual, as a glance at the mulatto class will show. A few weeks ago in Georgia two negro men and a girl were killed because a white man was shot down. A few days later it was proved that the white man was immorally soliciting the negro girl, who was entirely innocent of his death, as were probably both of the negroes who were lynched with her. Quietly and incessantly this peril walks every Southern community, every town and settlement. And wise and loving parents are so apprehensive, and so alive to this influence, that they would gladly place their sons in conditions where such temptations are less abundant, and made more difficult. These missions, then, are helpful to the whites. Anything that teaches modesty, purity, a love of righteousness—anything that keeps alive the thought of the terrible sin of immorality, is of infinite blessing. No common school or higher education will do this. No industrial training creates morality. Skill, knowledge, culture, industrious talents, are valuable and useful; but they will never create morality—they will never train boys and girls to hate sin and love holiness. Only clear, direct religious training by Christian teachers will help to protect the whites and blacks from these far-reaching evils. But every mission church and school which is teaching these people the precepts of Christ is helping them to respect themselves, to maintain a real separation, to value their own race, and believe that in the true sense they are equal before God, and responsible to Him for a clean and beautiful and holy life.

3. These missions help the better white people; for to produce honesty, truthfulness faithfulness among the negroes, is to make the community more attractive for the whites. The best whites grieve over the defects and vices of the ignorant whites and blacks; and more and more are they showing their sympathy with every worthy effort made to elevate and regenerate

these ignorant blacks. Hampered by the overbearing prejudices and hostility of the poorer whites, hindered by the indifference of some of their own class, and made timid by the fear of progress for the negro, these earnest Southerners long for the day when this trying condition shall pass, and each member of the community, white or black, shall be law-abiding, upright and industrious. Such mission work makes streets safer, property more secure, work more thorough and respect mutual. There is no police force in most towns numerous enough to ensure this physical order and safety, and there never has been and never will be a large enough force to compel the numerous blacks to be honest and virtuous and peaceful. Stand on a street in one of those little Southern towns on a market day, or a Saturday afternoon, and note the crowds of negroes who have been drawn thither, and are transacting their little business as well as gaining the social pleasure. Anything that creates a kindly, orderly, intelligent and self-respecting crowd is of great service to the community. A recent writer, a Southern employer, says of his plantation: "These negroes live on the plantation. They invariably come to me for small advances of money, and these are frequently sufficient to put the negro in debt to us. The minute he finds he is in debt he naturally conceives it to be easier to go to work somewhere else and begin all over again, instead of paying his debts." Out of such conditions rise the violent methods, the increased antagonism of the races, and a mutual bitterness. No amount of education or schooling of any material kind will rectify such views, and create a population of workers who fulfil a contract and live up to their duty. Duty, responsibility, honesty, are moral terms and principles, and only a thorough moral training will produce them efficiently. There can be no harmony or real sympathy between employer and employed unless each recognize the authority of an enlightened conscience. Produce a class of workers who not only ask for justice, but are willing in everything to do justly, and the community is prosperous and at peace. It is only just to say that some white employers are at times neglectful of justice, and refuse equal wages for equal work on account of color—and color alone. But the true white will always recognize his indebtedness to the missions which result in many worthier characters and reliable citizens.

TEMPERANCE

JOHN F. HILL, D.D., Cor. Sec. Permanent Committee

Letters of Marque and Reprisal

WE read of "letters of marque and reprisal" in the histories instead of in the newspapers. "Letters of marque and reprisal", long since eliminated from the world's civilization, were commissions issued to privateers to prey upon the lives and property of some other nation. They were licenses to steal and kill. The license or "letter" alone distinguished the operator thereunder from the pirate. The bearer of a "letter of marque" was merely a pirate, duly authorized to pursue his calling as such.

Many years ago, the civilized nations not only quit issuing these letters of marque to pirates, but joined together and hanged the pirates, that is, those who would not quit their business.

The single redeeming feature about this business was that the nations always issued these letters of marque against the people of some other nation.

Even the pirate had one virtue—he did not make war upon women and children.

In America, we are still half civilized—half savage. We issue letters of marque, under the guise of "retail liquor licenses," against our own people, men, women and children.

The man who votes "yes" to the saloon proposition votes to issue a letter of marque against his own children. He says to the saloonkeeper, "Here is my authority to make a drunkard of my son if you can." He says by his vote, "Here is my letter of marque to debauch my daughter if you can. Go to it."

If it is bad to issue letters of marque against the people of another nation, with whom your country is at war—how much more diabolical is it to issue letters of marque against the people of your own country, your own state, your own town, and—God pity you—against your own family.

A BOY'S REASON FOR TOTAL ABSTINENCE.

"I abstain from alcoholic drinks because, if I would excel as a golfer, Gray says abstain; as a walker, Weston says, abstain; as an oarsman, Hanlon says abstain; as a swimmer, Webb says abstain; as an orator, Bright says abstain; as a missionary, Livingstone says ab-

stain; as a doctor, Richardson says abstain; as a preacher, Farrar says abstain; asylums, prisons, and workhouses repeat the cry, abstain."
—Selected.

JOHN B. GOUGH: "Drink will degrade, imbrute and damn everything that is noble, bright, glorious and godlike in a human being. There is nothing drink will not do that is vile, dastardly and sneaking. I expect to my dying day to fight the drink with every lawful weapon."

WILLIAM E. JOHNSON.

We take pleasure in announcing to the readers of *ASSEMBLY HERALD*, that Mr. William E. Johnson, Chief Special Officer of the U. S. Indian Service, has been secured as Research Secretary by the Presbyterian Temperance Committee. Mr. Johnson is so widely and favorably known as an original and reliable investigator and reporter that all friends of temperance will be glad to learn that his service is not to be lost to the cause of temperance.

Cities, towns and states which would like to have a temperance survey made covering all important facts should communicate with our office.

ARMY BETTER WITHOUT "BEER" CANTEEN.

"I believe the canteen is better left out of the army," declared General Frederick Dent Grant, U. S. A., commanding the Department of the East, in an interview at Pine Camp, August 18, 1910. "Many people," continued the general, "have the idea that because there is no way under the present law for a soldier to get liquor within camp limits, dives and low saloons about the outskirts of the camp must thrive. Such is not the case. The other night I made a round of all the outside grog shops and I found that the customers were generally civilians. Wherever I found a soldier he was almost always a militia man and not a regular. The fact that many of these places have gone out of business purely because they could not get customers enough shows that my inference is correct."

Ministerial Sustentation Fund

Rev. JOHN R. SUTHERLAND, D.D., Secretary

THE Ministerial Sustentation Fund has in its treasury at present, (February 5, 1912), over \$185,000 in cash and more than \$156,000 in good time subscriptions. These amounts will be materially increased before the close of the ecclesiastical year through church collections and individual contributions and subscriptions. The number of persons of means who have either already put the fund in their wills or have intimated their purpose to do so will in time largely increase its permanent endowment.

The progress the fund has made since it was put into operation and the increased interest being taken, and the confidence manifested in it by ministers, as well as the hearty and liberal support being accorded it by the membership of the churches to whom appeals in its behalf have been made, is a sufficient answer to those who have been predicting its failure. It ought to have been taken for granted that an agency so deliberately established by the General Assembly could not possibly fail in securing the needed support of both the ministers and membership of the Church.

The field representative of the fund in New York, has made the following calculation as to the reasonable expectancy of gifts to the fund, basing his estimate upon the free-will offerings and subscriptions of one hundred churches which he visited. In these churches the object and provisions of the fund have been explained and the people have been given an opportunity to contribute towards it. In his calculation the field representative says:

"We have about 3,700 churches that have approximately the same average membership and financial strength as the one hundred which I have visited. If all of these would give in the same manner, it would amount to \$1,850,000.

"I have also visited a good many smaller churches on Sunday evenings, which as you know, is not the best time. We have about 3,900 churches of this size. If all give in proportion to the ones visited, it would amount to \$331,500, making a total of \$2,181,500.

"In this calculation, only a few of our large churches are included and no large subscriptions. I have left out 2,451 churches as being too small or weak to give anything. Many of these small churches, however, would be able to give something.

"Dr. John Henry Jowett said to me, 'All

that you need in this proposition is to let the people know about it'; an elder at Poughkeepsie, N. Y., said, 'All that the people need is information and opportunity.'

"From the above calculation it is a reasonable presumption that among the rank and file of our members there are over \$2,000,000 for the fund, just as soon as the people can be given information and opportunity properly. Add to this the large gifts and bequests, which we are sure to get in due time, and the fund is firmly established for all time."

The following letter from the actuary of one of the leading insurance companies of this country in regard to the adequacy of the rates as prepared by Mr. L. G. Fouse, assisted by Mr. Young, who is now one of the actuaries of the New York Life, ought to remove all doubts as to the rates being adequate:

THE EQUITABLE LIFE ASSURANCE SOCIETY OF
THE UNITED STATES.

*Office of the Actuary, 120 Broadway, New
York, Nov. 9, 1911.*

MR. I. L. REGISTER, Philadelphia, Pa.

DEAR SIR:—With further reference to your letter of the 2d inst., I have gone over with Mr. Huggins the calculation in connection with the rates charged for the benefits under the Ministerial Sustentation Fund of the Presbyterian Church, and as a result it appears that while the rates at ages above 50 are probably not sufficient to provide for the benefits granted, the assumptions made in computing the rates are such that at the younger ages there is a considerable margin of safety, provided the selection of those coming on the fund is sufficiently careful to make sure that the mortality experienced will not be worse than was indicated by the preliminary investigation. As I understand the ministers will not be permitted to enter the fund at advanced ages; after they have been a number of years in the service of the Church, this deficiency at the old ages will tend to become unimportant, and the rates as a whole may therefore be considered as adequate to provide the benefits guaranteed. In view, however, of the relatively limited experience upon which the rates have been based, the right which is reserved to readjust those rates every five years should be considered as an important element of the scheme.

Yours very truly,

(Signed) R. HENDERSON, Actuary.



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THE FIGHT FOR "BREAD."

NOT ANY KIND OF BREAD, BUT THE KIND THAT
CONTAINS ALL THE NUTRIMENT IN THE
WHOLE WHEAT.

Although we are in the midst of prosperity we still have "the bread line"—not the long row of mendicants waiting their turn to get a loaf of bread, a familiar sight in the cities during "hard times"—but the "line" that is drawn by dietetic experts between white flour bread and the food products that contain the whole of the wheat grain.

The same old controversy is with us. After many expert investigations both in this country and England, the controversy simmers down to this conclusion:

1—White flour bread does not contain all the nutritive material in the whole wheat grain, but what little it does contain is digested and assimilated in the human body.

2—If the human stomach is to take up all the body-building nutriment stored in the whole wheat it must be prepared in a more digestible form than we find it in ordinary whole wheat flour bread.

Fortunately we have this ideal whole wheat food in Shredded Wheat Biscuit, which is just as different from ordinary graham or whole wheat flour bread as doughnuts are different from "zweibach."

Listen to one of the foremost pure food champions in this country. Speaking before the National Pure Food Congress in Philadelphia on October 23rd, Mr. Alfred W. McCann said:

"To produce white flour from the whole wheat grain requires the elimination of more than half the chemical elements which make wheat an ideal food for man. It pleases the eye, but fools the stomach.

What is more, I think it is not possible to buy in this country a real 'whole wheat' flour. So in order to obtain the full nourishment which nature has put into wheat for man's benefit, in my home we use triscuit and shredded wheat biscuit instead of bread."

As to whether we can get "real" whole wheat flour in this country or whether it would be digested if made into ordinary bread there is much controversy.

As to the digestibility of Shredded Wheat Biscuit and Triscuit, however, there is no controversy. It contains *all* the nutriment in the whole wheat made digestible by steam-cooking, shredding and baking. It contains no yeast, baking powder or other chemicals.

Whether you make it your "bread" or not you can keep your digestion healthy and your body strong and hearty by eating it every morning for breakfast with hot milk and a little cream. It also combines deliciously with fruits. Being ready-cooked and ready-to-serve, it is so easy to prepare a nourishing meal with it on short notice without any bother or work.

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"We have so perpetually concerned ourselves with what we shall do for the foreigner, that we may not have apprehended clearly what the foreigner in his turn is doing for us. Only after seriously considering what he is doing for us will we be most wise to know what we can do for him. Until that discovery is made we shall almost certainly be doing the wrong thing."—"World Missions from the Home Base," by Jos. Ernest McAfee.

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But it is not generally known that the Tablets are just as good and wholesome for little folks as for their elders.

Little children who are pale, thin and have no appetite, or do not grow or thrive, should use the tablets after eating and will derive great benefit from them.

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A Buffalo mother, a short time ago, who despaired of the life of her babe, was so delighted with the results from giving the child these tablets that she went before the notary public of Erie Co., N. Y., and made the following affidavit:

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MRS. W. T. DETHLOPE

Subscribed and sworn to before me this 12th day of April, 1897.

HENRY KARIS,

Notary Public in and for Erie Co., N. Y.

For babies, no matter how young or delicate, the tablets will accomplish wonders in increasing flesh, appetite and growth. Use only the large sweet tablets in every box. Full sized boxes are sold by all druggists for 50 cents, and no parent should neglect the use of this safe remedy for all stomach and bowel troubles if the child is ailing in any way regarding its food or assimilation.

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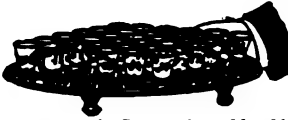
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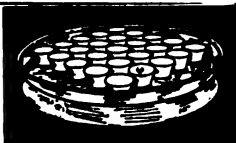


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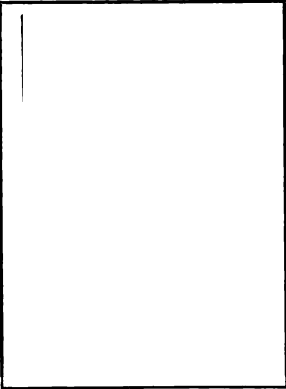
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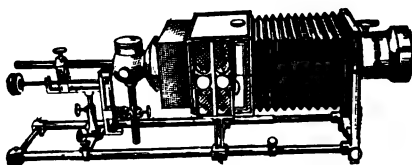
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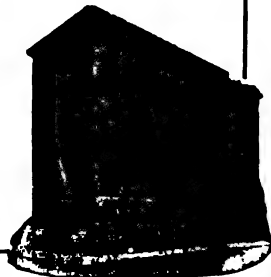
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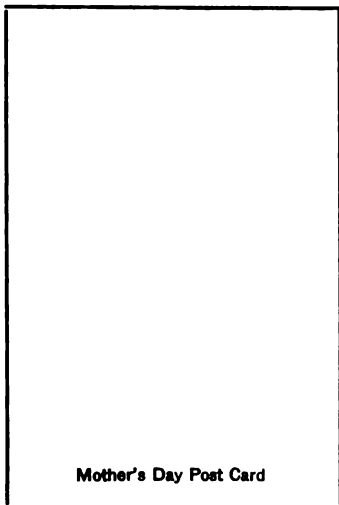
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APRIL, 1912

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The old literature published by the Tract and Book Societies is entirely unsuited to the needs of the educated classes. Not only so, but much of it is useless among the ordinary readers of vernacular books, because the vernacular papers, which now flood the country, are busy telling their readers of the things exploited in the English press.

It was because of these conditions that we began as long ago as 1899 to prepare a new literature, which has been published largely by the aid of the American Tract Society. Last year, 60,000 leaflets were published for free distribution. They were printed in Urdu and Panjabi. They will have to be reprinted during the coming year. The rapid extension of the Christian faith has opened the way for catechetical teaching. To provide for this a catechism for village and primary schools has been published in Urdu (both in Persian and Roman characters) and Punjabi (both in Persian and Gurmukhi characters). This year a new booklet, "Questions in Matthews' Gospel" in Punjabi, has been prepared by Rev. E. P. Newton, and published for the American

Tract Society. It is proposed to add to this questions on the remaining Gospels and the Book of Acts. Another booklet has been prepared by Miss Reuther of Ludhiana, especially for use among Panjabi women, but suitable for all classes of village folk. It is doctrinal in its teachings and will be especially useful for those who have completed the smaller catechism above described. This booklet will be published for the American Tract Society.

A few text-books for the use of theological students and Indian evangelists have been published. These are the *Ganjina-i-Islam* (a handbook on Muhammadanism); the *Satyarat Parkash Darpan* (Exposure of the *Satyarat Parkash* teachings of Sqami Dayanand, the founder of the *Arya Samaj*); and the *Muwazina-i-Mazahib* (Kellogg on Comparative Religion). Other more popular booklets are *The Bible and Science*, *Christ and Christianity*, *Griswold's exposure of the Mehdi Messiah of Qadian*, *Thakur Dass' Refutation of the "Greatest Discovery" or Mirza Ghulam Ahmad's claim to have discovered the grave of Jesus in Srinagar Kashmir*. The *Religion of Islam*, *Was Muhammad a Sinner and Who was Jesus Christ?* This mention of the titles of these publications is sufficient to show that a sincere effort has been made to meet the present wants of Indian enquirers and their teachers.

The work done for the Christian Literature Society has been conducted along similar lines. Twenty tracts on Islam, translated from the English, are the best publications to be placed in Muslim hands, excepting the Gospels alone. Seven stories written by Miss Louise Marston are suited for young people both Christian and non-Christian. The reform series of booklets in Urdu meet present conditions in the progress of India. Mr. Roy's booklets on Vedic subjects, Mr. N. Prem Dass' tracts against *Arya Claims*, the late G. L. Thakur Dass' *Bible or Quran*, and Mr. Goldsack's books on Quranic teachings as to God and Christ and the sources of Quran, Dr. J. W. Robertson's *Our Lord's Teaching*, translated by Dr. Huntly, *Home Duties*, *Stories of Japan*, *Chandra Leela*, His-

tory of the Plague, *Pictorial Tour Around India*, etc., etc. All these are new and up to date, furnishing a useful series of books suited alike for the library and the home. A number of these have been approved by the Punjab Text Book Committee.

The publication which exercises the widest influence of all our publications is the weekly newspaper, *The Nur Afshan*—now about to pass its 39th milestone.

The Nur Afshan has now practically abandoned religious controversy, being content to give such discourses on moral and religious subjects as will be edifying to the Christian Church. One of the great wants of the Church is met by the *Nur Afshan* in its reliable news items and in such spiritual teaching as will help the lowly Christian, especially the pastorless groups of village Christians. The Mission Reading Rooms all over India find this paper a medium of approach to non-Christians.

The preparation of a Christian literature is however second only to the dissemination of the same by sale and gift. Our book store continues to be a source of supply to our missionaries and workers. Through the advertisement in the *Nur Afshan* we have been able to send our books by post or by the railway to all parts of India. Orders have been filled and sent to missionaries in the Fiji Islands, West Indies, British Guiana, the Soudan and this year two consignments were sent to Brussels. This fact illustrates the value of the weekly newspaper as an advertising medium. The sales from our book store during the last year were 22,644 volumes, realizing Rs. 1672. Tracts numbered 10,024.

There is need for more regular colporteurs. We should have a man who could spend a large part of his time at the railway station, which is now a junction station. We also need to establish a shop at the Kotwali Chapel. The station has already taken steps looking to the accomplishment of the object. There is a substantial interest in the establishment of reading rooms and the practical work of book selling. Many more of the Indian workers are now willing to sell Christian books as a part of their regular duty.

The Methods of the Medical Missionary

ANNIE YOUNG, M.D.

I'VE been wondering if the methods of carrying on medical work on the mission field are generally understood by our home people. May I take a little time to tell how it has been done in the North India Mission?

Etah is the only station where medical itinerating was undertaken. It was carried on as follows: The doctor's tent was pitched in a central place and from there all the surrounding villages, where Christians lived,

positive gain. Medical cases were given enough medicine to last, at the most, one week. On one such visit, I had a bad pneumonia case. Definite directions as to medicine and nourishment were given. Three days later, while moving camp, I called to see the man and found him worse. Neither medicine, food nor water had been given. He died.

In another of our stations we have only a dispensary. The patients come, are seen, and

Sabbath School teachers' meeting, Kodoli—Man at left end of back row, pastor of Kodoli Church.

within a radius of about five miles, were visited. Many cases came to the tent for medicine. The number visited varied from one to nine daily. On entering a village we always went to the Christians and after a short service saw the sick and gave the necessary medicines. Nothing but the most minor surgery was attempted. Directions for the future care of the patient were probably as often forgotten as remembered. One surgical dressing according to approved methods would likely leave some new idea. Anything that will dispel the idea, that it is good treatment to plaster a burn over with cow dung, etc., and then leave it a month or so, is a

take medicine home. For many cases this is all that is required, but for others it is not enough. This agency has a limited use. From a purely medical point of view it has an advantage over the itinerating, but this, too, falls short of the ideal. The citing of one instance may illustrate its limits.

One noon, as the dispensary work was just about finished, a woman was brought. She had been operated on by Dr. Fullerton the previous year. She came again but in a much worse condition. To save her life but one operation remained and that one of the gravest in the category—Caesarean section. The question arose how could it be done with our

few helpers and in an operating room used for all sorts of dirty cases. It was impossible to make it such in cleanliness, as modern surgery calls for. A few weeks before a similar case came, but as it was one that could with safety wait twelve hours, I telegraphed to Cawnpore (a five-hour train ride) and arranged to have her operated on in the S. P. G. Hospital. The doctor met the train but found no patient. What had become of her? I don't know, but suppose that she was taken back to her home to die. With this case fresh in mind there was nothing to do but prepare as best we could and operate. We scrubbed and boiled and hustled. Fortunately in the station there were two ex-nurses. They cheerfully responded to the call for help. One gave chloroform; the other was first assistant and my compounder handled instruments and sponges. The time was between three and four in the afternoon. The operating room is small, the window is small and the room is without any means of artificial lighting. It was the rainy season. A storm came up. The black clouds made it almost like night. Any surgeon can tell you what the difficulties were. My better judgment told me to do a "Porro operation," but because of the growing darkness, I was obliged to run the risk of leaving the organ in, with the result that on the fourth day after operation, with everything going as well as could be expected, the patient suddenly took a turn for the worse and died from embolism.

In my own experience, I've tried the itinerating without a central hospital to which to send cases needing prolonged treatment. The sadness of it all cannot be told. I'm now trying the dispensary and know the heavi-

ness of spirit that comes from realizing the fact that the best is not being done for many patients. I've known the experience of having a dispensary and well equipped hospital and the feeling that as much as we were able to do was being done.

With added experience, I'm convinced that no medical mission should be continued in existence unless it is equipped to cope with the most difficult complication that may arise. To do this a fully equipped and manned hospital is imperative. Such a hospital in conjunction with a dispensary and itinerating department has at its command a power for usefulness without a limit.

One day in March it was reported that a woman was on the road who had a baby to sell. It was true. She wanted to sell the baby to some one who would care for it after her death. We took them both in. The mother died after an abdominal operation with what seemed to be plague. The child died some weeks later at Rakha. This woman had been turned out of her home by her husband. With our present quarters it is very difficult to take in-patients.

During the year we have treated 10,894 cases; 4,446 new patients, 13 maternity cases and 22 in-patients, 210 minor and 20 major operations have been done. The majors included one double salpingo-oophorectomy and one Caesarian section. Ninety-two cases have been treated in villages, 35 village meetings have been held, 808 gospels have been sold, each with a tract inclosed, besides many given away. These sales have been made at railway stations, bazaars, *melas* and at the *cutcherry*.

The Gospel of the Commonplace in India*

REV. W. L. HEMPHILL.

IF anyone expects to find anything bizarre and picturesque in the experiences of one busy with high school and boarding school work here in Furrukhabad he will be disappointed. Any school teacher at home has the same story to tell of exasperatingly

dull boys and promising bright boys, of examination papers and daily routine. Yet just because my work is so like that of any school in America, it is all the more significant. It means that we have brought the Christian ideals of our American civilization into India. In the class-room we teach them clear thinking, on the foot ball and hockey field we teach

*We commend this article to the readers of The Assembly Herald. The only thing "commonplace" about it is the title.—Editor.

them to be manly. In the Bible hour we try to turn their thoughts to things above.

It is fine to see boys who were awkward and cowardly at first turn into strong and bold soccer players. One boy whom I had

vividly than ever before the meaning of Christ's coming, the true spirit of self-sacrifice. The little boys in the primary school did their part in some splendid drills and some motion songs. Does all this seem dull to you? But remember that these are Indian boys who in this many-sided activity are revealing the new life that Christ has brought to them. Had their faces been but a few shades lighter in hue you would not have known but that they were American boys. In the class-room some of our Christian boys make us proud, as we see boys who once were outcasts excelling even Brahmans. The head mistress of our primary school said to me today "Some of these low caste boys are very bright." A B. A. teacher in our school when he came here said that we could never hope to make anything out of these sweepers who have become Christians. The other day he confessed that he had been compelled to revise his opinion since he found that the brightest boy in his English class was the son of our boarding school sweeper. There are masters teaching the Brahmans in our school who once belonged to the Chamar or leather-workers' caste, a most despised caste. Now no one asks whence they came or who their fathers were for Christ has lifted them up and emancipated them. Thus He is slowly but surely working a social revolution in this

CONTRASTS.

Kolhapur—MANG teachers. The lean-to behind the group is the school where 16 little boys and the teachers crowd in.

almost despised at first proved to be the mainstay of the team in a tournament match. I can't help feeling that boys after a keen hour of foot ball or hockey have not much desire or energy left for any kind of badness. Many of the Christian boys in our boarding school have their whole day occupied from the time they get up till they go to bed again. Five hours in school and three to four hours of study out of school with the games and a singing lesson or some meeting keep them out of Satan's clutches.

We were quite proud of an entertainment that our boarding school boys gave at Christmas time. The big boys sang English carols and dramatised in their own tongue "The Other Wise Man" by Dr. Van Dyke. The boys entered with eagerness into the scheme and showed great cleverness in playing their parts. Our stage was as primitive as Shakespeare's and our hall very cramped, but an enthusiastic audience of English Anglo-Indians and Indians saw and appreciated more

Kolhapur—CHRISTIAN teachers.

land in which the first shall be last and the last first.

In my Bible hour with the senior students I have been telling the Hindu and Moham-medan boys lately why we believe the Bible

is the Word of God. They listen respectfully enough though their hearts are closed to the truth by prejudice or indifference. I tell them again and again to follow the best teaching they know and accept the best they know till they can find something better. Then I insist that Jesus is the best, the highest, holiest, wisest teacher we have. Though they will not assent and accept Him yet they can not deny that He is the best. How can they compare Rama Krishna or Mohammed to Christ? How can they match the Sermon on the Mount, which I had them learn by heart, with anything from the Vedas or the Koran? Everywhere in India it is the same. The educated young men will not admit Christ to their hearts. Our hearts ache as the teaching seems so fruitless and we wonder if the fault lies in us or if it is God's will that they should not come yet.

After all we feel that the great aim of our schools here in Farukhabad whether it be the high school or the industrial school, the girls' school, or the boys' school is to build up a

Christian church here in India. We are training up elders and preachers for the churches, teachers for the schools. We are making Christians the best educated class in India. Christian women are ahead of the women of any caste however high in their education. Soon our men will be the best educated men in the country. They have grasped the most essential truths of all, the truths about God, and this will keep all their thinking sane.

We might tell of disadvantages under which we labor, of trying to teach drawing without any proper tables to work on, of a school that has no proper class rooms but has to meet in verandas and under trees, of boys shivering in the cold with only one blanket to cover them at night. However we believe that God will supply these needs of ours as He sees fit.

Commonplace as our work is we hope to reproduce Christ in the class-room and the play-ground, the Sunday school and the daily conversation so that these boys may grow into His likeness.

750,000 People—700 Villages—Five Missionaries

REV. A. L. WILEY.

RATNAGIRI station, of the American Presbyterian Mission in Western India, is responsible for the evangelization of about 750,000 people. About one hundred have been gathered into a little church from among this number, which with their children make a total Christian community of about one hundred and fifty or one Christian to every 5,000 of the population of our district, as compared with one Christian to every 100 of the population of India.

To evangelize these 750,000 people, we have this little church, one ordained missionary and his wife, three unmarried lady missionaries, five Indian preachers, nine male teachers, four female teachers, two Bible women, and two colporteurs, or a working force of five missionaries and twenty-two Indian workers.

For each missionary and each four or five Indian workers, is a parish of 150,000 people to be evangelized.

These 750,000 people dwell in about 700

villages and towns, ranging in population from 17,000 to twenty-five or thirty. The ordinary village contains about two hundred people, and often extends over a distance of five to ten miles. They are so scattered that usually the preacher's congregation numbers only five or ten, and he cannot ordinarily preach to more than thirty people in a day. But established work in the station and existing out-stations keep two of the missionaries and at least fifteen of the Indian helpers busy, so that the preaching force is reduced from 27 to nine or there is just one-third of the force that can be in the field.

We do not attempt to reach the 750,000 even once, for it is manifestly impossible. I think I am safe in saying that at least 700,000 of the inhabitants of our district have never once heard the Gospel. We are giving our time to the few thousand immediately about us, for we believe that the only evangelization that is worthy to be called by that name,

is that which presents the Gospel repeatedly, until there can be an intelligent acceptance of the message. We are not forgetting the 700,000 beyond, but continue to pray for them, and that the Church at home may be aroused to a consciousness of its neglect.

We also have these 700,000 included in our plan of evangelization. Our plan is to send out two Christian families to live in a village about five miles beyond the boundary of the field reached from Ratnagiri, and then two more families five miles or twenty beyond this first village and then so on throughout the district.

We have made a beginning, and have five such centres of Christian influence. In each of these villages we open a school and gather in the children and teach them; and we plan to open, in suitable places, dispensaries. The masters and preachers go from house to house, and from village to village within a radius of five miles, and preach the Gospel to all the people over and over again. In this

way the Gospel can be preached and lived and recommended to the people. We believe that this is the only way to adequately reach these needy thousands. It pre-supposes the generally accepted principle that the Indian people are to be evangelized by the Indian Christians.

We should have to occupy about 150 such centres, in order to properly man the whole district. This would require instead of 22 Indian workers as at present, at least 300; and as the supply would have to be kept up, several more, for the purpose of assisting in training helpers, would be required at Ratnagiri. We need our missionary force increased about six fold, and the Indian force about fifteen fold.

We believe that the Indian church will assume more and more responsibility in the years to come, but as yet we must look to the west for the means and for the most part the brains to carry out this work of evangelization.

An Ambitious Social Scheme

REV. A. B. UPDEGRAFF.

THE great vogue of work for social betterment in the present day stands out, and surely will stand out when the next histories are written, as being one of the very remarkable things about our wonderful period, yet the world does not appear to grasp the fact that there is no work in the world which has such ambitious social aims, or such a sweeping bearing upon the societies involved, as the work of missions. The unfortunate involvement of the work of missions and of Ladies' Sewing Societies for the manufacture of slippers for Sandwich Island converts, will bear a share of the blame for this fact. A conception of missionaries grew up, and is happily now on the wane, which was nothing else than a cartoon,—a very grotesque caricature.

It is unfortunate that most people who visit India never come close to the raw material of missions. The writer has in mind three individuals or parties with whom he has come in contact within the past few months—all Americans, and all enthusiastic supporters of missions. But none of these persons, during

their stay in India, will in all probability come close to the common life of India, which is, and for many years to come, must be, the village.

One party was doing the continent of India in about a month. The writer is glad that no stern judge has condemned him, for his sins, to do the same. They were visiting all our missions here, and the task might conceivably be adequately done in say, three months. I heartily pity them.

Another person, traveling more independently, and with freedom to stay as long or as short a time as he felt inclined, had, I felt, a better chance, but I doubt if he either will reach a real Indian village, and get a good look at it, for a week. Still another, with a party, is leisurely seeing the sights—and the good hotels—and they will hardly get into the districts—at least for any length of time. Another, a rich New-Yorker, doing India in her various motors, will leave the country convinced that there is no mission work worth while in India. And so it goes.

Clearly the writer's point of view is colour-

ed by the fact that he is now in the district himself. We are in the midst of the battle in the field of the Western India Mission, to the north of Kolhapur, and a small piece of work has just been pulled off successfully—at any rate, it would be called small, but we do not call it so. Nama Porale-Dweller has been finally goaded to the point of leaving the village where he was baptized some eight months ago, to take a great journey. The great journey is a walk of seven miles to Kolhapur, and a two-hour train ride to Sangli, where the mission teaches its boys how to be men.

Nama had come to the tent for an interview—a sheepish, shy, gawkish country boy, unstabler than water, and feeling strongly that there is no place like home—such a home! “Well Nama, how about it? Are you going to act like a man or a child?” “It is to be have like a man.” “Well what is it to do?” “It is to study.” “Where is it to study then?” “What do I know?” “Come now, Nama, where are you going to study?” “School.” “Well, what school?” “What do I understand?” “Well, where are our schools?” “At Sangli.” “And are you ready to go to Sangli?” “I must get the thoughts of those of my house, and then tell you.” “Come now, when are you going to Sangli,—ten months?” “Why the whole year’s gone.” “Three months then?” “Che, che!” “Well, when?” “When God does it, I’ll go.” “What! do you say that when you want a bite of curry—when God does it, I’ll take this bite? Is that what you say when a bee stings you on the leg,—‘ouch! a bee has stung me! When God does it, I’ll jump up?’ Nama was too overcome for words. His friends sitting around heartily appreciated the joke, and Nama fairly took to his heels. He went to the school-master and said “Master it is to go to Sangli; I am ready.”

But never think the battle was over. Two days later it was on again. I took Nama a little way from the school where the two helpers were examining the pupils, and when we had gone away from the others I said, “Now, Nama, when are you going to Sangli? True, now.” “Inside of two days.” “True?” “True.” “All right, come back to the school then.” I stuck my head and Nama’s head in at the door and simply said “Now, Nama,

say that to them.” He said it and I left him. But it was not over yet. Many objections were made to the effect that it was impossible for him to go without another of the boys of the town. “What will he do there when they begin to make sport of him and he all alone in that strange place? Dreadful situation, dreadful!”

However, the two days are gone, and so is Nama, and we are profoundly thankful. Our faith as to his remaining permanently at the school, we may add, is not of the strongest. But a beginning has been made, and the Christian Church has an accession of new blood. It is now possible that Nama will turn out to be an excellent addition to the little Christian community, and he may one day come back to be teacher in his own town. Other boys may gain courage and go to join him at school, and so the movement may gain strength.

Is this not an ambitious social scheme? It is proposed completely to alter that boy’s habits of thought and of life. Should his education proceed to its logical completion, which will depend upon his aptitude, it will change his manner of dressing and of eating. It will completely revolutionize his ideas of social life, of hygiene, of mother earth and of fresh air. In time it will place glass windows in the houses of his village, and completely remake the houses themselves. It will make streets and keep them clean, and regulate behavior upon them. It will infallibly, in time, put more bread into his people’s mouths, and put it there more regularly. It will defeat the iniquity of the usurer, and the oppression of the employer of labor,—oh, there is no limit to the scope of its operations.

Nor does it change matters to say that this boy will probably go a short distance only, that the scheme will work out only partially. This is true, for the boy’s capacity is almost surely slight and he may never reach high school. Nevertheless the work begun in him will be carried to completion in his children or grandchildren, and it will be, unmistakably, this same piece of work, so humble in its beginnings. I wish I may see Nama’s grandson at the age of twenty-one: He may be a Master of Arts from Yale, or better still, a true Christian man!

The New Miracle-Working Tomb at Baranhara

“The Heathen in His Blindness ”

REV. E. E. FIFE.

IT is said that such a telegram as this was once printed in an Anglo-Indian newspaper :

“Simla—18— It is reported that a new god has appeared on the frontier. The police have been notified, and no trouble is anticipated.”

No new god has been reported in Ludhiana this year, but about nine months ago the news spread like wildfire that a fakir's tomb at Baranhara, a few miles to the west of Ludhiana, had begun to work miracles of healing. One story (there were many) was that a blind man in a district far to the west, had had a dream in which it was revealed to him that if he would come to this particular tomb, and show the proper respect to its inmate, he would receive his sight. He came, was completely restored, and authorized the guardians of the tomb to give out the news of his recovery, and of the willingness of the saint to continue in business at the new stand. With a modesty that at least showed discretion, he himself disappeared from public gaze before inconvenient questions could be asked.

It was then announced by the possessors of the right to the earning capacity of the tomb that all would be healed who would go there on seven successive Saturdays, and make the specified offerings on each of the seven days. Healing might come sooner, even instantaneously, but this was the maximum requirement: and also, in case of failure, it furnished a way of escape as big as a city gate. It was also pointed out by way of warning, that the saint could smite as well as heal, as some had found to their sorrow who had been less than respectful in the vicinity of the tomb.

It was not long until throngs came weekly to the holy place, and the profits were so great that the tomb was repaired, and a pavement and a high wall were built around it. A well was dug, and venders of sweets, cheap

jewelry and such like wares, set up their booths in numbers.

Mr. Gould, our district missionary, at once made plans to take advantage of such a gathering, and set up a preaching tent, where both men and women, Indians and Europeans, bought up the opportunities. Many of the people sympathized with them as they exposed the folly of such superstition, for many have become too enlightened to have much faith in such beliefs.

It was not to be expected that the promoters of the enterprise would give much help to the preachers, but as they got gain they made little trouble. Perhaps it was they who sent the drummers around to beat so noisily near the tent; and perhaps it was they who from time to time sent messengers to distract the attention of listeners by rushing into the tent and crying out, “O have you heard the news! A leper has just been healed.” Or, “A blind man has just received his sight.” Of course that would create a stir in any crowd, though, when questions were asked as to where these healed persons were, the answer always was to the effect that they had at once gone off to their villages. Still the people were ready to be moved by the next cry. One would think they had never heard the fable of the cry of “The wolf, the wolf.”

I went to the place one day in the hot season. Several thousand people were there before us, and even as we returned we met many who were on their way. There were parents with sick children in their arms, and there were blind men and women trudging wearily along the sandy road in the fierce summer heat. The lame, the halt, the blind, the deformed, the afflicted of almost every malady who could go were there. Such a mass of unfortunates I had never seen before. It must have been such multitudes that followed Jesus for healing for themselves and their loved ones: but those who went to Him turned away healed and joyful, while

these were only being exploited by avaricious men.

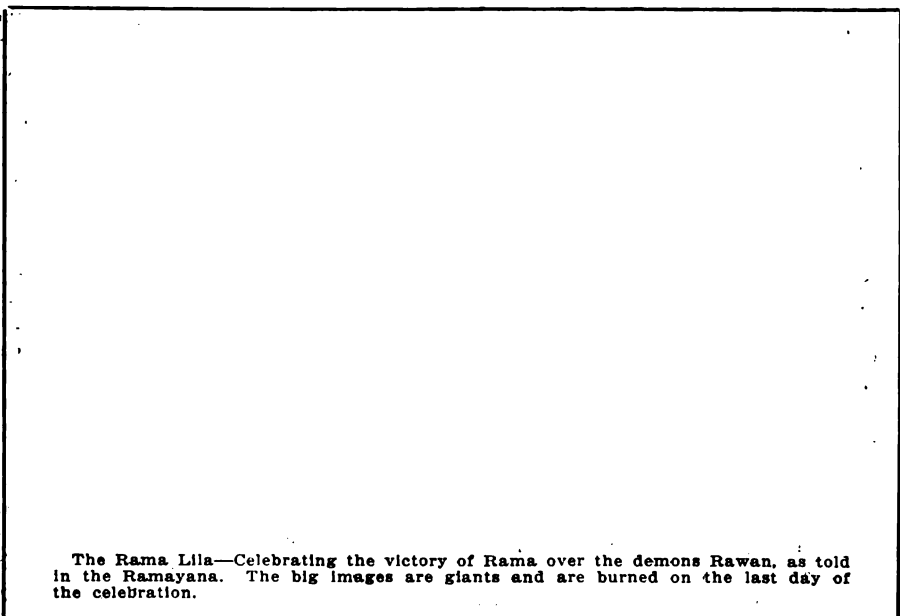
One would naturally suppose that at such a place some would be cured of ills imaginary, and even real, of certain classes, but if there were such I did not hear of them; and certain it was that the multitudes turned away with the thought, "It has all been for naught that we have come," and with no other comfort than that which is afforded by the always present fatalism of the East.

After having seen the crowd without, we went inside the enclosure to see the methods of those who sought the help of the saint in his tomb. The narrow space was thronged; policemen were present to keep order, and a man sat taking charge of the gifts in coin. The pavement was covered with grain that suppliants had thrown over the tomb, and that would later be swept up and sold.

Most interesting was it to stand and watch the suppliants themselves as they pressed around the holy place. A few looked as if they were rather uncertain as to the value of their acts, and perhaps a little ashamed of what they were doing, but the faces of the most, as they came in, showed something of eager expectation, and they drew near with all the marks of respect they would have

shown to the saint if he had been there in the flesh. Some even prostrated themselves and pressed their foreheads against the tomb as they would have pressed them on his feet. Some of them took up the fine dust and rubbed it on themselves as if it might have some healing power. Others took the little earthen lamps that were lighted there at night, and tried to get out the trace of oil that might remain, and use it as ointment for their eyes. One day a woman was seen with her child in her arms, a poor deformed little creature, whose misshapen hands she rubbed along the plaster in the hope that they might be made straight and strong. One seemed to see the change of expression come over the faces as the people turned away, knowing that, at least as yet, they had felt the beginning of no change. It was a pathetic sight.

The day I was there thousands were present yet they said there were not so many as had been there the week before. It was not known whether this was the change of the day, or whether the suspicion was spreading that the saint was not able to hold his job. It proved to be the beginning of the end, and the end came as quickly as the beginning, and now the quiet of that sandy jungle is again undisturbed.



The Rama Lila—Celebrating the victory of Rama over the demons Rawan, as told in the Ramayana. The big images are giants and are burned on the last day of the celebration.

A Double-Barrelled Missionary

DR. J. H. ORBISON.

IT WAS a lovely day about the middle of February, the air warm and balmy, the sky cloudless and of an Italian blue. I was wending my way along a country road, accompanied by an Indian Christian assistant named Mahtab, (literally Moon). We were bound for a village about four miles from our camp where we expected to visit some enquirers who had been instructed and prepared for baptism. I saw approaching a fine stalwart figure of a man mounted on a stout nag. He wore a huge, towering turban, blue coat with brass buttons and corduroy breeches. His eyebrows bushy, his nose beaked like a hawk's, his mustachios fierce, his grizzled beard parted in the middle and twisted up around his ears, his long hair gathered into a large knot under his turban. I saw that he was a fine specimen of the Punjabi Sikh, such as form the flower of the British army (the Sikhs never cut their hair nor use a razor). This region, I may remark, produces not only fine sugarcane and wheat, but also lusty men. I noticed that this man carried an umbrella with one hand, grasping his bridle with the other. Time was in India when umbrellas were a sign of lordship, and were borne only over kings or personages of high rank and dignity. But now they are used by all sorts and conditions of men, and no man is so poor but aims to possess one (by fair means or foul). I have seen a coolie, clad only in a waistband, sporting a second-hand red silk parasol fringed with lace (perhaps he was afraid of getting sunburned). I do not recollect ever having seen a woman, except a Christian, carrying an umbrella. A significant fact.

Well, when the above-mentioned portentous and formidable figure came within a few paces of me, he suddenly dismounted, closed his umbrella, took off his shoes, stood at attention as erect as a pike-staff, and gave me a military salute, showing the utmost deference and respect. A good illustration of the power and prestige possessed by the white man in this country.

The following conversation took place:

"Sahib Bahadur, Salaam."

"Salaam, Sardar ji. Are you hale and hearty?"

"By your kindness, O nourisher of the poor, where is it your honor's pleasure to be proceeding?"

"I am going to a certain village."

"Has your honor come out for a shoot?"

"No, I am not after game, but after men."

"Is your honor then a recruiting officer or in the government service?"

"No, I belong to the American Mission. My country is many seas distant. I perceive that you have been in the army. Is it not so?"

"Yes, your honor, I have fought for the Queen and was wounded in her service."

(Hereupon he showed me, with great pride, a good-service medal with the head of Queen Victoria on it. It was attached to a band around his neck and will become a precious heir-loom in his family to be taken out and worshipped on special occasions).

"No doubt you have been used to handling a gun."

"Yes, your honor, I can use both gun and rifle."

"Well, I am a double-barrelled gun (*do mali Ki bandug*). I am both a padri and a doctor. I do two kinds of work, the work of a preacher and of a physician (Hakim). I have treatment for both body and soul. I proclaim to all people the message, the good news of salvation and also distribute medicines to the sick. So I have, in my possession, remedies for both bodily and spiritual diseases. These are gifts of God's grace."

"Wah! Wah! wonderful! Your honor is in reality engaged in a sacred and blessed work, which is of great benefit to the poor people who have no one to care for them or give them proper treatment. May God grant you long life."

"You, I presume, are a Sikh, a disciple of Guru Nanak."

"Yes, your honor, I am a follower of the Ten Gurus."

"Well, I also am a Sikh, a disciple of the true Guru, the sinless incarnation, viz., Jesus Christ, whom we acknowledge as our Master

and Lord, our Saviour and King (Badshah). We want to enlist men as soldiers under his banner. Other masters and sages pointed out the way. Jesus Christ was himself the Way, the Truth, the Life. Other masters have died and their graves are with us. What can we expect from the dead? The living must look to the living. It is necessary to distinguish and to discover who is the true Leader and Saviour. As your own poets have said:—Strain your water before you drink it (i. e. test your Guru). The bellows seem to blow and breathe mightily but in reality have no breath, no life; the palm-tree indeed is high, but men do not receive from it either shadow or shelter; the stars shine bright until the sun rises; as a burnisher of armor who removes all rust stains from a sword and makes it shine like a mirror, so the true Guru cleanses the heart from all impurities and makes it bright."

"Very true, your honor, these are undoubtedly golden words."

"Well, my friend, think carefully upon these things and remember that he who seeks the truth with heart and soul will find it. Now, farewell. May God keep you in peace and guard your way."

"Many thanks, O protector of the poor. May the Almighty grant you happiness and make your children great."

Thus we parted with mutual good-will and hearts warming to each other. Though "east is east, and west is west," sometimes the twain *do* meet. And experience proves that the medical missionary is regarded as a privileged person to whom hearts and homes may be opened without fear or prejudice, and so enjoys very special opportunities for coming into close touch with all kinds of people. It may be truly said that there is rejoicing at his arrival at any place and regret at his departure. Not long ago, while on tour, I had a friendly visit from a notorious dacoit and horse thief, regarding whose exploits numerous stories are told. His name literally means Chief Falcon, and he certainly looks it. He was most genial and wished to entertain me at his house, the most gentle-mannered man that ever lifted cattle or broke a head! The missionary doctor is supposed to possess not only the *tactus expertus*, but to a large degree the *tactus sympatheticus*, and so in a special sense, it is possible for him to be all things to all men "if by any means he may win some."

OBITUARY

THE MAN WHO NEVER SLEEPS.

REV. H. D. GRISWOLD.

On the 17th of February at the home of his sister, Mrs. Mensel, in Northampton, Mass., the Rev. J. N. Hyde, of the Punjab Mission, passed away. He went to India as a missionary in 1892, and so had spent about twenty years in that land. He died at the age of forty-seven. His first ten years in India were marked by steady, patient, but not especially fruitful service. The last ten years were the time of fruit-bearing. From the beginning of the Sialkot Convention in 1904 he was very closely associated with that great annual gathering for the deepening of the spiritual life. I well remember his saying, at the close of the first convention, which was a time of such mighty awakening to many of us: "Oh, I must not lose this blessing"; and he never did lose it, but went on from strength to

strength, and from glory to glory. He was mystical in temperament, and used to give himself day and night to prayer. So much so that he was called, by the people, "the man who never sleeps." He was sometimes criticised by his brethren for the rigorous and ascetic nature of his piety, for the way in which he seemed to deny to the flesh even its just claims. But no one ever doubted his profound sincerity and the singleness of eye with which he sought the glory of his Master, Christ. He had not the gifts of an organizer, but he was marvelously used of God during his last few years at Moga in bringing very many to decision and baptism. The early morning would be given up to prayer and Bible study, and then being armed with the whole armour of God, Mr. Hyde and his fellow workers

would go forth to do valiant battle for the Lord. And rarely a day passed without the winning of trophies of grace.

Mr. Hyde was naturally slow of speech and during the first ten years it was thought that his command of the vernacular of the Punjab would never be of the best. But the baptism of the Spirit and the fire of love loosed his tongue and gave him free utterance. From few others have I ever heard such heart-searching and powerful messages as were given by him at the Sialkot Conventions. His simple, mystical and ascetic type of piety powerfully impressed the Indian people, and it was no unusual thing for a student to go and stay with Mr. Hyde during a vacation rather than go to the hills. The Ferozepore (now Moga) Training School for village preachers and teachers was founded by him. He will be greatly missed in India not only by his fellow missionaries, but also by humble village preachers with whom he lived as a brother and to whom he was permitted to communicate something by his own zeal for souls and capacity for sacrifice. His last words were uttered in the Punjabi tongue, thereby indicating that his heart was in the Punjab. And he was led in triumph even unto the end. To his sister he said shortly before his death: "It's just victory, victory, victory." And after his worst paroxysms of pain he would say: "Praise the Lord," or "In every thing give thanks." His memory will constitute a precious heritage for the Punjab Church.

Our Punjab Mission in which there were two thousand baptisms among low caste converts last year has asked the government to allot to it two hundred and fifty squares of 28 acres each in one of the new canal colonies to be opened for agricultural work; the Mission to have the right to nominate the tenants, the financial arrangements to be with government alone. This frees the Mission from the fear of being accused of mercenary motives and will yet enable the Mission to establish a strong Christian community right in the heart of what will in a very few years be one of the garden spots of India. For the proper development of this work a missionary with agricultural training is desired, and we hope to train some of the Indian boys to help in the developments.

Monthly Concert

APRIL.—India. India Awakening.

I. The Unrest in India.

"Indian Unrest," Chisolm. Macmillan.
 "The Unrest in India," from the point of View of the Christian Missionary, in *Missionary Review of the World*, January, 1911.
 "Unrest and Education in India," Wm. T. Ellis, in *The Continent*, August 10, 1911.
 "Sedition India's Greeting to Ruler," Wm. T. Ellis, in *The Continent*, Aug. 31, 1911.

II. The Attitude of Educated India to Christ.

"Among Indian Rajahs and Ryots," Fraser. Lippincott.
 "The Attitude of Educated Indians to Christ," A. L. Wiley, in *The Presbyterian*, March 1, 1911.
 "European Education in India," Andrew Fraser, in *Contemporary Review*, October, 1911.
 "Indian Law and English Legislation," Sankaran Nair in *Contemporary Review*, August and September, 1911.
 "India's Nationalism and Missions," Henry Mansell, in *Missionary Review of the World*, April, 1911.

III. Woman and the Regeneration of India.

"Woman and the Regeneration of India," E. M. Wherry, in *Missionary Review of the World*, April, 1911.
 "Woman's Progress in India," Helen H. Holcomb, in *The Continent*, May 25, 1911.

IV. Triumphs of the Cross in India.

Leaflet, Seventy-fifth Anniversary Series, No. 4: India.
 "India Awakening," Eddy. Missionary Education Movement.
 Suggestion for Sermon or Address: "The Light of the World," Closing chapter of "The Light of the World," by Robert E. Speer.

MAY.—Siam and Laos. The Greater Siam.

I. The New Presbyterian Opportunity in Siam.

II. The Pioneer Missionaries of Siam.

III. Is It Advisable to Open Stations in South China to Reach the Laos Chinese People?

LEAFLETS—NEW ISSUES

"Bulletin No. 1 Second Series."
 Presbyterian Foreign Missions Investment.
 Points for Pastors and Laymen 1912.
 The Property Fund of the Kennedy Legacy.
 Catalogue of Leaflets—
 Seventy-fifth Anniversary Leaflets.
 No. 1—China, No. 2—Korea, No. 3—Japan, No. 4 India,
 2 cents each. Christian Missions in Japan, 5 cents each.
 "Pastor Seesuhl"—free.

A MISSIONARY MAP OF THE WORLD.

Soon to be published. A Missionary Map of the World for use in study classes and small gatherings. Printed in color, on mullin, 31½ x 49 inches. Showing all the stations under the care of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. For information write to the Foreign Missions Library, 156 Fifth Avenue, New York.

SUMMER SCHOOL.

The eighth session of the Summer School of Missions under the auspices of the Interdenominational committees of the Central West, representing women's missionary boards, will be held at Winona Lake, Indiana, June 25th. to July 2nd.

Mrs. D. B. Wells, well known for her lectures on missionary subjects, will deliver the lectures on the Home Mission study book on Mormonism. It is hoped that Mrs. Helen Barrett Montgomery will give the lectures on the Foreign Mission study book, China of Today.

More detailed information will be given later. It is not too early for our women to plan to attend this great gathering of women interested in missions.

HOME MISSIONS

The Panama Canal and the Pacific Coast

THE Home Mission topic announced for April is Christian Citizenship. The obligation may be conceived negatively and inhibitably, in the charge to check evils, to institute and push reforms of the existing civic procedure. This is certainly a prime Christian duty. If the Church is not training its membership in the fulfilment of this charge it is flagrantly failing of its duty. Even constitutions need revising from time to time. Nothing human or divine stays rigidly fixed. The universe is athrob with life, and life involves change. Change ought to involve progress. The progressive spirit emerges from the heart of the Christian religion. That is not talking politics because the word progressive is not spelled with a capital P. The Christian religion is in bigger, longer business than the shaping of mere policies. It is concerned with the incidents of human destiny, but it is concerned with all of them; where any of them get involved with the policies of politics, as they often do, then the Christian religion is concerned there. It is the business of the Christian to help in reform movements, to suppress evil, to tie the hands of willful wrong-doers, to destroy the bad, or ineffective old, and to make way for the righteous and efficient new.

By the same token it is the duty of the Church to train its members to prepare for new issues, to conceive the Christian obligation positively and constructively. This is even more plainly the Christian obligation. A lot of righteous suppression would never be called for if the evil issue were wisely anticipated and warded off. Much destruction is necessitated by slovenly construction. In such a case energy is doubly wasted, the energy in building wrong in the first place, and the energy in undoing a bad job. This modern scientific age scouts such blundering, and is thus helping to reinterpret the Christian religion, which scouts it no less. American civilization has certainly had enough experience of blundering, haphazard ways to make way by

this time for the scientific, Christian method of building right in the first place. Of course even so there will always be the call for change, for change is a symptom of life; every human and divine enterprise ought to show life.

A Concrete Case.

The home mission department of THE ASSEMBLY HERALD this month, in embodying the suggestion of the month's topic, presents a concrete case,—literally a "concrete" case, for it is the Panama Canal, and the material civilization which the least discerning prophet may see is to issue from it on the Pacific Coast. The following pages speak for themselves, and should speak also for a method and ideal which need application more generally than to one section of the land and to one project of our American enterprise.

The Panama Canal is the supreme expression of our national enterprise for the second decade and perhaps the first quarter or half of the twentieth century. Its successful completion will be the event by which the contemporary world-thinker and the historian will know us, more than by any other single event. The material dimensions of the project are beyond the layman's powers of conception; the spiritual issues are only now beginning to be considered after the material enterprise is pretty well completed. These spiritual

Effects of the Canal

will be such as in more ways than one to mold the American destiny. Certain tendencies will be vastly accelerated; other tendencies will be powerfully checked. The railroads will not be injured, but the policies of whole systems will be reordered. A new order of railroad statesmanship will be called up, and perhaps a new group of statesmen called forward. The ocean tides will be set moving in new directions. New regions of the earth will be thrown into the hands of the exploiter. Backward, farcical governments will forthwith become too serious jests to be tolerated in the

world's economy. Their reform and renovation will require untried economic and educational programs. Democracy will take on a new and, let us hope, a more solemn meaning in the conception of untutored nations, and in the reckoning of the world's statesmanship.

A New Direction to Commerce

will be given, which will bring in its wake the revolutionary changes referred to, and others which any imagination can readily supply. What effect this will have upon the commercial centers of our Atlantic Coast is being no longer left to conjecture. Carefully prepared estimates are already appearing in our public prints. The soberest dweller on the Pacific Coast is expecting an effect there little short of magical. A whole new world of commercial enterprise will be opened to either coast: the American east will find a direct and easy channel to the world's east; the American west will find direct access to all the rich markets of the world's opulent west. It would seem that neither would lose, but both will gain immeasurably. The disadvantages will scarcely count either way; the advantages will give such a new tone to the American genius for material enterprise that the old will scarcely recognize itself in the new.

That spiritual agencies should be alive to these issues is too patent to permit the tedium of dwelling upon them.

New Paths for the Immigrant

will be opened. This is the fact of them all to which the Pacific Coast is now most alive. And this is an issue to which much attention is paid in these pages. Here the spiritual forces will show their statesmanship or will prove themselves unworthy of their office. The same civilization which has persistently and even violently refused the immigrant from Asia is not only welcoming but sending out its ambassadors to invite the European,—from anywhere and everywhere. One of these ambassadors, an agent of a Coast state and its civic enterprises, returned recently from a four months' tour of Europe to report that "while there are undesirable elements in every European nationality, immigration from no European state is undesirable for the Pacific Coast." Every city on the Coast is laying long plans for what all are certain will be the flooding tide brought in by the opening of the canal. Everywhere the prospect is being wel-

comed, sometimes with a solemn sense of the responsibilities involved, but, so far as the traveler can observe, everywhere welcomed. The Coast wants people, the same. Coast which has resisted the Asiatic with what has seemed to many another American an insensate fanaticism, is now getting ready to welcome the European with what may seem to some a similar fanaticism. There is work to be done; there are vast unoccupied spaces to be filled. The Pacific Coast wants people, for a generation has been pleading with fellow-Americans to come, and is now prepared to press the invitation irresistibly upon the European through this new gateway of world travel.

The Effects on the Coast Civilization

from this new immigration can now be comprehended only meagerly. If present expectations are only partially realized the extent will be well-nigh overwhelming. The estimates of some reputed students are proposing no less than twenty millions before the middle of the century is reached. Doubtless there are territory and resources to provide for them and many other millions. But the strain upon the institutions of society would be terrific. The physical conditions of the west Coast are radically different from those of the east, where the experiment of amalgamating European immigration on a large scale has been in progress for so long. Some of these differences promise a fuller success than in the east, and some are less promising.

The Coast Cities.

It is the hope of those who are so zealously inviting immigration to the west that the newcomers will fill up the immense rural vacancies. Those are especially invited who will till the soil. Considerable assurance is entertained that the newcomers will accept the invitation. It is already estimated that whereas the Italians of the east are on the soil in the proportion of six per cent., the Italians of California are sixty per cent. upon the soil. Italians will undoubtedly constitute a large element of the new immigration. But the Italian nevertheless feels the attraction of the city even on the west Coast. He is already in San Francisco fifty or fifty-five thousand strong.

The delightful climate and the social attractions of intensive agriculture have not so far saved the Coast from a degree of city

congestion. Will they save it under the new immigration? More than half the population of the entire State of California is now crowded into an era compassed by a few miles of the San Francisco Bay.

Furthermore, the contour of the west Coast invites, if it does not force, the massing of population in cities. The Atlantic Coast is one succession of harbors, inviting commerce so hospitably that there is in serious contemplation a complete inland water-way from Massachusetts to the Carolinas, which might be realized with only a little cutting of slender divisions of land. This hospitality to maritime commerce has strung along that coast a practically continuous city for five hundred miles, measurably scattering the population which along any coast is sure to be dependent in large proportion upon what comes and goes out by the sea.

On the contrary part, the west Coast has but four harbors, Puget Sound, the mouth of the Columbia, San Francisco Bay and the less important entrances in Southern California. Only two of these are worthy to rank among the first roadsteads of the world and they take such high rank that they are proving and will continue to prove both a charm and a snare to commerce and the civilization which commerce builds. Puget Sound and San Francisco Bay afford such surpassing harbors, on a coast of twelve or fifteen hundred miles otherwise almost devoid of harborage, that immense cities on their shores are as inevitable as the operations of natural law. The law has been operating already with striking effect. As remarked above, more than half of California's present population is now congested about her northern harbor, while Puget Sound is already cultivating several aspiring centers besides Seattle and Tacoma.

The problem of the Coast is sure to be the problem of the city, however modified it may be by the peculiarities of climate and soil.

Social Ideals.

Extreme individualism is the recognized mark, and for many the boastful pride of the present civilization of the west Coast. The new conditions are certain to compel a softening of its old lines. The individual cannot be controlled alone by his own sweet will when beset by as many and as close neighbors as the new order will supply. The conflict of

social ideals is already on with characteristic western vigor. It only clouds the issue temporarily that the so-called "socialist" is commonly despised as belonging to the "baser sort." The thoughtful citizen of every rank understands that the days of swaggerish individualism are gone, and nowhere do the conditions more generally compel advanced social methods. Rural development is dependent upon irrigation throughout vast regions. Irrigation compels intimate economic cooperation. California's products must look to a wide and distant market. This has compelled sales cooperation on a gigantic scale. Even these people whose pride has been their extreme individualism have so fretted under the grip of a great railroad monopoly that they have "gotten together" for resistance within the past year in a most remarkable fashion. This achievement bids fair to furnish the principal boast of a population not backward in announcing its excellencies.

One of California's representatives in Congress has recently declared: "We, of California, for the first time in many years, are proud of our humanly organized state. We hope that the country will pardon a shifting of our boastfulness from the biggest trees and the biggest pumpkins to our claim that we have the best of the state governments." However that claim may be adjudicated, it is already apparent that the "social revolution" is rapidly advancing in this erstwhile Eden of individualism, and that the new order will greatly accelerate the present tendencies in the same direction.

The Part of Christian Citizenship.

All this emphasizes, in every detail, the immense obligations of Christian citizenship and the spiritual agencies which must accept responsibility for inspiring such. Any visitor to the Coast must be constantly impressed with the concern on the part of all religious and civic agencies in anticipation of these early epoch-making events. Rarely, or never, has a new epoch in a civilization been so definitely anticipated. Los Angeles is projecting already her elaborate system of "garden cities" to forestall the slum congestion which has blighted many a less watchful municipality. The residential projections around the San Francisco Bay are phenomenal; half of the population of the Greater San Francisco is

already outside the bounds of the city proper. The northern cities of Portland, Tacoma and Seattle are not behind the others in their preparation. Everywhere and in all circles the talk is the same: "Let us get ready; the Canal is about to open; a new era of development is upon us; let us be ready."

The Churches.

And the churches are joining in that talk. They would seem disposed to recognize their responsibility. The Methodists have just completed a series of home mission parliaments in California, largely attended by the laity as well as the ministers, strikingly successful in their attempt to arouse a large interest among their churches; the discussions were led by four of their most eloquent bishops, and their leading home mission speakers were in charge. The church federation of Los Angeles is perhaps the most vital organization of its kind among the cities of the country. Its offices and headquarters are more pretentious than those of the national Federal Council in New York. The Presbyterian churches of Los Angeles are entering upon a campaign for the raising of a hundred thousand dollar fund during the next five years to be employed in extension work. The Presbytery of San Francisco, though one of the weakest of the synod, has organized twelve new churches since the great fire, and a large proportion of these are located in growing city communities where no other church has entered. The Presbytery of Portland is operating upon a home mission self-supporting plan and is raising each year larger sums for extension purposes. Seattle has an increasingly active federation of Protestant churches.

The Churches and Social Movements.

Here the linkage does not seem direct. Some of the most noteworthy social movements

would seem to have little or no relationship to the churches or the churches to them. The reform which attracted the attention of the country to San Francisco certainly have no discoverable connection with the churches, and if one may judge from the slighting references of church leaders to the leaders of that movement, little direct sympathy was gained from the churches. The remarkable movement to make the public schools of Los Angeles community centers for the whole population seems not to have included the churches as it may be assumed that it might. While a number of the school buildings were employed for polling places in the recent elections when women for the first time appeared at the polls, only one church, and that a Lutheran, is reported to have been included in the programme. Upon a certain element of the population of that city the Church certainly has a pronounced hold, but upon certain other large elements it with equal certainty has no hold at all. All through the coast region the lack of the Church's hold upon the community is commonly lamented by the church people; no fact is more repeatedly emphasized in the current home mission appeal than that "the money of the coast is not in the churches," nor the material resources of the Coast available for the working out of the ideals of the Church.

Attention is directed, on the preceding pages, to some phases of the church situation, especially on and around the San Francisco Bay. Here the church influence is acknowledged to be the weakest, and here will focalize that development which all seriously anticipate for the Coast. The spiritual forces will here win their dominance of the new epoch or they will fail ingloriously to meet the issue so clear to every observer.



The Conference of Chairmen

Here are the Chairmen of the Home Mission Committees of the various presbyteries Board of Home Missions asked these important representatives of the cause to come together advance, and the live problems of administration were discussed fully. A similar but much presbyteries of the Coast states. No event in recent home mission history has meant so charged with preliminary responsibility for the administration of home mission affairs in all chairman returned to his field carrying suggestions from the experience of others which are

of Home Mission Committees

covering the wide region from the Mississippi to the Rockies and south of the Ohio. The in Kansas City for two days of consultation. A detailed program had been prepared in smaller gathering was called for San Francisco immediately following, representing the much for the progress of the cause. These two gatherings brought together those who are of the region where direct aid for regular church work is received from the Board. Each already giving a new efficiency to home mission administration.

Religious Conditions in the Bay Cities

REV. EDWARD L. PARSONS.

This paper was prepared by Mr. Parsons for presentation at the "Consultation" on Neglected Fields Survey instituted by the Home Missions Council. This gathering was held in San Francisco early in December, 1911. Certain omissions are here made from the original manuscript in the interests of brevity. The paper created a profound impression at the time of its presentation. Mr. Parsons used three highly illuminating maps. Attempt has been made to reproduce two of them on these pages. The third was a very elaborate blue print, prepared by the students of California University, locating all centers of social influence, good and bad. The attempt to reproduce it on the small scale here required has proved unsuccessful. The designation of saloons and pool and billiard halls alone would have over-crowded the page.

Attention of the Assembly Herald readers has already been called to the wide survey of religious conditions now in progress in the West under the auspices of the Home Missions Council.

THIS article treats of the four Bay cities, San Francisco, Oakland, Berkeley and Alameda, and among them the chief emphasis falls upon San Francisco. My treatment is quite inadequate—first, because of the limited space allowed, and second, because any adequate survey could only be accomplished by a skilled investigator giving many weeks of uninterrupted work. I feel keenly that my work offers little more than a starting point and series of questions for the detailed survey, which I understand is to follow.

On the West Side of the Bay.

San Francisco has, according to the census of 1910, a population of 416,000. It has 179 churches if we include the synagogues, Hindu and Buddhist temples, and all other religious organizations. Each one of these religious centers should therefore minister to an average of 2,311 people. When, however, we ask for the numbers to which they do actually minister, we find an extremely difficult problem. The difficulty is two fold. The Roman Catholic Church keeps no record of numbers except of most general character and many of the small congregations of other denominations, or small independent congregations do not give figures. While on the other hand, the Protestant figures, good as far as they go, refer to membership alone, but the estimate of those affiliated is guess work. So far as I can determine, the facts are somewhat like this: The Roman Church claims about 250,000 in the Archdiocese of San Francisco. That means that there cannot be more than 200,000 Roman Catholics in San Francisco—probably not so many. There are 35 Roman churches

—an average, if we put the total at the outside figure of 200,000 of 5,743 persons to each parish—very large even considering the great size of the ordinary Roman Catholic parish. This leaves 216,000 non-Romanists and 144 places of worship, or one to each 1,500. As a matter of fact, however, that suggests nothing of the real situation. I have succeeded in getting reports from 91 of the 144, showing a membership of 11,909. From the remaining 53, we may eliminate for our discussion (as pertaining to Christian churches alone) the Hindus, Buddhists, and Mormons, retaining some of the others, it must be confessed, by a stretch of both charity and imagination. If the membership of the 41 thus left average as high as the 91 reporting, which it would not, the total membership of non-Roman Catholic churches in San Francisco will not be more than 16,000. That I believe to be an outside figure. When we multiply it by 3 to get those who (roughly paralleling the Roman Catholic estimate) are affiliated, we have only 48,000. That leaves us with the terrible total, terrible in spite of its parallel elsewhere, of over 150,000 unchurched people—37 per cent. of the population. On the same basis of computation the unchurched of the nation are about 14 per cent.

On the East Side.

The situation on the other side of the Bay is somewhat better. Out of a population of 210,000 for the three cities, we find 18,302 members reported in Protestant congregations. Estimating the 38 non-reporting in the same average, we would have 6,156, or a total of 24,458 members, making a total non-Roman

population of perhaps 75,000 having some church affiliations. There are 16 Roman Catholic churches but no way of estimating their constituency. It would not, however, be as large in proportion as in San Francisco. There are nearly as many churches for the 210,000 as for San Francisco's 416,000—167 as against 179.

The Distribution of Churches.

A glance at the map shows the churches apparently pretty well distributed. They are massed a little more thickly in the well-to-do residence portion, but on the whole the average is about the same in each district. This is partly due to the large Roman Catholic population. In the great Potrero and South San Francisco district there are six Roman Catholic parishes. In the south of Market district proper, while there are ten churches noted; if it were not for the two Roman Catholic parishes the rest would mean very little. The Seaman's Institute of the Episcopal Church does a large work among sailors and there is a fair-sized Methodist church. In the Potrero there are six Roman Catholic churches and 13 others, of which 7 report 545 members, or about 80 to each congregation. Not much more than that average keeps up throughout in other than the best residence districts. The Protestant churches as a whole are miserably weak. They do not bulk at all in the community except in a small section.

A United Program Needed.

The need is clear. It is that this great unchurched population be reached in some dignified, united fashion. These struggling little congregations make really no impression upon the community. They are fighting for their own life. They are the melancholy tokens of divided Christianity. They are living pleas for unity. But behind any cooperation in this effort must come a profound religious awakening. The richer and larger churches must be brought to see that their field is the city itself. Church or denominational incomes must be socialized. No revival will bring this about, but only long-continued, steady teaching, only consecrated and conscious leadership.

Passing now from the use of the churches as direct religious agencies we have to consider them in their relation to social needs—our cities need social centers. I use the term here in a general way, as meeting places for

community interests. How far do the churches supply such a need?

The Churches as Community Centers.

From several sources certain meager data have been secured from about 40 representative churches. There is no doubt that the churches are making a great effort to reach their people in church societies and the like. In all there are societies and clubs for men, women, boys and girls. Dinners are held by many from time to time. Annual picnics are almost universal. Five churches seem to have gymnasiums. Dancing is fathered by at least four (and it is a curious thing I may say in passing, that with the dance hall such a terrible evil, and yet ministering to such a natural, healthy and innocent need of young people, the churches do not take it up more widely.) Two report moving pictures. A very considerable number have more or less frequent lectures. Such a report for 40 churches is probably representative of the whole number on both sides of the bay. It is clear that there is no consistent policy at all in regard to making churches social centers. The great majority are such only for their own people with the purpose of keeping them in touch with the church.

Only one of the 40 ministers reporting, however, is opposed to the church being used in this way. He is a Roman Catholic, while another Roman Catholic uses the strongest possible language on the other side. Not half a dozen churches set out deliberately to make themselves social centers.

A Definite and Large Policy Needed.

The first and obvious need is some consistent policy in the matter. It is all haphazard, unsystematic, depending largely upon the special interests of the minister for the time being. The second need is that what is done in this way be done on a generous scale. The inadequacy of the whole equipment and result to the need is quite as striking as in the case of the religious work itself. If the churches are to be social centers let them become conscious of their work and let them perform it on a scale to command the respect of the community by real achievement.

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Analysis of the Principle Involved.

Here is the point at which to introduce a fundamental consideration. There is no doubt

of the need of social and institutional centers. This question arises however, How far should the churches as such, undertake the work. My own conviction is definite in the matter. The primary aim of the Church is religious. Its work is to preach the gospel and bring men into the fellowship of Christian believers. That sounds old fashioned; but it will not prove so when I am finished. It is important to establish that primary aim in order to get all the rest into right perspective. Many people talk so much of the social duty of the Church in these days, that one sometimes feels that they believe the Church's chief duty is to maintain clubs and gymnasiums and to lead in civic clean-ups. But it is not. Its chief end is to make men religious. But the whole range of social interests contributes to or detracts from that end. And therefore the Church must be on the alert to make all social conditions what they ought to be. In some sense it should be in control of all. This profound principle the middle ages recognized, but endeavored to apply through the Church taking official control; hospitals, schools, universities were here.

A good deal of this view still survives in the modern world. It ought, however, to give place to the principle that the Church's control of these social interests should be a spiritual control, a control through stimulation and guidance. The official control should in every instance cease, as soon as the community has seen and will care for the particular need itself. The Church leads the way. It suggests. It shows what ought to be; but as soon as the community has learned the lesson the Church may surrender official relation. The state takes care of secular education. It is the theory of the great majority of Americans that the Church should gladly surrender the responsibility. The city learns to build hospitals, to open clinics. Then it is time for the Church to give them up. The schools establish playgrounds. The Church does not need to do so. The whole problem is one of adjustment of Church and community.

Fundamental Questions.

Every venture to make a church an institutional center should be undertaken only after three questions have been answered. Is it really needed? Is it needed here? Cannot the community be persuaded to do substantially the same thing on a larger scale? But who

shall answer these questions? And who shall answer the "if" concerning the Church as a mere social center? It is obvious that every church is probably wise in cultivating a certain social life among its own members. But, shall it go further and endeavor to reach the neighborhood with its lectures and dances and games and reading-rooms? It needs an expert to answer these questions. They are, however, the questions which cannot be avoided if the Christian churches are to try to handle in any systematic way this problem of the congested districts. They are primary. There are numberless other questions which arise in connection with various special needs of the congested districts. The personnel of the navy is excellent. It is a terrible reproach to the community that such a body of young men should be thrown into the temptation of the "Barbary Coast" in such numbers and so certainly that every ship has its petty officers detailed to that district to save the men when they get into trouble. The army and navy Y. M. C. A. does an excellent work, but more is needed. The Seamen's Institute does fine work for the Merchant Marine, but it barely touches the surface of the problem. Since the abolition of the canteen the saloons have crowded about the Presidio. The churches were certainly largely responsible for the abolition. What are they doing to make up to the soldier for its loss?

The problem of prostitution of the white slave traffic and of the segregated district is one which is terribly acute in San Francisco.

These are only samples of the many social problems which in some form the churches must touch in this as well as other crowded cities. They must touch them wisely and effectively. How are they to do it? Many other special needs have been suggested to me by workers in the poorer districts; more settlements where Christian men and women would live; more Christian lawyers, employment bureaus, loan funds and the like, but these fall in under the general category of "problems". Where and how best can any of these things be accomplished?

The One Way Out.

I myself can see only one way and that is the way of systematic expert leadership. The whole thing is a great big problem. It needs knowledge to solve it. The busy pastors can do much, but they cannot give unreserved time

to matters of such a character. The churches themselves must be brought to see that they are the spring of social movements, that it is their function to inspire. Their first object will be to get the community to deal effectively with the social problems. They themselves will endeavor to deal effectively with the religious problems. But for such work they need expert leadership beyond what busy pastors can give. They need men, whose sole business it is to know the social needs, who can investigate and advise, who will know what neighborhood needs an institutional church with a clinic, or will be able at the right moment to unite the churches of a district to secure a playground, or will initiate a white slave traf-

fic crusade when the time is ripe, or warn the churches in time that they may unite against the unspeakable evil of the municipal clinic. Perhaps such expert leadership might be obtained through the mutual arrangements of various Social Service Commissions, maintaining one or two salaried workers in these lines. The work of these experts would be only advisory but its moral influence would be great. I am confident that no expenditure of an equal amount of money elsewhere would count for so much. We might then know what we are driving at and how to reach our aim. That, I consider the greatest need of a practical kind; but back of that nothing will count unless the Christian people of the bay cities wake up.

Maps: Explanation and Comment

THE two maps herewith accompany the article on "Religious Conditions in the Bay Cities." They are taken from rough outlines prepared for and exhibited in connection with the paper at the Consultation on Neglected Fields.

The outline is very meager and the location of each church is not precisely indicated by streets. Such a map cannot be accurate in every detail. Changes are constantly occurring, new organizations are being formed, and churches are either being abandoned or moved. The outlines indicate, in a general way, however, the location and number of religious centers for the territory covered.

It is not necessary to reproduce here the elaborate key which accompanies these outlines. It will be sufficient for the general reader to note that the initial letters prefixed to the numbers stand for the denomination to which the church belongs, as A, Adventist; B, Baptist; C, Congregational; E, Episcopal; M, Methodist; P, Presbyterian; U, Unitarian; R. C., Roman Catholic; Ch., Christian; F, Friends; L, Lutherans; H, Hebrew; C. S., Christian Science; Ev., Evangelical.

One map presents the city of San Francisco proper, the other, the East Side of the Bay, showing the cities of Berkeley, Oakland and Alameda, where a large proportion of the residents are doing business in the city or are otherwise dependent upon the commercial life of San Francisco.

One familiar with church organization in such a region will readily understand that a large proportion of the organizations indicated are weak; some of them are very weak, and inconsequential or negative in their influence upon the spiritual life of the community. As the author of the paper suggests, the rating of such as spiritual forces oftentimes requires not only charity but considerable imagination.

On the other hand, their number and the evident weakness of their grip upon their society is in itself a lamentable comment upon American organized Christianity. No one who has studied the history and present sentiments which support American religious divisions has any disposition to force artificial theories of consolidation or union, but certainly any awakened sentiment must view with a kind of horror a situation which such a showing as these maps present. The conditions are typical; the case is somewhat more striking here than elsewhere because the failure of the Church to grip the San Francisco population is so notorious. But the ineffectiveness of division and of the utterly disjointed effort so prevalent is working with only less disastrous results in countless other centers of American life.

Is not the whole Church prepared for a re-study of its task, and will not public sentiment among all the churches back up constructive effort to redeem such situations?

PACIFIC OCEAN



A detailed map of Berkeley, California, showing the city's layout, major roads, and surrounding areas. The map is labeled with various codes and numbers, including 'BERKELEY', 'ALBANY', 'SAN LEONARD RIVER', and 'UNIVERSITY OF CALIFORNIA'. It also shows the 'OAKLAND HARBOR' and 'SAN LEONARD RIVER'.



European Immigration

On the Pacific Coast

WILLIAM P. SHRIVER.

AN early morning in February our train pulled out of the snow at Truckee and through thirty miles of tantalizing snow-sheds made for the long and splendid run down to the Sacramento valley. With the forenoon severe winter was exchanged for spring. We passed orange trees in fruit. A golden poppy waved by the side of the track. We crossed the bay on the ferry from Oakland in an air that was vividly clear, in a sunshine warm and grateful. The rounded hills about the beautiful bay were taking on a soft green. The atmosphere was redolent of the spirit of Naples, suggestive of Sorrento and Capri, provoking memories of southern Italy. An hour or two later we loitered through Chinatown and walked with unexpected directness into an Italian community of over thirty thousand, under the shadow of Telegraph Hill in the very heart of San Francisco.

A day or so later we spent a morning traversing the streets of West Oakland across the bay from San Francisco. It was the old story grown familiar in the East of a changing neighborhood, of the passing of an earlier American population and the entrance of a new and varied and polyglot. The lonely isolation of a Presbyterian church with its outward signs of dissolution was an evidence of a new order for which the church, as in so many other places, was unprepared. We passed a group of buildings, church, lyceum, parochial school, a mustering in strength of the Roman Catholic forces. Opposite there was a great and modern public school, one of those bulwarks of democracy, the outstanding hope of such communities. It was adjoined by an ample and well-equipped play-ground. We saw a yard full of boys playing with abandon transformed in an instant to quiet and orderly lines returning to the class-rooms. In the office of the principal, a man efficient and thoroughly alive to his task, we made inquiries concerning the boys and girls in this school, how many were foreign born, how many born of foreign parents? With a scientific precision which challenged our admiration he an-

alyzed the enrollment by nationalities. More than seventeen out of every hundred of the children had been born in a foreign land; sixty out of every hundred had foreign born parents. Of 776 fathers 454 were foreigners, 139 were born in California and 183 in other parts of the United States. Of these foreign born fathers, 141 were Portuguese, 52 Italians, 34 came from Austro-Hungary, 28 from Germany, 21 from England and the same number from Sweden. Twenty-four nations had contributed to the new democracy of this Prescott school in Oakland.

These instances alone are significant. I can imagine they will be a sort of revelation to many back east. We had expected to find Chinese, Japanese and other Asiatics on the Pacific coast. An Italian community of thirty thousand, well advanced, in the heart of San Francisco, and such a polyglot quarter as we found in Oakland was astonishing. Everywhere on the coast we heard of "1915" and the opening of the Panama Canal; of the great development of all that coast region to follow, and of the part the new immigration was to play in this advance.

The popular eastern notion of immigration on the Pacific coast is, that it is Asiatic, Chinese and Japanese. In 1900 there were something over 90,000 Chinese in the United States. Since the reasonably careful enforcement of the Chinese Exclusion act, the number of Chinese is credibly stated as diminishing. Chinatown in San Francisco occupys narrower quarters. Since 1900 there has been a rapid increase in Japanese immigration. It is estimated that the number of Japanese in this country is nearly 100,000. Probably more than one-half are permanently located in California; 16,000 or more in Washington, and large numbers in Colorado and Oregon. Another group, entirely different, are the Mexicans, of whom there are 30,000 or more on the coast. The Mexicans, practically all engaged in unskilled work, are an increasing factor in immigration. The recent report of the Commissioner-general of Immigration

gives the Mexican situation special mention; thousands of Mexican laborers are induced annually to come into the States, not by direct means which can be made the basis of a prosecution, but by subterfuge. The plaza in Los Angeles focuses this Spanish-speaking population in all of its urgent and insistent proportions. But the striking feature of immigration to the Pacific coast is its increasing European complexion. Of the south European immigrants, the Italians are most numerous, followed by the Austrians, Finns and Portuguese. A smaller part of this immigration, including Portuguese and north Italians, comes direct from foreign ports; a larger proportion is accredited as having pushed out from the city and industrial centers of the East. And it is not only notable but gratifying to note the increasing tendency to occupy the land on the Pacific coast. Large market-growing regions about Oakland are almost exclusively peopled by Portuguese. The Italians are also good farmers, having converted large tracts of lands, formerly used for stock-raising and general farming into vineyards and orchards. A number of German-Russians are also on the land; they are industrious and thrifty and have made excellent records in becoming tenants and even independent farmers. There are colonies of Protestant Russians in San Francisco and Los Angeles.

At a recent meeting in San Francisco of the chairmen of the home mission committees of the presbyteries of the Pacific coast, in conference with Mr. J. Ernest McAfee, associate secretary of the Home Board, there was a lively interest in this new immigration and of the ministry of the Church thereto. This conference overtured the Home Board, through its Department of Immigration, to cooperate in developing a policy for our Church in the whole matter. It will be a hopeful beginning if the Protestant Christians of the Pacific coast will manfully resolve not to construe this recent immigration as a problem or a menace but as an opportunity. Brief mention has been made of the return of these European immigrants to the land; they have already added greatly to the wealth of the

coast states. Surrounded by the right influences, given the right sort of encouragement, they will make their contribution to the spiritual resources of the coast as well. Let any consideration of the matter take into account the indubitable fact that in large and increasing numbers they will be a permanent part of the population; their children, even as in the school in Oakland, will share in the new democracy.

The census of 1910 and the special reports of the Federal Immigration Commission, including the Commission's careful study of Mexican conditions in Los Angeles, will prove valuable sources of information. But the ministers and churches of the Pacific coast should at once set about some more intimate study of the conditions in their various localities. Mere figures will give no adequate conception of the human side of this new ministry. And above all else, the Protestant forces of the coast must develop a new leadership for a thoroughly adequate handling of the whole matter. It is reasonable to expect that the Pacific coast with its leading universities and seminaries will rise to the occasion. Our own Presbyterian Seminary at St. Anselmo will contribute its quota. I recently addressed the students of this seminary and both students and faculty responded heartily. Beautiful as the location of the seminary is on the northern side of the bay, I could not but regret that it was so far removed from the state university at Berkeley and from the great human laboratory which San Francisco and adjoining cities afford. But this remoteness from the real life which the students upon graduation will be injected into may in a degree be overcome. For this is at the crux of the matter. Without a leadership thoroughly alive to the new coast conditions, specially trained and efficient, approaching this new ministry of the Church with scientific precision as well as heroic consecration, the Protestant Christian forces will prove ineffective. The whole Pacific coast is gathering its strength for mighty endeavors. The vitality of our Christian purpose will be put to the test.

The Presbyterian Church and the San Francisco Bay Region

In the City Proper.

THE Presbytery of San Francisco, including only a meager territory beyond the city limits, has 27 churches with a total membership of 3,089 reported to the last General Assembly. Of these, ten are reckoned as self-supporting, though only six or seven can be so reckoned properly. Of this list of ten, one is largely the heroic struggle of one man with the unsettled and congested conditions of a region of the city immediately following the great fire. Another of considerable age is located in what is now rapidly becoming the gaiety center of the city. It is far down town and is surrounded by saloons and large numbers of motion picture theaters. The type of the region has so changed during recent years that the old membership has moved away or otherwise disappeared very largely; it cannot provide anything like adequate spiritual leadership in its community on a self-supporting basis with the present resources, and under present tendencies, its very existence is in jeopardy.

Even the strongest of the older churches are feeling the common drift of cities away from the down town residence region to the suburbs.

Two churches are Oriental in their membership and are operated under the program of the Foreign Board for work among Orientals in the United States.

The remaining 15 receive aid from the Board of Home Missions, and will require a grant this year of about \$8,000. Including expenses of the pastor-evangelist and special work among foreigners, the Board's grant will approximate \$11,000.

Of the churches receiving home mission aid through the Home Board three are old organizations. One of these, organized in 1873, is now so inadequately housed, and the community has so changed religiously and otherwise, that to maintain its work on the present basis will doubtless seem to the presbytery unwise. The other two were organized in 1874 and

1891, respectively. The remaining 12 have been organized since the great fire in 1906, and ten of these were organized under the inspiration of the present home mission committee and presbytery's indefatigable pastor-evangelist. Three of the ten organized since the fire are located beyond the city limits.

In the city proper there are, therefore, nine new churches, for the most part very advantageously located, a number in large and rapidly growing communities where no other Protestant church is at work. In few cities have such admirable foundations been laid for effective and unfettered spiritual leadership.

The other side of the picture must be turned later when the peculiar difficulties created by the very success of this extension policy are recognized.

Across the Bay.

The Presbytery of Oakland includes the rapidly growing suburban cities of Oakland, Berkeley and Alameda, together with other adjacent territory. While its problems are in many respects vitally different from that of the Presbytery of San Francisco, yet it shares with the other presbytery the definite responsibility for the spiritual destinies of the great city. Its strength is far greater than that of San Francisco. One of its churches has over 1,000 members; another falls only about 100 short; several others have not only a numerous membership but considerable spiritual and financial strength. The total membership as reported to the last General Assembly is 5,080. During the present year eight of the 32 churches are receiving aid through the Home Board, which, with the expenses of the pastor-evangelist, will make the total grant approximate \$4,000. Four of the aided churches are immediately within the city limits.

This suburban territory has developed with a rapidity which only residents upon the coast can comprehend. One effect of the great fire has been to scatter those doing business in the city throughout these residential regions across the bay, though it should be added that the city

proper has almost recovered its former population.

This rapid growth is putting the presbytery upon its mettle. A movement is now afoot for the location of new churches in several of the new city extensions.

A serious embarrassment faces the presbytery at several points, however, in the fact that these fine residential districts have by their charter, admission to the city definitely excluded churches. It becomes, therefore, impossible to locate in the center of such; they can be reached only from centers beyond their boundaries. This condition should not escape notice and is referred to below.

A National Concern.

For reasons which have been set forth in earlier pages of this number of the *HERALD*, this situation around the San Francisco Bay becomes the peculiar concern of the Presbyterian Church as a national spiritual agency. Every large spiritual interest of the nation has a stake in what transpires at this focal point.

Even though this consideration were not paramount, the inability of the local agencies to cope with their problems is evident to any observer. Whether that inability be interpreted in spiritual or financial terms the fact is evident. The Presbyterian Church is weak, though it is one of the strongest of the region. In the city proper is a population of 416,000; a total Protestant membership of all grades and conditions and types and names of only 16,000 makes apparent some of the difficulties to be encountered.

But the mere detailing of figures does not and cannot tell the complete story. In many sections of the country churches are mentioned by boomers among the first items of attraction to the desired settlers. As the traveler passes on the train he often sees the flaming billboards placing the churches high in the lists as civic and social and even financial assets. Mention has already been made above, however, of a strong sentiment in this community which banishes the Church officially and authoritatively from large residential sections. This banishment has been tested in the courts and found legal. It is asserted not to be incidental or to spring from indifference, but to be studied. In the articles of restriction the Church is said to be sometimes singled out for special mention.

When the question is faced as to why this is true the philosopher is set thinking, and the man of affairs is no less concerned. Here is a community notoriously unresponsive to the values which the Church is supposed to contribute to a community. Why? Is the case sufficiently explained by a resort to the familiar doctrine of human depravity? Throughout these same communities certain civic and social movements of the greatest vitality are making remarkable progress. Forces of reform have won achievements to attract the attention of the nation. A more liberal public school policy can scarcely be found than that which is equipping San Francisco with school buildings to call forth admiration from the visitor in every quarter. It must remain a striking spiritual anomaly that the Church should be in its present measure impotent in a community displaying such social vigor. If the pronounced prejudice against the Church is justified by past or present weakness and ineffectiveness on the part of the Church, only fruits springing from a deep repentance will reinstate it in the public confidence.

The history is long and greatly involved. The weighing of responsibility on this side and on that is exceedingly difficult, but the issues for the future are measurably clear. This great city will make up its mind to do without the Church unless the Church can present to it the appeal of an adequate and genuine service in spiritual leadership.

By way of meeting this situation the following is clear:

Cooperation With a Program.

1. Cooperation of all the forces in the prosecution of a definite program is altogether essential. The forces now lack this cooperation. Problems on the two sides of the bay are so different as to make uniform methods and policies undesirable and impossible, yet the life of the greater city is essentially one. Presbyterian financial resources are comparatively meager, yet those available are not utilized to the fullest advantage. Each pastor is engaged more or less zealously in working his own parish. There is much cordial fellowship between them, but there is no settled program in the fulfillment of which all the forces cooperate on either side of the bay. The Presbyterian system ought to make this possible and easy, but so far it certainly has not accomplished the results.

Some splendid material is available among the men in charge of the home mission churches. Their task as individuals, however, is difficult in the extreme. Each is grubbing away in hard soil, solving his problems in his own resources—aside from the mere financial aid coming to him from the Board—and, in the nature of the case, feels none of the inspiration of a corps movement. It is not surprising that the changes are frequent and the discouragement is often so general as to appall the observer. This great common task cannot be accomplished without a thoroughly statesmanlike program and such a corps organization of forces as will make the utmost effort of each count in the largest results.

Scientific Method.

2. In the preparation and prosecution of such a program a thoroughly scientific method is essential. Of course that method should be sanctified, but it should be no whit less scientific. With all of the talk about San Francisco no human being knows the facts and has them co-ordinated in such fashion as now to make a statesmanlike program possible. Conventional methods are being slavishly applied to unconventional conditions. Good and highly talented men are wearing out their lives to little or no effect because they do not work to a point.

This method cannot be applied with a sputter and a dash. It will require tedious, painstaking and systematic effort on the part of a leader, or a group of them, who are thoroughly sympathetic towards and trained in the scientific method of approach to the great spiritual problems of our day. No recourse short of this can justify the continued expenditure of money and effort, not to speak of such enlargements as will offer hope of adequately meeting the situation. Given such a temper in the approach to these difficult problems, the task presents one of the most inspiring spiritual problems of our day. Here is a great chance for the modern scientific spirit to vindicate the Spirit of God, where outworn and superficial methods have failed and must fail.

The Home Mission Policy.

3. Experience has demonstrated, and the reason of the present conditions make it further clear, that the conventional method of meager and often dribbling subsidies to indifferently organized churches must prove

worse than failure. The home mission policy requires large and commanding leadership. City statesmanship of the highest order must be brought to play. Standards of support and methods of grant which have been accounted sufficient in the past and elsewhere will only confuse the situation and add to the present discouragement. Here is a city of the highest aspirations, of the greatest importance in our national life, where the spiritual forces, in view of all the conditions, are put to such a test as may not be found elsewhere. Standards are created anew; new standards of administration must be instituted to match. For the lack of financial and administrative adjustments flesh and blood and sanctified spirit are being ground up in poorly geared machinery. The greatest injustice is thus being wrought to individuals, and to the cause in which the whole Church has a definite stake.

A Church Erection Policy.

4. No more pitiful demonstration of our wasteful and impossible church erection policies can be found in the land doubtless—which is speaking volumes. Locally in various cities and in the national policy of the Church, atrocities in the way of church buildings are being inflicted upon aspiring communities to their spiritual blight and the serious compromise of the whole ministry of the Church. This is deplorably illustrated by instances in this important center.

No digit of discount should be permitted upon the heroism displayed by those who have contributed their energies in providing the present equipment in San Francisco. They have done the best which our lame system has permitted them to do; but the results are sometimes pathetic. Witness the illustration presented in these pages. To ask an aspiring community to make such structures as are often put at their disposal a center for their spiritual life is only to insult such a community. It would be far better to leave these communities to work out their spiritual salvation unhampered, with whatever delay may be involved, than to compromise the cause of the Church in advance by the present policy. Much more money must be found somewhere to erect more adequate plants and to save the present awful waste of human energy and home mission funds now going into San Francisco.

A Plain Issue.

This is a straightforward setting of the imperative demands of the situation. It is put strongly for a purpose. It is put less strongly than many an observer might consider the case justifies. But here is the plain issue. Now, what does the Presbyterian Church wish done about it?

It is not wholly a matter of money. There is already money available to meet the situation at least partially. It calls for a new policy. Will the Home Board and other agencies concerned gain the requisite backing? Does the Presbyterian Church want its business

done upon an adequate basis, or shall we fiddle on at this important task?

Here is a severe test. By the open confession of practically all concerned the Church as a whole has failed in this important center. The records show it and the unrecorded results tell the same story. The Church can succeed. A true science of the Kingdom of God can put it in a commanding position here as it can elsewhere. The hard-working men now on the ground are eager to cooperate in a statesmanlike effort. Does the Presbyterian Church want the work done on an adequate basis? and will it back up the requisite policy?

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History of Porto Rico, by Van Middeldyk.

Rev. George Frederick Wells of the faculty of Drew Theological Seminary and one of the office staff of the Federal Council of the Churches of Christ in America has prepared after wide investigation a pamphlet entitled "A Social Survey for Rural Communities". Mr. Wells has

long been studying this problem and has accumulated a vast amount of valuable information. Much of this he uses in the pamphlet and has introduced an exhaustive questionnaire which can be utilized by those who are seeking to apply progressive methods to the church work in rural communities. The pamphlet may be secured at ten cents per copy, or one dollar per dozen copies, by addressing the author at Room 512, 150 Fifth Avenue, New York City.

The Presbyterian Historical Society

Located in the Witherspoon Building, Philadelphia, needs \$6,000 to carry on its work for the next three years. The purpose is to have one paid official at a modest salary, who shall give his time to furthering the interests of the Society. Besides, this money is needed to pay for printing the Journal, renovating the rooms of the Society, and for minor expenses.

This Society representing the Churches of the Presbyterian order in the United States was organized in 1852 for the following purposes:

1. To collect the materials, manuscript, published or traditional, which serve to illustrate the history of the Churches of the Presbyterian order in the United States.
2. To preserve the materials safe from danger and accessible to all in a location convenient for general reference.
3. To promote the knowledge of the history thus collected and preserved.

We appeal to friends of the Presbyterian and Reformed Churches to provide the amount asked for, which is in addition to the money which will be received from membership dues.

Payments can be made either all at one time, or divided into three equal payments each one year apart.

Checks should be drawn to the order of De B. K. Ludwig, Treasurer, Witherspoon Building, Philadelphia.

Any further information regarding the Society, and its work, and its needs, will be cheerfully given by addressing the Chairman of the Executive Council, Wm. H. Scott, 1211 Clover Street, Philadelphia.

THE BOARD OF HOME MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

Comparative Statement of Receipts for CURRENT WORK for the Months of February, 1911-12

FEBRUARY	1911	1912	Increase	Decrease
From Churches	\$21,756.72	\$18,112.18		\$3,644.54
" Woman's Societies	51.00	64.00	\$13.00	
" Sabbath Schools	2,539.61	2,143.08		396.53
" Young People's Societies	1,317.22	908.53		408.69
" Individuals, etc.	1,744.84	1,065.08		679.76
" Woman's Board of Home Missions. .	*33,271.49	*36,463.47	3,191.98	
" Legacies	28,865.54	23,427.15		5,438.39
Total	\$89,546.42	\$82,183.49		7,362.93

Comparative Statement of Receipts for CURRENT WORK for the 11 Months ending February 29, 1911-12

APRIL 1st TO FEBRUARY 29th	1911	1912	Increase	Decrease
From Churches	\$181,202.23	\$179,859.47		\$1,342.76
" Woman's Societies	670.50	1,284.40	\$613.90	
" Sabbath Schools	15,460.55	14,931.58		528.97
" Young People's Societies	8,284.46	6,843.57		1,440.89
" Individuals, etc.	53,907.67	52,742.78		1,164.89
" Woman's Board of Home Missions. .	*295,656.79	*348,266.82	52,610.03	
" Legacies	128,830.84	436,905.51	308,074.67	
Total	\$684,013.04	\$1,040,834.13	\$356,821.09	

*as receipts from all sources through Woman's Board.

HARVEY C. OLIN, TREASURER
150 FIFTH AVENUE, NEW YORK

A Visit with the Assembly Herald to Fields Near and Far

By REV. C. WALDO CHERRY

A PROGRAM OF SHORT SELECTIONS FROM THIS NUMBER TO BE READ ALOUD IN A MISSIONARY MEETING

OPENING EXERCISES, consisting of appropriate Scripture.

PRAYER.

HYMN, "God is Love, His Mercy Brightens."

I. THE AWAKENING OF INDIA

- 1 A People's Unrest, page 175, paragraph 1, read to the bottom of page.
- 2 The Thirst for Knowledge, page 176, paragraph 3.
- 3 The Umbrella a Sign of Growing Democracy, page 185, paragraph 1.
- 4 A Profitable Miracle, page 183, paragraphs 1, 5 and 8.

PRAYER.

HYMN, "From Greenland's Icy Mountains."

- 5 A contrast with the foregoing article—The Ministry of a Christian Physician, page 177, paragraphs 1, 2 and 3; read to the sentence beginning, "Directions for the future care, etc."
- 6 How Christianity Discovers Manhood in India, page 179, right hand column; read from sentence beginning, "In the class room some of our Christian boys make us proud, etc."
- 7 A parish with 750,000 people, page 180, paragraphs 1 and 2.
- 8 Changing a boy's life, page 182, paragraphs 1, 2 and 4.
- 9 Why travelers are not authority on Missions, page 181, paragraphs 2 and 4.

PRAYER for Missions and Missionaries in India.

HYMN, "Stand Up, Stand Up for Jesus."

II. OUR EMPIRE ON THE PACIFIC COAST

THE PANAMA CANAL.

- 1 The Achievement of the Century, page 188, paragraph 4.
- 2 A channel through which progress and prosperity will flow to the Pacific Coast, page 189, paragraph 1.
- 3 A Maker of Moral and Spiritual Problems, page 190, paragraph 6.
- 4 A Bringer of Opportunity and Responsibility, page 191, paragraph 1.

PRAYER for our Country and our Home Missionaries.

HYMN, "Work for the Night is Coming."

PREPARING FOR THE FUTURE—Critical Religious Conditions in Coast Cities.

- 1 Great Social Movements without the Church, page 191, paragraph 2.
- 2 San Francisco, A City of the Unchurched, page 194, paragraph 2.
- 3 Here Too—the Immigrant, page 200, paragraph 4.
- 4 The Church not Wanted, page 203, paragraphs 2 and 6.

PRAYER.

HYMN, "I Love Thy Kingdom, Lord."

HOW THE CHURCH MAY WIN THE PACIFIC COAST FOR THE KINGDOM OF GOD.

- 1 Cooperation, page 203, paragraph 9.
- 2 Sanctified Intelligence, page 204, paragraph 2.
- 3 Statesmanlike Administration, page 204, paragraph 3.
- 4 Efficient Equipment, page 204, paragraph 4.

HYMN, "He that Goeth Forth With Weeping."

SUGGESTIONS FOR THE MEETINGS.

This program is planned to take three-quarters of an hour. To complete it in this time will require that persons taking part shall respond promptly.

Ask those attending the meeting to bring with them their own copies of the Assembly Herald and to follow the readings as they are given. Be sure to announce the topic and to give the page and paragraph of the selection before it is read.

See that those who are to read shall have time to familiarize themselves beforehand with the selection assigned them. Caution them to read distinctly, in a clear, full voice, and to stand where they can be seen by all. No one should read from the back of the room.

The readings should be interspersed with hymns and short prayers, so that the people may rest and variety be maintained.

A Man Who Knows Wrote This:

I have always felt THE ASSEMBLY HERALD to be a wise investment upon the part of the Boards and feel it more distinctly now than ever. You are improving it in every way. I regard the February issue the best yet, but of course you will not be content till your good is better and your better is best.

REV. GEO. E. DAVIES,
Merriam Park Presbyterian Church.

Yes, THE ASSEMBLY HERALD has been improved and we *will* try to make its "better best." Those who use it, as Mr. Davies has, will find it to be all he claims. *Reader, don't be satisfied to subscribe, but make it your business to interest others that they too may hear its message.* If you would like a suggestion along this line, just say so on a postal and we will send you a good one. No cost or work involved.

THE ASSEMBLY HERALD
1328 Chestnut Street
PHILADELPHIA, PENNA.

MINISTERIAL SUSTENTATION FUND

Rev. JOHN R. SUTHERLAND, Corresponding Secretary.

THE CONTRIBUTORY FEATURE.

REV. W. J. JOHNSON.

THE contributory feature is recognized as fundamental in any pension system. There are pension schemes, industrial and others, which do not have such a feature; but experience is bringing about changes which include a contribution by the beneficiary.

In the City of New York, a Special Committee was appointed by the Citizens' Union to investigate the question of retirement pensions for civil employes. This committee reported Jan. 1, 1911, making several recommendations, the first of which was:

"No form of pension plan should be adopted which does not include a contribution by the beneficiary."

President Taft, in his message to Congress last December, advocated a "civil service retirement system," in which he said:

"After considerable reflection, I am very much opposed to a pension system that involves no contribution from the employes."

The following letter represents the thought of leading men of the Church who have carefully studied this plan:

180 Summer Street, Stamford, Conn.,
Jan. 12, 1912.

My Dear Brother Johnson:

There is one feature of the policy of the "Ministerial Sustentation Fund" that appeals to me, namely, the agreement with all modern pension policies advanced by governments and corporations, that all beneficiaries of the Fund shall themselves contribute toward it. If our Assembly could see its way to approve the recommendation to all young ministers to begin in their early ministry to enter this Fund, and to all churches in planning for pastorates to have a place in their budgets which would enable their pastors to meet this obligation, we would soon be on the highway to the solution of the problem of ministerial relief.

Cordially yours,
HOWARD AGNEW JOHNSTON.

MINISTERIAL ENCOURAGEMENT.

REV. R. U. ADAMS, D.D., Minneapolis, Minn., for more than forty years a home missionary, twenty-seven of

which he served as Synodical Superintendent and District Field Secretary, writes:

"Nothing can do so much to steady the nerves of the ministers of the Presbyterian Church as the knowledge that they are provided for financially, in case of accident, disease or old age.

"The Ministerial Sustentation Fund is the only thing that will answer the many perplexing questions that disturb the mind of the minister in his chosen life work, where there is no opportunity to provide means against failing health or declining years."

Mrs. Charlotte G. Velte, a missionary, wrote me last October: "Having been a worshipper in Lafayette Avenue Church (Brooklyn), yesterday morning, I heard you speak regarding the Ministerial Sustentation Fund of our Church. I think the scheme is splendid, and I am sure it will relieve the minds of many who look forward at times into the future."

AWAKENING.

MINISTERS and laymen are awakening to the importance and magnitude of the Fund. Heretofore, the progress of the Fund has been hindered by the unwillingness of many ministers to open their pulpits to the representatives of the Fund. But a change has taken place. They are seeing the vision of great things for the Church through this up-to-date business method, and are co-operating loyally and heartily. Formerly it was a question of finding enough open churches to occupy all of the Sundays, now it is becoming a question of finding enough Sundays for all of the open churches. The conscience of the Church is rapidly awakening. People are eager to hear, but how shall they hear without a messenger? People are happy to give, but how shall they give without an opportunity?

Here is a sample of what many say and write. This man is the head of a large manufacturing concern in Brooklyn. He and his wife were at their summer home on Long Island when I spoke in the local church last July. Sending a check for himself and wife, he wrote, "We appreciated the opportunity to hear your presentation and to have a share in giving to it."

MINISTERIAL RELIEF

B. L. AGNEW, D.D., LL.D., Corresponding Secretary

Battlefield of Collodon

THERE is a beautiful, interesting and witching story, whether or not it is founded on fact, or is a clear creature of the imagination, in relation to the battlefield of Collodon, where the natives contended so valiantly with the Saxon invaders.

All over the ground grows the beautiful Scotch heather, except just where the battle was fought, and there grows mysteriously and luxuriously a little blue flower not found elsewhere for miles around the battlefield.

The legend is that after the battle this flower grew up just where the dead were buried, and where the blood of the slain trickled down through the soil and found the seeds long buried there, and warmed them into life, so that they grew and sprang up into the light of the sun and the flowers have ever since been the wonder and delight of all beholders.

In all Christian souls there lie many, many seeds of faith and hope and love which only need the enriching blood of the divine Redeemer to quicken them into more vigorous

life, the dews of heaven to give them increasing vitality and the sun of righteousness to make them flourish and bud and bloom in perennial beauty, the wonder and the admiration of the wide, wide world.

Let the blood of the slain Lamb of God then be poured richly into the yet undiscovered depths of human hearts, to warm into life the immortal seed planted there by the benevolent Lord of Glory, and we shall find springing up in the enriched soil of every heart where a great battle has been fought for its eternal life, flowers of beauty and benevolence that will give attractiveness and sweet fragrance to every battlefield in the Kingdom of God.

What a joy it will be when everywhere throughout the length and breadth of the Church of Christ there shall be seen a great growth of the seeds of faith and benevolence which shall bloom into every beautiful beneficence toward every needy child of God, the aged and infirm, the widow and the orphan, and to every cause that can in any way promote the glory of the God of our salvation.

A Splendid Provision

A THOUGHTFUL and benevolent member of the First Presbyterian Church, of Covington, Ky., Mr. John A. Simpson, has sent to the Board of Relief \$10,000, to be permanently invested, the interest of which, when needed, is to be paid to the retired pastor of said church. When not needed for such purpose, the interest is to be credited to the Current Fund of the Board, to be paid to other claimants for support.

This is a most beautiful act of brotherly love, and when one thinks of the inexpressible joy and comfort it will bring to the aged or disabled pastor, does not a voice seem to come down from the heavenly heights

from the loving lips of our enthroned Redeemer, saying, perhaps to you, dear reader, "Go, and do thou likewise?"

This is what the Saviour said to the lawyer who wanted to know what he should do to inherit eternal life, after he had read the law pointed out to him in the Book of books, and had presented to him a concrete case of one needing relief. The law read as follows:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."

But says the lawyer, "And who is my neighbour?" Then the Master laid before him the case of a man who "went down from

Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead."

We do not say that many of our ministers have fallen among thieves, but in the hard, long-drawn out battles of life, many of them are left without raiment, wounded and half dead, and are as badly off as if they had fallen among the worst of thieves.

You know how the good Samaritan helped the man whom he found half dead. Does not some reader hear the loving, sympathizing Saviour say, "Go, and do thou likewise?"

Who will be the next to place in the hands of the Board of Relief a sufficient endowment to secure at least \$500 a year to the disabled pastors of his or her church for all time to come?

How Much Do You Love Old Ministers?

IT is a beautiful thing to have children express their passionate love for their parents. One day a group of little girls were telling each other how much they loved their mothers, and it was interesting to hear how strongly they expressed their devotion. Finally one of them said, "I love my mother so much I would die for her."

Perhaps the child thought she was telling the exact truth, but a lady, who had heard the lively declarations of love, said to this little girl very kindly, "It seems very strange to me that a little girl who loves her mother enough to die for her, doesn't love her enough to wash the dishes for her."

A great many people express the profoundest respect and the most ardent affection for their spiritual instructors, and are always willing to show them any kindness, and yet when these same ministers become disabled from service and are forced to resign their charges,

and their families are left without home or salary, we are forced to ask the question with great sadness of heart: How much do you really love them, and how grateful are you to them for all they have done for your spiritual welfare?

Hearken to the words of the beloved old apostle John, when he was about rounding out almost a century of faithful service! He is speaking to you, dear reader:

"Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren."

If we should have this love for our brethren, what should we do for them when they need our help, and especially for our old ministers who have been the loving and faithful ambassadors of God to our undying souls? Query—Take it to the throne of grace.

Do You Smile Over Your Gifts?

IT is said that a prominent physician, who is a specialist in nervous troubles, has prescribed a very inexpensive remedy for depression of spirits. It is this:

"If you keep the corners of your mouth turned up you can't feel blue." Then he tells how to take the remedy: "Smile—keep on smiling—don't stop smiling."

It is easy to test this simple remedy. Turn up the corners of your mouth, and at once you open up the fountains of loving-kindness and good will toward all the world. Try it and watch the effect.

It will no doubt require considerable effort of the will to smile and keep on smiling, but if you choose and determine to do so, you

can change the whole current of your thought and feeling, and make yourself a happier, more benevolent and more useful Christian.

When asked to make any benevolent contributions, do not draw down the corners of your mouth like a melancholiac and imagine that you are called to attend a funeral of all life's joys, but turn up the corners of your mouth and look pleasant, as if you were going to have your photograph taken for the comfort of your friends, and then ask the question: What can I do for you? How can I help you in any good work? And you will find a new pleasure in tithing your increase for the glory of God.

BOARD FOR FREEDMEN

Rev. EDWARD P. COWAN, D.D., Corresponding Secretary and Treasurer.

Some Things Accomplished Last Year

REV. JOHN M. GASTON, ASSOCIATE SECRETARY.

The New Harbison Agricultural College.

AFTER the burning of the old college at Abbeville, it seemed to the Board a good time to carry out a plan which they had in mind for some time, to start an Industrial School for Boys.

Five hundred (500) acres of ground were purchased at Irmo, S. C., a small station on the Columbia, Newberry and Lawrence Railroad, twelve miles from Columbia, the capital of the state. The initial building which includes the dining room, kitchen, chapel, class rooms, and dormitory rooms has been completed at a cost of about \$25,000. The college is located almost in the center of the state in the midst of a dense population of colored people. Special emphasis is laid upon agriculture, the Board having placed in charge of this department, a teacher who has had scientific training in intensive farming. Lectures are delivered by him to the students on all phases of farm life, stock raising, etc. Students are assigned various tracts of land and under his supervision different kinds of crops are raised. A prize is to be given to the student who excels his neighbor in the quality, and quantity of the products raised. Already this department at Harbison is proving to be very popular and it is hoped by the Board that this college will help to tie the colored race more firmly to the soil. Since 85 per cent of the colored race in the Southland still live in rural districts, it is evident to us all that the proper use and development of the soil is an absolute necessity for the welfare of this people and our country. Many of the students in this department at Harbison are unable to pay the full amount of their tuition (\$50 a year), and so they are permitted to labor on the farm to make up for the deficiency in cash. Every student in the college is compelled to work at least one hour a day on the farm. The students who only pay one-half of their tuition are compelled to work one whole day a week on the farm, and the work is so arranged that

some students are at work each day on the farm. The raising of stock, such as pigs and chickens is one of the features of the farm life. The boys are grouped under the head of wood choppers, wood haulers, stock tenders, plow boys, cooks, dish-washers, firemen, etc. In addition to the farm life there is a blacksmith shop on the farm in charge of a student who is an expert blacksmith. The farm mules, and horses are shod in this shop, the wagons and farm implements are mended and work will be done for the neighboring farmers and the community. It is the expectation of the Board to add other industries just as rapidly as the funds are forthcoming. This is the only school of the kind the Board has. It represents an effort to gather in and save the boys of the race. While the curriculum of the school has not been changed, and no less attention is being paid to the teaching of the Bible and the Shorter Catechism, more attention is being given to industrial training than at the old college in Abbeville.

2. The Sending Out of an Evangelist.

During the last year the Board has been looking over the field for the right colored man to go out as an evangelist. It was desirable to get a man who had been in the work in the South, and would therefore be familiar with the conditions under which our men have to labor, and could work with pastors in full sympathy with them, and with a thorough understanding of the people among whom they work. When we remember that our colored ministers in the South have few books, and because of the small salaries they receive, are not able to add to their libraries, they have no summer Bible Schools, or Chautauquas, they have no vacation season, it is evident that they themselves, as well as their people need instruction and inspiration which comes from contact with a well equipped and tactful minister of the Gospel. The Board has secured the services of the Rev. J. J. Wilson, of Wadesboro, N. C., who has been in the work of the Board

for some years, and has special talent for evangelistic work. Mr. Wilson is planning to resign his church at the April meeting of his presbytery, and expects to enter the evangelistic field on May 1st. The plan is to hold a ten-day service in the different churches, and to hold conferences with ministers at central points. We believe that such a man can render a useful service and can do a needed work.

3. The Blackville Normal and Industrial Institute.

This school was formerly under an independent management but was recently turned over to our Board; we have placed it in charge of the Rev. E. W. Coberth, formerly of Martinsville, Va. Mr. Coberth did a great work at Martinsville for both the school and the church. Among other things he built, with his own hands, a very comfortable and cozy house with eight rooms. He is, "Verily a workman that needeth not to be ashamed,"

both as touching his spiritual and manual labor. Since he has taken up the work at Blackville he has rebuilt the fences, cleaned out the well, and put things in shipshape generally.

At Blackville we have 106 acres of land with a splendid barn, and school building, a dormitory and work-shops. In South Carolina 55 per cent of the population is colored, according to the last census, and a Saturday spent in Blackville when the colored people swarm through the streets, having come in with their Saturday's supply of produce makes one think that he has been transported to Africa. This school is located in the midst of a splendid section for raising produce, such as cucumbers, watermelons, cantaloupes, etc. Our students are busily engaged in preparing the soil for next year's planting. Mr. Coberth has the assistance of three teachers and the school work under his direction is being carried forward in a most satisfactory way.

The Next General Assembly and the Colored Presbyterian Church of Louisville, Kentucky

IN view of the near approach of the meeting of the General Assembly at Louisville, Ky., the following item concerning the colored Presbyterian church of that place may be of interest.

**KNOX COLORED PRESBYTERIAN CHURCH,
LOUISVILLE, KENTUCKY.**

A Dream Accomplished.

As the righteous are to be held in everlasting remembrance, it is not out of place to repeat the story of the simple and noble life of Andrew Ferguson, Louisville, Ky. This unpretending Christian was once a slave of Dr. Andrew Todd of Kentucky. After his freedom he was employed as janitor in the Hamilton Building in Louisville, where he worked faithfully for years, winning the confidence and esteem of all who knew him. He was a member of a small congregation of colored Presbyterians that were being aided by the Board of Missions for Freedmen. They were worshipping in a rented hall and had long

been praying and laboring for means with which to build a house of worship. The prospect of obtaining their desire seemed dark and discouraging, and they had almost begun to despair when help came from a very unexpected source. Hearing that a white congregation near by had a very good house of worship which they wished to sell, Andrew Ferguson asked the minister in charge of his own church to go and see what it could be bought for. The minister had no idea what was in the mind of his quiet parishioner, but went and saw the owners of the building and reported that they would take something like \$5,000 for it. The minister was astonished to hear Mr. Ferguson say to the trustees, "I will take that house," and drawing from his pocket \$500, said "this will seal the bargain, call tomorrow at the Hamilton Building, and I will pay you the remainder." They called as directed, the deed was made out to the Knox Presbyterian Church and the remainder of the money paid.

MINISTERIAL EDUCATION AND UNIVERSITY WORK

JOSEPH WILSON COCHRAN, Secretary.

"The Preacher-Boy"

What He Is, Where He Is Preparing and His Future Field of Work. The Secretary Spends Six Weeks in an Undeveloped Section of the Church

I HEARD a Seminary professor speak slightly of the familiar and colloquial designation at the top of this article. His cultivated ear revolted from a name apparently lacking in dignity. But had he caught the "local color" and breathed the atmosphere of sincere but colloquial friendliness bound up in that phrase he would not have sneered.

The Type.

The "preacher-boy" is a true type. He is not a "ministerial candidate" related to an ecclesiastical system, having a formal connection with a presbytery, so much as he is bound up in the daily life of the Church, an object of affectionate concern and personal interest on the part of pastors, elders and teachers. He is not broad-cloth bought at a shop, but homespun woven on the family loom.

Big, rugged, flannel-shirted, often uncouth in manners and inaccurate in speech, the ministerial student in such colleges as Cumberland University, Arkansas Cumberland, Trinity, and Missouri Valley, is the product of the zeal, the courage and the evangelistic fervor of a pioneer Church. Rough hard work, real missionary work, tramping and campaigning in backwoods settlements far from the railroad—this has been the ordained task of the Cumberlanders for a century. They had more energy than education, more faith than funds. *But they have done a mighty thing*, something that cannot be appreciated until it is seen and studied in its natural setting.

A Man's Job.

No "preacher-boy" wonders whether the ministry is worth while. He would not understand if you asked him whether the pulpit

was decadent. These fellows from the farm, their horny hands reddened and further hardened by the daily work for the college ration, will not suit the tastes of "fancy churches." They are not able to quote much of Emerson or Browning. They are not strong on pragmatic philosophy and cannot discuss Harnack and Driver. But they know their Bibles, and they know human hearts. They can preach, too, before they are out of college. Indeed most of them have had more practice in preaching before they go to seminary than the average northern theologian after graduation.

They hold what they call "protracted meetings" in the summer, and the evangelistic skill of some of them would put to shame many a professional evangelist. In purpose, years and experience they are far from being mere boys. Most of them have done a man's work until they are well out of their "teens." To us who are accustomed to the orderly progress of our boys from public school to college and seminary, it is passing strange to see students well on in their twenties struggling their way through the academy, and married men with several little mouths to feed rated as callow Freshmen.

Such students are not a problem for the disciplinarian. If they fail in their academic work it is not because social and athletic "stunts" are their chief concern. The hard grind of the "wherewithal" is theirs. They know little of college pranks and politics. In fact one wishes they were a trifle more care free. Woodrow Wilson would probably prescribe a side-show or two to relieve the pressure. Some of them take the summer school course, working in gardens and boarding houses, in order to gain credits for graduation in less than the prescribed time.

Conscience and Appreciation.

It is a genuine pleasure to assist candidates who know the value of money and who appreciate the Church's help.

"Is it proper to use a little of the Board's scholarship for necessary books?" was one question asked. The answer was affirmative. Another deprecated the extravagance of a student who spent the Church's money for street-car fare into town instead of walking. Over-sensitive? Yes, but refreshing. I have met upwards of one hundred and seventy-five candidates thus far on this trip, and after

Third—Most of these having come to us in the Cumberland reunion, are little known to the Church at large. Far from being a liability, they are in a real sense the best asset accruing from the merger. They have no ambitions save to serve the Church by developing her leadership.

But their spirit and motive, their excellent work prosecuted under disadvantageous conditions, and their staggering burdens due to limited resources, are as yet a sealed book to Presbyterians. If there is such a thing as a strategic educational field it is the land of the

Group of Ministerial students at Arkansas Cumberland College, Clarkeville, Ark. In centre, Rev. Wm. L. Darbey, pastor of local church, Rev. J. W. Cochran, D.D., Secretary of Board of Education, and Rev. E. E. Morris, D.D., President of College.

careful inquiry, fail to find one reported as guilty of misuse of the Church's scholarship aid.

Three Underscored Impressions.

First—Our colleges of the south and southwest are training a strong, virile type of Christian leader, provincial but efficient; plain, but sound to the core.

Second—With their comparatively meagre equipment these colleges are recruiting more ministerial candidates in proportion to total enrollment than those in other parts of our land.

"preacher-boy." Let him and his college have their day. It has been long in coming. Let us not delay it.

There are twelve ministerial candidates at Cumberland University, seventeen at Arkansas Cumberland, 131 at Maryville, twenty-five at Trinity, eighteen at Missouri Valley, and twenty at Park.

Nearly forty colleges participated in the campaign of evangelism and vocational counseling conducted by the Board of Education and the Evangelistic Committee in February. Reports will be published in the May number of THE HERALD.

PUBLICATION AND SABBATH SCHOOL WORK

ALEXANDER HENRY, D.D., Secretary.

An Open Door

THOSE who have not considered the subject have little idea of the needs and opportunities for Christian work among the negroes of the South.

We are all ready to admit the peculiar claim this people has upon our sympathy and help. In the case of every other race that came as strangers to America, the action was voluntary and was prompted by a hope of bettering their condition; the negro alone was forcibly brought to this country and was held in slavery for more than two hundred years. When he was emancipated some fifty years ago, he was thrown upon his own resources before he was prepared to take care of himself. For generations he had depended upon others, and he was unfitted by temperament and training to stand alone and shift for himself.

By slow degrees the negroes are adjusting themselves to the new conditions and strange environment. In many places, and in the case of many individuals, remarkable progress has been made. This may lead us to hope that in time the entire race will be lifted out of ignorance and poverty, with such exceptions as are found in the case of every race and every large community. But, for the present, very much remains to be done, and constant help must be given to this needy people.

The Charlotte Missionary Conference.

For more than twenty-three years the Sabbath school Board has been working among the negroes. During this time it has organized Sunday schools in all parts of the South and gathered into them the negro boys and girls. Out of these schools one hundred and sixty-five Presbyterian churches have grown.

At the present time there are twelve negro Sunday school missionaries. One of the ways in which the Board endeavors to promote the work of these men is by holding annual conferences with them.

During the month of February, the Secre-

tary, assisted by the Rev. E. Morris Fergusson, held a conference with the missionaries in Charlotte.

The conference met in the chapel of Biddle University, and was attended not only by the missionaries but also by the professors and students of the university. It added much to the success of the conference to meet under such favorable circumstances. It was encouraging to see the interest in Sunday school work that was manifested not only by Dr. H. L. McCrory, the president, and the various instructors, but by the students as well. We may hopefully anticipate that when these two hundred young men go out into the various walks of life they will carry with them not only the increased ability they have acquired at the university but also the increased interest in the Sunday school as a most effective agency for bringing to the negro youth the much needed opportunity for receiving a Christian education.

The Field as the Missionary Sees It.

The addresses and discussions of the conference vividly revealed the needs and opportunities for Christian work among the negroes. These men are in direct contact with the field. They are going about among their own people, and are familiar with the conditions under which they live. They report very many communities in which there is neither church nor Sunday school; where the children are growing up without any instruction in the Bible or training for a Christian life.

The consequences of such neglect are too apparent to need any enforcement. What would happen to any race, white or black, if thousands of them were allowed to grow up in total ignorance of religious and spiritual truth? We cannot be surprised if poverty and crime are the results of such lack of instruction and training.

On the other hand, the missionaries told of

the greatest willingness to receive a knowledge of better things. The people are anxious for schools of every description and will readily attend any Sunday school that may be organized in their neighborhood. In many places this is the best that can be done. The people are poor and are unable to erect a church building or support a pastor; but the Sunday school is inexpensive and can be carried on at little cost. The difficulty is not to organize the school but to find suitable officers and teachers. Very crude material has oftentimes to be used, but here, as elsewhere, they "learn by doing," and these officers and teachers not infrequently receive as much benefit, or even more, as those they are attempting to teach.

If the school prospers, it may in time be organized into a Presbyterian church. If the growth of the community should never warrant this, the school can take the place of the

The land can be readily obtained, the owners being willing to give a lot for so good a purpose. The same is true of labor. If the material for a chapel can be provided, the negroes will build the house themselves, and they will, out of their poverty, contribute what they can to the cost of the building.

It is possible, in this way, at an expenditure of from one to two hundred dollars, to provide a little chapel in which some Sunday school can meet. The members of this little Sunday school are as proud of their house of worship as we are of our larger and more expensive edifices.

The Board has a special Negro Chapel Fund, and is glad to receive contributions to it from any friends of the work. Some three thousand dollars have been contributed to this fund and aid given in the erection of fifteen chapels.

The Varied Work of the Sabbath school Missionary.

The many-sided work of the Sabbath school missionary appeared as the conference went forward in its discussions. First of all, is the fundamental service of visiting from house to house, distributing Christian literature and organizing, where the way is clear, the mission Sabbath school. This is a work which might itself well claim the entire time of the missionary, when we add to it the care of the mission schools already established. These schools must be visited from time to time, and need to be instructed and encouraged.

But some of these schools will grow into churches, and these churches must be, in some way, provided with pastoral ministrations. The Freedmen's Board is frequently unable to assign pastors to these little churches, so they must, for the time, still receive the care of the Sunday school missionary.

Finally there is the Sabbath school educational work of the missionary. The pastors of the negro Presbyterian churches on his field look to him for suggestions and stimulus in their Sabbath school work. This makes it necessary for him to be familiar with modern methods of Sabbath school work and requires him to visit these schools.

It will be evident from this that the negro Sabbath school missionary holds no easy position, but must be a man of ability, energy and consecration if he is to be successful in carrying on the vitally important work committed to him.

Foundation of Chapel for Morning Star Mission Sunday school, South Carolina.

church as a center of religious instruction and Christian life.

The Need of Chapels. One great need of the field in the South is chapels in which the Sunday schools can meet.

This is a necessity in all parts of the missionary territory, but it is a peculiar need in the South. The houses in which the negroes live are, as a rule, very small, and do not afford accommodations for a Sunday school session. The people are, for the most part, very poor and cannot afford to build chapels for themselves; nor are they able to rent halls or public buildings, as is often done on other fields as a temporary expedient.

It is, therefore, necessary for help to be given to these little companies of Sunday school workers to enable them to secure a home for their Sunday school.

CHURCH ERECTION

DUNCAN J. McMILLAN, D.D., Secretary.

What Some of the Synods Have to Say

Minnesota.

THE Board of Church Erection is classed as one of the small Boards of the Church, and apportioned 6 per cent. of the benevolent offerings of the Church. In amounts received and in comparison with the two great Boards it is small. But when set off and considered alone it looms up into great proportions.

"When we look at the field at large praying for assistance, and this Board listening to the prayers and straining every nerve to answer all, and though not able to do so, yet encouraging and cheering and helping to the very limit of its ability, it is truly a 'great Board.'

"Again when we look at the extent of the field, it is a great Board. No state or territory in the Union but has shared in its beneficence. And Cuba and Porto Rico, with Alaska have not been overlooked. What a field!

"And in none of it is the cry for aid abated. In the older parts of the country growth of communities calls for new church enterprise. Then as naturally as flowers turn to the sun, these turn to this Board for aid. In the newer portions the rapidly increasing populations need the ministry of the Gospel. 'So few hands to help' the prayer relates, 'Won't you help us?' And it does. No worthy application has ever been returned unanswered. A splendid Board.

"Again it is a great Board if we consider its vested interests. First are the mortgages and the fire insurance policies it holds on every church and manse to which grant or loan has been made. This may seem an unpleasant vested interest, but when we realize that it is only a safeguard thrown around the church property,—holding it in trust and securing it for the purposes of worship, it shows the wisdom and foresight of the Church in developing the policy of the Board.

"There is one view from which the Board is not great,—that of the offerings from the churches. Last year \$69,723 was given by 5,216 out of 10,011 churches in the Assembly. When we place this amount \$69,723, the gifts, besides \$244,086, the appropriations, the greatness seems to be all on the side of the Board and a great smallness on the side of the churches.

Missouri.

"The importance of this Board to the growth and development of our Church is very evident when we remember that the work of the Home Mission Board, the Board of Sabbath School Work, and the Board of Freedmen, is dependent upon this Board to a very large extent, for the proper housing of the churches organized by their workers.

"That it is useless to send out missionaries to organize churches in new and growing communities unless we are prepared to aid these churches in the erection of church edifices and manses, needs no argument.

"These numerous appeals have come from all sections of our rapidly growing country, and the grants of the Board have been about equally distributed throughout the various sections.

Michigan.

"While the resources of this Board will be largely increased by the revenue of the Kennedy Fund there will still be need of all the Church can raise for its purpose. This magnificent gift should not be the occasion of lessening our efforts for this fund. It should rather be a stimulus to us to do our best that thus with the help of this fund we may come up to our full duty to the churches which are still without facilities for their work, and that the Church may extend its influence to fields which are neglected.

"The value of a manse is fourfold. 1. It relieves the pastor from anxiety and expense. 2. It helps weak churches to secure stronger men than they would otherwise. 3. It adds

to the permanency of the pastorate. 4. It centralizes the social life of the church. Every city and village church should have a

manse, and each group of country churches should have, in addition to the manse, at least ten acres of land."

THE BEAUTIFUL CHURCH AND MANSE OF CALVARY CHURCH, INDEPENDENCE, OREGON, REV. H. C. DUNSMORE, D.D., PASTOR.

THE COLLEGE BOARD

ROBERT MACKENZIE, D.D., Secretary.



The proposed Science Hall for Jamestown College, Jamestown, North Dakota.

The Dakotas

THE colleges in the Northwest have been doing well. The constant efforts of their presidents are meeting their reward. Macalester College, in St. Paul, has successfully completed its first campaign for endowment. Huron College in South Dakota has completed its first campaign and is put beyond danger by its modest endowment of \$500,000.

Now comes Jamestown College, North Dakota, which reopened only three years ago and began at the beginning of things. Through the efforts of its president and the great interest of its Board of Trustees it has taken its first step forward in having secured \$100,000 of endowment. This college commands

the vast wheat belt of our country, a section into which new people are steadily moving—a people sturdy, industrious and temperate, whose children seek the advantages of higher education under Christian influences.

Jamestown College is situated in the tidy, self-respecting town of Jamestown, on the main line of the Northern Pacific and tapped by branch lines running north and south. It is beautiful for situation. It has a valuable campus of 107 acres; a good beginning of buildings, and is striving to secure others much needed to make room for the increasing number of students seeking admission to its already crowded halls. It has complete standard college and academic courses and a

COLLEGE

strong faculty. The \$100,000 of endowment first secured is productive. This means that Jamestown College, the youngest institution of our Church, has taken its place in the line of accredited colleges of our country. It aims to train these North Dakota youth for practical life, to enrich their character, to conserve their moral and religious interest, to surround them with a virile Christian atmosphere and to imbue them with the sense of their obligation to Christ and of service in His kingdom. This is fundamental.

In state institutions the need of spiritual conditions is shown by the effort to have affiliated with them some church force, but the unfortunate feature of that method, though admittedly the best that can be devised, is that it can only give "a varnish of religion," as it is external, not an integral part of the campus life and curriculum, purely optional and stripped of all authority. An institution to have a spiritual atmosphere must be permeated with positive religious truth, thoroughly Christian, religious at the core, under the main tent, not simply in a side show. It is gratifying that the halls are overcrowded and

that here is no duplication in the educational field.

Theodore Roosevelt says: "In addition to popular education we must always have the higher education, but there is something more important—above learning stands character, above genius, strength and courage."

William J. Bryan recently said: "The smaller college is to be preferred to the universities because it reduces the expense of education, it keeps the child closer to the parents and to the home. In the college, too, there is a fraternity and a fellowship that is lacking in the greater universities. The students learn to know each other well. They go away with the tenderest memories. It brings both teacher and student nearer together and thus helps to make not scholars merely, but men and women, of which this world stands in far greater need."

Governor Burke of North Dakota says: "I am particularly in favor of denominational institutions, because they not only tend to develop the physical and mental, but the moral man as well."



TEMPERANCE

JOHN F. HILL, D.D., Cor. Sec. Permanent Committee

THE SEAL OF THE DEVIL.

JAMES the Sixth of Scotland was an expert, in his day, in the science of demonology. He was persuaded that some persons may carry upon their bodies certain spots which were insensible to pain. Such a spot was a "seal of the devil."

Just so, in certain periods, when civilization has been developing, there seems to have been placed upon the public conscience spots which were insensible to pain—"seals of the devil."

At one time, the public conscience not only condoned slavery, but defended the same as a "divine institution." Those who opposed slavery were outcasts and enemies of society. But when the "seal of the devil" was removed, the people—both north and south—saw the institution in all its horror. So they blotted out the institution root and branch.

At one time, the public conscience espoused the lottery. Churches and schools were built with the proceeds of the lottery. The lottery was invoked to provide funds for all sorts of public enterprises. But when the "seal of the devil" was removed from the public conscience, the lottery appeared in its new light. The institution is now driven as an outlaw out of American life.

Again, in these latter days, the "seal of the devil" is being lifted, here and there from the public conscience in another spot. The people are beginning to see the saloon as it is, as opposed to every good thing, a corrupter of public and private life, a debaucher of children and a defiler of women.

Wherever the "seal of the devil" is lifted, there the people with a whip of small cords, drive the saloon off the streets and out of communities, counties and states.

In the spring elections that are upon us let all good men do what they can to remove the "seal of the devil" from each community."

RAILWAY REGULATIONS AS TO DRINK.

On April 12, 1899, the American Railway Association adopted a set of standard rules for operating departments, one of which reads:

"The use of intoxicants by employees while on duty is prohibited. Their habitual use, or frequenting of places where they are sold, is sufficient cause for dismissal."

Since that time, the word "habitual" has been stricken from the rule.

These rules were drafted as a guide to the railway members of the Association. Most of the members adopted and now have the rule in the language of the revised form. Some railways use different language, but maintain the same principle—total abstinence.

The American Railway Association comprises every railway of importance in the United States, Canada and Mexico. It has nearly 250,000 miles of main track and employs more than one and a half million persons.

The elimination of drink from the service has been followed by increased efficiency and safety. The trains are being run on a faster schedule and the proportion of passengers killed or injured has been steadily decreasing for ten years.

DOES THE DEFINITION FIT YOU?

Rev. Frederic A. Noble says: "A Christian is a mind through which Christ thinks—a heart through which Christ loves—a voice through which Christ speaks—a hand through which Christ helps."

ALCOHOLISM AND PNEUMONIA.

Prof. G. Milton Linthicum, M.D., Baltimore Medical College, in his presidential address to Medical and Chirurgical Faculty of the State of Maryland, said that the predisposing causes of pneumonia (which causes 11 per cent. of all deaths in the United States) have been observed to be those things which lower the vital resistance, such as alcoholism, acute or chronic, exhaustion, exposure, and insufficient clothing or food.—*Jour. of American Medical Association* (June 4, 1910).

In Writing Advertisers Please Mention THE ASSEMBLY HERALD.

THE HIGH COST OF FOOD.

STATE LEGISLATURES, COUNTY PROSECUTORS AND GRAND JURIES TRYING TO FIX BLAME FOR HIGH PRICES.

Housekeepers find it more difficult than ever to keep the table decently supplied with food and at the same time keep the grocery and meat bills from going beyond the weekly income.

The excessive cost of eggs, butter and potatoes is particularly burdensome, the prices having gone to such a figure that the public has reason to suspect collusion between provision dealers and the cold storage plants.

To find out the relation of middlemen to cold storage concerns and also the relation of the farmer to butter and egg dealers, is the object of an investigation started by the district attorney of New York and by prosecuting attorneys in other States.

In such times many persons who never stopped to consider the food value of the cheaper foodstuffs are making a study of the subject. They have found that neither meat, nor eggs, nor potatoes, are necessary for man's complete nourishment. They are gradually learning that man can get from cereals and fruits all the strength needed for any kind of labor with hands or brain.

Two shredded wheat biscuits—which may be bought at any first-class grocery store—eaten with milk and a little fruit, make a complete, nourishing meal that is easily digested and will supply a greater amount of real, strength-giving nutriment than meat or eggs. While not as fattening as potatoes, it supplies a greater amount of muscle-building material and enough carbohydrates to keep the body warm in cold weather. The total cost of such a meal should not be over four or five cents.

A breakfast of shredded wheat biscuit and fruit is about the easiest and simplest of all meals to prepare. Shredded wheat biscuit is ready-cooked and ready-to-serve. It is the only cereal breakfast food made in biscuit form and hence combines most naturally with stewed prunes, baked apples, sliced bananas, canned peaches or other canned fruits. Persons who live on a diet of this kind are seldom troubled with any derangements of the digestive system and are nearly always capable of doing a larger amount of work with less effort than those who live largely upon meat and eggs. The housewife who knows shredded wheat biscuit and the many nour-

ishing combinations that can be made with it will find her housekeeping problems greatly simplified and will also find it very easy to keep down the grocery bills without lowering the standards of living.

The New York Real Estate Security Company of New York, is the owner of high class, improved, income-producing real estate, situated in the best residential and business districts of the Borough of Manhattan, and worth in the neighborhood of \$10,000,000. Its 6 per cent. mortgage bonds, offered for sale at par, are secured by a mortgage to a trust company as trustee for the bondholders. This mortgage covers all the property owned by the company, as well as that hereafter acquired, and all of the company's general assets. The bonds are due in fifteen years, with interest payable semi-annually January 1st and July 1st, and are issued in denominations of \$1,000, \$500 and \$100.

The plan of the New York Real Estate Security Company gives the bondholder a fair return for his money, and one much greater than he could receive from a savings bank or trust company. The company's New York offices are in its own building, No. 42 Broadway. Booklet Number 37 will be gladly sent to all who ask for it.—*Adv.*

Berlin, New York, May 8th, 1911.

The M. E. Church has just been the recipient of a splendid individual communion service of the latest and best design. The pastor wishes to say to any who may be disturbed by the innovation that the change in communion will be merely in form, not in spirit. It is believed that the new way adds solemnity to communion service, none need

6% GUARANTEED

6% FIRST MORTGAGE GOLD BONDS, denominations \$50, \$100 and \$1000 secured by New York property worth three times amount of the loan, value rapidly increasing; interest payable semi-annually June and December.

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Exceptional References

Write for interesting particulars

fear the spread of disease. Let none use the specious argument that Jesus did not use individual cups, for Jesus came to smash literal formality and to teach us that religion is spiritual worship. I can heartily recommend the Dietz Peerless Service.

H. F. Brown, Pastor.

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Invest your Savings so as to earn 6% with Absolute Safety. You can invest amounts of \$50, \$100 or \$1000 in 6% First Mortgage Gold Bonds, maturing 1914, and secured by First Mortgage on New York Real Estate. We guarantee the prompt payment of principal and interest. Ask us how to combine the safety of a First Mortgage with the convenience of a bond.

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OSKALOOSA COLLEGE

Correspondence courses to usual degrees in Liberal Arts, Divinity, Normal, and Graduate. Courses and methods are standard. Tuition Reasonable. Especially interesting to clergymen unable to attend in residence. Send for Catalog.

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The Oxford College for Women FOUNDED 1830

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CLASSICAL, PHILOSOPHICAL, LITERARY, ART, THEOLOGICAL, LAW, GRADUATE,

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OSKALOOSA, IOWA

Wanted—A man or woman to act as our information reporter. All or spare time. No experience necessary. \$50 to \$300 per month. Nothing to sell. Send stamp for particulars.
SALES ASSOCIATION, 961 Association Bldg., Indianapolis, Ind.

A Dependable Investment 6% Mortgage Bonds

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CAPITAL STOCK, \$3,950,000

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THIS No. 6 REMINGTON \$27!

The World's Standard Typewriter

When you say "Typewriter" you think "Remington." Everybody does. Remington is the standard by which typewriter goodness is measured the world over.

And this No. 6 model is the most famous of all the Remingtons. There are more of them in use throughout the world than of any other three makes combined.

A Great Opportunity

Here is a machine listed at \$100 which you can buy for \$27. It is one of many the Remington Co. accepted as part payment for their new visible models.

Through an exclusive deal we get all of these returns at an unheard of low figure. That is why we can offer you the best of them—some but little used—at about one fourth the maker's price.

Fully Guaranteed



of the brand-new machine.

That's the way you get your machine. This Trade-mark guarantees quality, workmanship, efficiency equal to those

The Brainworker's Friend!

Cuts your time for writing in half. Doubles your output in thought. Progressive men and women write—sermons, lectures, schoolwork, literary work on the machine. Also letters, estimates, specifications, documents, etc. All of them look better and read easier. Without a typewriter you are handicapped 100 % in your work.

You Learn in One Day

to operate this Remington. It is so simple you'll be surprised. The first evening you can write a letter on it. In a week you write as fast as with your pen. In a month twice as fast.

For all practical purposes the No. 6 Remington is the best typewriter you can get. It writes 76 characters, including the alphabet in capitals and small letters, figures, punctuation marks, etc.

"American Factory Rebuilt"

The Remington typewriter we offer you has just gone through our factory. Our expert workmen have examined it thoroughly, and replaced every weak part with a new part. Thoroughly reconstructed, realigned and readjusted—it performs like new. Finished and renickelled—it looks like new.

Free Trial

Sign the coupon below and mail at once, and we will write you how you can examine and try this typewriter in your own home—to prove to your satisfaction that it is exactly as we say.

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Please mail me full particulars of the Free Trial Offer of a Remington Typewriter for \$27.00 without any obligation or expense on my part, as advertised in

Name

Address

Missionary Outfits and Supplies

MONTGOMERY WARD & CO., CHICAGO, ship more merchandise to Mission Fields direct to missionaries, than all other American houses combined. This is because the great Catalogue House makes a specialty of missionary business, keeps posted as to requirements, and fully understands how to pack and guarantee safe delivery to any and all mission fields.

Our golden rule for nearly forty years of business has been:

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We have the best export shipping organization in America. We handle large quantities of foreign freight for other merchants who are glad to pay for our supervision, and get the benefit of our low carload rates.

We gladly give missionaries and their friends the benefit of our facilities for shipping their household goods, donations, etc.

We can save you time, worry and money.

A large staff of experts is at your service.

If you are interested in shipping to missionaries, or if you are going as a missionary, write today to Mr. M. D. Howell, our Export Manager. Mention the field and ask any questions as to supplies, shipping, etc. He will gladly give you the benefit of his fifteen years' experience in this line of work. Get a copy of our catalogue today. See what other missionaries, many of them no doubt known to you, say about our wares and methods.

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CHICAGO AVE. BRIDGE, CHICAGO.

Wearing Apparel—Dress Goods—Notions—Foods—Medicines—Scientific and Surgical Instruments—Photographic Apparatus—Sporting Goods—Guaranteed high-grade Bicycles—Sewing Machines—Pianos and Organs, Standard Brands, Prices lower than Department Stores.

OUR MISSIONARY LEADER—The best Folding Organ in the world—4 full octaves, 2 sets of reeds, rich, powerful tone, folds up and can be carried like a suit case, weight 33 pounds. \$35.00.

In Writing Advertisers Please Mention THE ASSEMBLY HERALD.

EVERYTHING for the GARDEN

the title of our 1912 catalogue—the most beautiful and complete horticultural publication of the day—really a book of 204 pages, 5 colored plates and over 800 photo engravings, showing actual results without exaggeration. It is a mine of information of everything in Gardening, either for pleasure or profit and embodies the results of over sixty-four years of practical experience.

To give this catalogue the largest possible distribution we make the following liberal offer

Every Empty Envelope Counts As Cash

To everyone who will state where this advertisement was seen and who encloses Ten Cents we will mail the catalogue

And also Send Free of Charge

Our Famous 50 Cent "HENDERSON" COLLECTION OF SEEDS containing one packet each of Ponderoso Tomato, Big Boston Lettuce, Scarlet Globe Radish, Henderson's Invincible Asters, Mammoth Butterfly Parsnips and Giant Spencer Sweet Peas, in a coupon envelope which, when emptied and returned, will be accepted as a 25-cent cash payment on any order amounting to \$1.00 and upward.

In addition, all ordering from this advertisement will receive a copy of our new GARDEN GUIDE AND RECORD. This is a hand book of general garden information, planting tables, cooking receipts, cultural directions, etc., etc., and in all is one of the most necessary and valuable of our many publications.

PETER HENDERSON & CO. 35 & 37 CORTLANDT ST.
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Simply Light

2
1

THE WELKOM WARMER

Size 3½ x 5¼ inches, weight 4½ ounces.
The only modern, safe, effective and sensible substitute for the antiquated Hot Water Bag.
No water to heat—no rubber to rot.

The warmer is made of metal heated within one minute by the lighting and insertion of a paper tube containing a blazeless, smokeless and odorless fuel generating a uniform heat which lasts over two hours at a cost of less than one cent. It is curved to fit any portion of the body and held in place by means of a bag and belt allowing the wearer to move about at will.

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The Welkom Warmer has no equal. It can be put into instant action and is indispensable in cases of rheumatism, lumbago, neuralgia, sciatica, cramps, etc.

By placing the Warmer on the affected part the heat being dry, not moist, bakes out the cold. Physicians say that the moist heat of the hot water bag will not cure but aggravates the ailments above mentioned.

Many have been sold—not a single complaint.
Complete outfit including Warmer, bag, belt coil and 10 tubes of fuel sent prepaid to any part of the U. S. upon receipt of \$1.00. Write today for free descriptive booklet.

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**WHOOPIING COUGH
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Also a Safe and Speedy Remedy for
**Bronchitis, Bronchial Catarrh and
Ordinary Coughs**

50 Cents a Bottle at Druggists, or

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MISSIONS — EVANGELISM
The Christian Lantern Slide and Lecture
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EVERY ADVERTISEMENT UNDER THIS HEADING IS OF INTEREST AND VALUE

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Rolling Above.

ALSO VENETIAN BLINDS, WOOD BLOCK FLOORS AND ROLLING STEEL SHUTTERS

CHURCH BELLS SCHOOL

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ESTABLISHED 1898

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with Self-Collecting Cushioned Tray saves
1/4 cost. Shallow glass, no tipping back
of head. Instantaneous Filler. Dust-proof Trays.

OVER 10,000 CHURCHES

using Thomas Service. Send for list and Special
Introductory Offer. Outfits sent for trial.
THOMAS COMMUNION SERVICE CO., Box 11, Lima, O.

KIMBALL PIPE ORGANS WON HIGHEST AWARD

At the Alaska-Yukon-Pacific Exposition, Seattle, 1909.
Special mention was made of the Tubular Pneumatic
System (U.S. Patent) used in Kimball Pipe Organs,
stating it "has solved a great problem that has vexed
organ experts for years."

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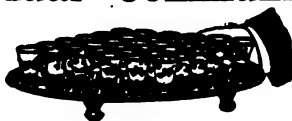
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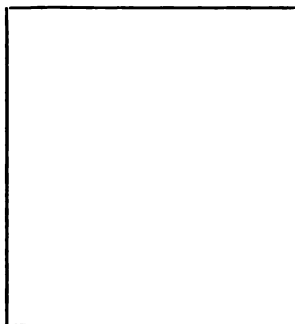
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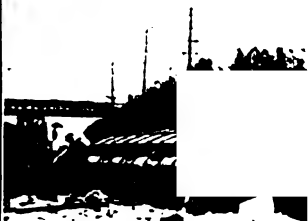
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THE ASSEMBLY HERALD

The Magazine of the Presbyterian Church, U. S. A.

MAY, 1912

The General Assembly

THE one hundred and twenty-fourth General Assembly of the Presbyterian Church in the U. S. A. will meet in the Warren Memorial Church, of Louisville, Kentucky, on May 16, 1912, at 10.30 A. M.

To readers of THE ASSEMBLY HERALD not fully informed concerning the General Assembly the following facts may be of interest:

The first General Assembly of the Presbyterian Church in our country was held in 1789 in Philadelphia. For a number of years it was accustomed to meet regularly in the same city, with two or three exceptions. Since 1844, however, it has been meeting in different prominent cities throughout the country. It convenes every year on the third Thursday of May and is opened with a sermon by the retiring Moderator, who this year is Rev. John F. Carson, D.D., of Brooklyn, N. Y.

An overture was sent down to the presbyteries by the last Assembly proposing that it meet every two years hereafter, and answers to this will be returned to the coming Assembly.

Representation.

The General Assembly is composed of an equal number of ministers and ruling elders chosen by the presbyteries. Each presbytery consisting of not more than twenty-four ministers may send one minister and one elder, and each presbytery consisting of more than twenty-four ministers may send one minister and one elder for each additional twenty-four ministers, or for each additional fractional number of ministers not less than twelve. There are 292 presbyteries and 9,128 ministers in the body. From these 868 ministers and

elders are sent to the General Assembly and constitute its roll of membership. They come from every state of the Union. There is a strong sentiment in favor of a reduction of the body and an overture will be presented this year recommending that the basis of representation in choosing commissioners be forty ministers instead of twenty-four.

Expenses.

The General Assembly pays the traveling and entertainment expenses of the commissioners from a fund secured through an assessment made upon the presbyteries. The body is generally in session for at least ten days. The day sessions are devoted to business and the evening ones to popular meetings in the interest of missionary and benevolent causes.

The officers of the Assembly are a moderator, a stated clerk who is the chief executive officer, a permanent clerk and a treasurer.

An executive commission is elected to act during the interim of the Assembly on matters referred to it and to prepare reports to be submitted to the next Assembly.

The General Assembly is the highest judicial court of the Church and from its decisions there is no appeal. To it report all the boards and theological seminaries of the Church and their selection of officers and instructors must needs have its approval.

Louisville.

Louisville, where the Assembly meets this year, is a city of 225,000 inhabitants, located on the Ohio river, 130 miles southwest of Cincinnati. The last and only time a General

Assembly of our Church met there was in 1844. It had as its moderator the distinguished Rev. George Junkin, D.D., LL.D., a native of Pennsylvania, and President of Miami University, Ohio. The same year in which moderator he accepted the presidency for the second time of Lafayette College, Pennsylvania. He was eminent as a preacher, educator and author and his name has been honorably perpetuated in the Presbyterian Church.

The General Assembly of the Southern Presbyterian Church, known as the Presbyterian Church in the U. S., has met twice in Louisville. Its first meeting was in 1870 and was remarkable for a visit from a distinguished committee of the Reunion General Assembly of the Northern Church meeting at the same time in Philadelphia. This committee consisted of the Rev. Drs. J. C. Backus, of Baltimore, and Henry J. Van Dyke, of Brooklyn, and Hon. Wm. E. Dodge, of New York. Its object was to convey to the Southern Assembly the Christian salutation, and assurance of kindly feelings, of its sister Assembly of the North, and its desire for the establishment of fraternal relations between the two bodies.

The visiting brethren were rather coolly received and the action of the Southern Assembly gave no encouragement to the object they had in view. The aggrieved feelings of Southern brethren over some of the deliverances of the Northern Assembly, and their disapproval of the reunion recently consummated between old school and new school bodies, rendered them unfriendly to any negotiations, unaccompanied by evidences of repentance for wrong-doing, and reparation therefor.

The Cumberland Presbyterian General Assembly met in Louisville in 1856 and the Southern General Assembly again in 1879. It will thus be seen that Kentucky's metropolitan city, although having entertained four General Assemblies during its history, has not enjoyed that privilege for thirty-three years.

Churches of Louisville.

The Southern Presbyterian Church is stronger in Louisville than is the Northern. It has twelve organizations; one with over 900 communicant members; one with over 800, and one with over 700. Its combined communicant membership is over 4,000.

The Northern Church has seven organizations or eight counting Knox, a colored church connected with the Presbytery of Lin-

coln; only three of them have much numerical and financial strength. Their combined membership is about 2,000. The Warren Memorial Church, in which the Assembly will meet, has 514 members.

The Theological Seminary of Kentucky is located in Louisville and is under the joint administration of the Northern and Southern Assemblies, being a union of the former Danville Seminary of the Northern Church, and the Louisville Seminary of the Southern. It has a faculty of nine professors and reported forty-two students enrolled a year ago.

Declaration and Testimony.

Two somewhat famous occurrences in Presbyterian Church history, of a little less than half a century ago, are associated with Louisville.

The first is what is known as "The Declaration and Testimony."

In September, 1865, the Presbytery of Louisville published in pamphlet form what is called a "Declaration and Testimony against the erroneous and heretical doctrines and practices which have obtained and been propagated in the Presbyterian Church of the United States during the last five years." This declaration denounced, in the severest terms, the action of the General Assembly at Pittsburgh the previous May, declared their intention to refuse to be governed by that action and invited the cooperation of all members of the Presbyterian Church, who shared the sentiments of the declaration, in a concerted resistance to what they called the usurpation of authority by the Assembly.

The reference was to the instructions given by the Assembly to the presbyteries, the Board of Missions, and the sessions of the churches, "That when any persons from the Southern States should make application for employment as missionaries, or for admission as members or ministers of churches, inquiry should be made as to their sentiments in regard to loyalty to the government, and on the subject of slavery; and if it was found that they had been guilty of voluntarily aiding the War of the Rebellion, or held the doctrine announced by the large body of the churches in the insurrectionary states, which had organized a new General Assembly, that the system of negro slavery in the South is a divine institution, and that it is the peculiar mission of the Southern Church to conserve

that institution, they should be required to repent and forsake these sins before they could be received."

The General Assembly of 1866 denounced the declaration and testimony and declared that every presbytery which refused to obey its order should be *ipso facto* dissolved, and called to answer before the next General Assembly. The result was division in presbyteries and churches in certain sections; the setting up of rival organizations and the claim by each of possession of the church property.

Walnut Street Church Case.

This happened in case of the Walnut Street Church, of Louisville, and being carried into the civil courts resulted in the famous decision of the Supreme Court of the United States which has ever since governed the decision of the civil courts in cases where possession of church property becomes a subject of litigation and the question involves the authority of ecclesiastical courts in all purely ecclesiastical matters.

The Court of Appeals of Kentucky had set aside as invalid the election and ordination of certain elders of the Walnut Street Church recognized by the General Assembly. The Circuit Court of the United States reversed this decision, deciding "that the civil courts are bound to respect and enforce the decisions of all ecclesiastical courts, particularly the General Assembly, on all purely ecclesiastical matters, whatsoever."

Appeal was taken from this to the Supreme Court of the United States. In an elaborate written opinion the judges sustained the Circuit Court and "held that the courts of law must accept as final and conclusive the decisions of the General Assembly on questions purely ecclesiastical and must give full effect to these decisions in settling the property rights of parties litigant."

It may be a matter of interest to note that two eminent Philadelphia lawyers, the late George Junkin, LL.D., and W. J. McElroy, Esq., were appointed by the General Assembly to prepare an abstract of the decision of the Supreme Court and that it is published in the Presbyterian Digest, page 126-142.

Opening of General Assembly.

The forenoon session of the opening day of the General Assembly is mainly occupied with devotional services and the delivery of the

Moderator's sermon. At the close of the sermon the Assembly is constituted with prayer after which the report of the Committee of Arrangements is heard.

At the afternoon session, immediately after the opening prayer, the roll of members is called as made up by the stated clerk. Following it announcement is made of the names of one member from each of the electing sections, which choose the standing committees, as conveners of the same. Formerly the Moderator appointed the standing committees, now, however, they are chosen by the commissioners, and for this purpose commissioners are divided into sections. Those belonging to a section sit together, being assigned seats previous to the meeting of the Assembly by the Committee of Arrangements.

Following the above announcement the nomination and election of a Moderator occurs. But one nominating speech, limited to ten minutes, is allowed. A seconder of the nomination is allowed five minutes. If but one candidate is nominated he may be elected by acclamation; if more than one the election is by ballot through the electing sections.

The Lord's Supper is celebrated by the Assembly on the evening of Thursday, the first day of its sessions.

Important Business.

Among matters of interest to come before the next General Assembly may be mentioned:

1. The report of the Committee on Conference with the Directors and Faculty of Union Seminary.
2. The report of the Executive Commission of a plan of administering the finances of the Church.
3. The union or federation of Ministerial Relief and the Sustentation Fund.
4. Report of a Committee on an Intermediate Catechism.
5. Revision of the Rules of Church Election.
6. Report of the Committee on Evangelistic Work.
7. A complaint against the Synod of Indiana for electing trustees for the Anti-Saloon League, a non-ecclesiastical body.

H. P. White.

PUBLICATION AND SABBATH SCHOOL WORK

ALEXANDER HENRY, D.D., Secretary.

The Inauguration of Presbyterian Sabbath School Missions

The meeting of the General Assembly in Louisville will mark the silver anniversary of Presbyterian Sabbath school missions. Twenty-five years ago, to the General Assembly meeting in Omaha, a special committee, of which the Hon. George H. Shields, of St. Louis, was chairman, reported, recommending the undertaking of a mission to the youth of our land.

The Assembly's estimate of the importance of this subject may be seen from the character of the committee to which it was entrusted. Some of the leading ministers and elders of the Presbyterian Church were members of this committee. In addition to Judge Shields, there were Drs. John Hall, George P. Hays, Elijah R. Craven, Edward C. Ray, and Elders Franklin L. Sheppard, William M. Tenney and Hon. John Trunkey.

The committee had a number of meetings, and gave much thought and prayer to the question submitted to them. As the report itself states, "After careful and prayerful consideration of every phase of the subject, and long discussions of the matter among ourselves, the committee unanimously reached its conclusions."

Character of the New Work. While the new work was similar in some respects to the colporteur work the Board of Publication had been carrying on for a number of years, it was quite distinct from it, and much more comprehensive. It might be called a Campaign of Religious Education in the interests of the boys and girls of America. It was an effort to do for their education, through the Sunday school, what the public school system was doing for their secular education through the schools it established.

Whenever a community is found with a sufficient number of children to warrant the organ-

ization of a public school, arrangements are made for locating a school there. It is not less important that a Sunday school should be established in this same community to give these youth a Christian education. As has been well said: "If our children are entitled to know of George Washington, the father of his country, they are certainly entitled to know of Jesus Christ, the Saviour of the world."

Committed to the Board of Publication. It might seem, at first, as if this new undertaking should have been committed to the Board of Home Missions. It was work to be done at home, and doubtless many of the Sunday schools thus established would grow into Presbyterian churches. Why not entrust it to the missionaries of the Home Board, and let the Home Mission Committees of synods and presbyteries supervise its operations? In this way the Church would have at once secured the single committee which seems so desirable to some.

This was not the view of the Special Committee of the General Assembly that inaugurated this new mission. In their eyes it was quite a distinct work from the work of Home Missions. It was a Sunday school mission in the interests of the boys and girls, and naturally belonged to the board that was already working for these youth.

The report of this committee to the Assembly, makes this very clear. It says: "In the language of the General Assembly in 1874, 'If the Presbyterian Church means to keep abreast of other Churches, she must keep her Sunday school interests in the foreground.' The time has come when this work must be pushed. The Church which enlists the children under Christ's banner, under the blessing of God, will be the growing Church, the aggressive Church, the Church of the future. We have all the

paraphernalia, all the resources needed, all the artillery and ammunition; but we need organization and leadership. This work belongs to the Board of Publication naturally. As already

mittee found, when they looked into the matter twenty-five years ago, that seventy-five per cent of these publications were intended for use in the Sabbath school.

Here was a distinctive Sabbath school work to be undertaken,—a mission in the interests of the boys and girls of our land. In the prosecution of this work there would be a demand for Sabbath school literature, why not place this work in the hands of the board that was already preparing this literature? This was agreed to; and to emphasize this new arrangement, the name of the board was changed to *The Board of Publication and Sabbath school Work*.

A Mission Sunday school in the oil-fields of Southern California.

stated, seventy-five per cent of its publications are directly in the line of Sabbath schools. No other board could successfully carry on this work."

Name of the Board Changed. To emphasize the significance of these recommendations, and the importance of the new work that was to be committed to the Board of Publication, the committee recommended that the name of the board should be changed. We are so accustomed to the present name that we may overlook the fact that for the first forty-nine years of its service, this board was simply the Board of Publication.

Those who are familiar with the history of the Presbyterian Church during the last twenty-five years, will know how much these four words, "and Sabbath school work," have meant, not only in the life of this board

Bringing in supplies for a new town in South Dakota, west of the Missouri River.

but also in the life of our Church and of our land. Year by year this work has extended until now it is being carried on in all parts of the Church and all sections of the land; and yet, at the end of twenty-five years, it is as distinctively Sabbath school work as it was when the committee first proposed it.

The character of an enterprise will often change as the years go by. New conditions will arise necessitating the adoption of new methods. The wisdom of the Assembly's committee has been vindicated by the fact that the original principles and plans of operation, as laid down in their report twenty-five years ago, are still the principles and plans of today.

The committee saw a great need among the youth of our land. In very many communities, some of them quite small, some of them large, called by the committee "the destitute regions," were children without church privileges of any kind—children who had a right to look to

Gathered for Sunday school from a Wyoming settlement where the missionary found the people without any religious service.

During these years, it had been publishing Presbyterian literature of all kinds. As the years went by, more and more of this literature was prepared in the interests of the Sabbath school work, so that this Special Com-

the Church for an opportunity to receive a Christian education.

The committee felt that this was a work that could be done by Christian laymen, thus permitting our ministers to become pastors of churches needing their services.

These men, becoming Sabbath school missionaries, could take the literature of the board and visit from house to house in the spiritually destitute communities, holding religious services, and whenever the opportunity presented itself, organize a Sunday school, which they would then foster and develop by correspondence and subsequent visits.

This plan they proposed in their report of twenty-five years ago. It was adopted by the Assembly, and put into practice by the board;

and is today the essential plan under which the missionary Sabbath school work of the board is carried on.

In some fields it seems necessary to appoint ministers as Sabbath school missionaries, but it is still the policy of the board to appoint laymen whenever suitable men can be found, thus leaving our ministers free to become pastors of our churches—many of these churches having grown out of the missionary work of the Sabbath school Board.

As we look back over these twenty-five years of Sabbath school work, and realize the progress that has been made, and the results that have been accomplished, we cannot but feel that the providence of God was guiding the Special Committee which proposed this work to our General Assembly twenty-five years ago.

Anniversary Notes

It is most appropriate that in connection with this twenty-fifth anniversary the photograph of our oldest living Sunday-school missionary should be given a prominent place. Mr. Robert F. Sulzer will com-

Mr. Robert F. Sulzer.

plete twenty-five years of continuous service as a Sunday-school missionary on July 1, 1912. Some of the most efficient of our Sunday school missionaries in other fields received their training with him in Minnesota. Mr. Sulzer now has the direction of Sunday school missions in Minnesota and North Dakota. At the same time he is ever on the alert to do the work of a pioneer Sunday school missionary. He has just opened a beautiful chapel in one of the suburban sections of Minneapolis. A Presbyterian church has been organized, and they have a Sunday school with 125 pupils. This is entirely the result of Mr. Sulzer's own efforts in connection with his labors in supervising the workers in the outlying fields.

A Suggestion Concerning Anniversary Offerings.

One feature of the celebration of the twenty-fifth anniversary will be to enlist twenty-five Sunday schools in the plan of supporting their own Sunday school missionary. By concentrating its missionary gifts upon this object, a Sunday school may have its own representative on the field, from whom regular letters will be received, with occasional photographs. This may be accomplished by contributing \$500 annually. A proportionate share in a missionary's support will be assigned to any Sunday school contributing \$50.00 or any multiple of that sum annually. Will your school make an effort to be one of the twenty-five to undertake this special work this year? Forty-two of our Sunday school missionaries are now supported in this way. Write for information.

Silver Offerings. The suggestion has been made that it would be appropriate to ask for silver offerings for Sunday school work this year in view of the silver anniversary. This would be one way of helping to reach our goal for this year, namely, the largest offering ever given for Sabbath school missions. Try the plan in your Sunday school in connection with Children's Day.

PIONEER MISSIONS IN THE ROCKIES.

The following record of thirteen years of earnest labors of our Sunday school missionary, Mr. W. H. Schureman, speaks for itself.

A dug-out on the plains. The family has taken up a claim, but crop failure last year left them penniless. The Sabbath school missionary was glad to be able to furnish them with food, clothing and fuel.

It is a type of what has been accomplished in other localities. If we could look beyond these figures and see our faithful missionary as he ministers to the needs of his scattered flock on mountainside, and plain, sharing their trials and difficulties, helping them in material as well as in spiritual things, we would feel that such workers should be counted among the missionary heroes of our day.

Thirteen Years' Service in Colorado and Wyoming.

Miles traveled	144,202
Visits to homes	9,277
Services held	3,206
Schools organized	150
Number of churches organized.....	25
Pages of literature distributed.....	200,000
Bibles and Testaments given away...	500
Buildings erected	23
Value of church property	\$45,000
Pastors employed regularly	14
Preaching points established where no church has been organized	12
Churches organized where there was no other denomination at work ..	22

Of these churches, fifteen were organized in school houses, three in tents, two in ranch houses, two in dance halls, one in a Grange hall, one in a shack and one in a chapel building.

SAVING THE LOST.

An interesting item concerning our work in Idaho comes from the Rev. H. W. Rankin, and it is worth passing on, to show the conditions existing in that new country where settlements are far removed from any church privileges:

"After traveling eighty miles by stage and twenty-five miles on horseback, we came to a mountain hamlet at an altitude of 9,000 feet. Here were thirty or forty miners, and five or six families with several children. We invited them to a service in the evening in the little log boarding house, the only available place to meet. Nearly the entire population was present. Before the meeting began, in speaking with some boys outside the building, one of them, almost grown to manhood, made inquiry as to the nature of the meeting. I told him it was a meeting where he would hear about a Saviour, and what we must do to be saved. He looked at me intently for a moment, and replied, 'A Saviour; who is he? I never heard of a Saviour.' This boy had lived and almost grown to manhood in this mining camp and had never heard of a Saviour. One of the miners said to me, 'I have lived here fifteen

years, and this is the first Gospel service ever held in this camp. You are the first missionary to come in and speak to us.' There are many such of our own flesh and blood in these isolated places in our own beloved land as

destitute of the Gospel as the heathen in India, or in darkest Africa. There is no more needy mission field in the world than this. The Presbyterian Church, through its Board of Publication and Sabbath school Work, is the pioneer in this field work."

CHILDREN'S DAY.

Many Sunday schools have already made considerable progress in preparing for the observance of Children's Day. A particular significance attaches to this celebration this year because we are observing during the year 1912, the twenty-fifth anniversary of the inauguration of Presbyterian Sabbath school missions.

During these twenty-five years the Sunday schools throughout the Church have contributed the sum of \$1,450,000 toward the support of this cause. Resulting from the labors of our Sabbath school missionaries during this period, about 1,200,000 persons have been gathered into the mission Sabbath schools which they have organized. As aggressive pioneers, blazing the way for the permanent church organization, the effectiveness of their work is seen in the 1,500 Presbyterian churches growing out of these schools.

In view of the evident divine blessing upon this cause and the consequent fruitfulness of these labors, the board feels that this twenty-fifth anniversary year of Sabbath school missions should be appropriately celebrated by every one of our Sunday schools on Children's Day. To the Sunday schools that have been accustomed to contribute to this cause on Children's Day and thus have shared in the good results which have been accomplished, the observance of the day this anniversary year will have a special significance. Schools which have not been observing the day and contributing to this work should make a beginning this year.

THE CHILDREN'S DAY SUPPLIES.

We desire to repeat the statement that Children's Day programs, recitation sheets, collection boxes, envelopes, and literature concerning Sabbath school missions, are all furnished free of charge, expressage prepaid to

any Presbyterian Sabbath school applying for them, in such quantity as may be desired.

The program for this year entitled "Anniversary Anthems," is unexcelled by those of any outside publishers. At a recent meeting of about two hundred Presbyterian Sabbath-school superintendents this program was rehearsed and pronounced excellent. The songs are appropriate to Children's Day and will inspire enthusiasm. The "Supplement" contains a collection of recitations and songs suitable for children of different ages who may take part in the exercises.

A very attractive collection box has been manufactured this year for the younger pupils of the school to use in gathering their Children's Day Anniversary offering. It is printed

Home of a new settler in eastern Colorado, visited by a Sunday school Missionary.

in four colors and is an entirely new design. Be sure to order some of these boxes for your school.

Another new feature of our Children's Day equipment this year is an illustrated folder, "Sabbath school Missions in Picture and Story," containing some new and interesting pictures taken by our Sabbath school missionaries on their own fields. These folders should be distributed among the teachers and older pupils; or among all except the smallest, if desired.

Finally, be sure to send your order early. Sometimes there are vexatious delays in transportation, and some who have sent their orders at the last moment have been disappointed. This may be avoided by attending to the matter at once.

Send all communications with reference to Children's Day supplies to the Sabbath school and Missionary Department, Witherspoon Building, Philadelphia, Pa.

FOREIGN MISSIONS

The Mexican Situation

The Mexican Revolution has assumed alarming proportions. It is difficult at the present writing to forecast, to give any definite idea as to the ultimate result of this last uprising, but in any event it is seriously imperiling the vast missionary interests of the board in the Republic of Mexico. All the missionaries are still at their posts of duty. The spirit of the missionaries is well illustrated in the following extract from a letter written by a member of the mission in the state of Aguascalientes:

"Conditions politically look brighter today, but like the chameleon nature it seems to have acquired it may be blacker tomorrow. The sailing of De La Barra, we fear, is bad. There is no question but that the Catholics are behind it, every one seems to think so and for that reason we pray that the board will not order us out for we don't want to leave. Please don't let them think it is very bad. As yet they have not touched any foreigners' lives and even if the States must intervene I don't believe our work need be interrupted for our native brethren will suffer first—and we must not run off and leave them."

A missionary located in San Luis Potosi writes:

"The political situation continues to be a guessing game. The papers report a battle of five hours in the state of Chihuahua. A football game can show better results. The state of Chihuahua has an independent government now and it is a serious question whether Madero can ever subdue it. San Luis Potosi is quiet but trouble has broken out in the Huasteca in the state as well as in other places. Quite a number of Americans have returned to the States, mostly women and children. The great danger is from riots. If the smelter and mines near here have to close down this will leave idle a large number of men and may cause trouble. There is plenty of enthusiasm in parades and meetings, but when it comes to the show down to fight to save the country, the bubble breaks. The threat has been made here that if intervention comes, the first thing will be to try and assault every American woman here. There are some mighty serious scores against this republic already for their treatment of Germans, Spaniards and Chinese."

There is a clear recognition of the danger, a clean-cut presentation of the real issue involved, but no flinching. The work of itineration is hindered but not entirely stopped by the disturbed condition of the country. The Rev. J. T. Molloy, who is constantly in the saddle or journeying in his spring wagon, writes:

"I told Job and Frank" (his valuable horses) "that you had told me to pat them for you. I have just gotten in from a 140-mile trip, in which I thought, for a few hours, I might lose Job and Frank. Zapatistas were very close, and they were taking horses wherever they could find them. Fortunately for me, a detail of rurales arrived and the Zapatistas took to the mountains."

"As I drove in to Huanusco last Monday-week, a drunken Mexican rushed out before my team waving his hands frantically and asking me to take him up into the spring wagon. After I had gotten to my room in the meson another drunken man came and fell on his knees and tried

to tell me his troubles. My trips bring me into contact with the wretched and the lost, day by day, and many are the opportunities for telling the story to those who have never heard it before."

The Normal schools, while hampered in many ways, are still carrying on their work even if under difficulties. The report from the Colegio Morelos is:

"We had to turn off girl after girl, simply because we had no room to put them. Finally three girls came who had to have places, two were daughters of one of our Protestant men who was responding to the President's call for volunteers, and one was the daughter of a man—Protestant. He was so glad that now he could place his daughter in our school, but the rebels had gone through his town and taken everything he had, his horses, his cow, his pony, everything. He hadn't enough to pay a cent, but promised to do so as soon as possible. Mr. Molloy says he has always given a tenth of every bean he ever raised, of every crop of corn, a tenth has been given, etc., so we couldn't turn him aside. But three places had to be reserved for three girls who can't come on account of the railroads being torn up in their state, but will come as soon as they can get through. There simply wasn't room for another girl, and here were three, and there were three at home. Not a bed either if a room could be found. We planned and talked and walked the house over to find a spot, and then we decided to do without the office and move the hospital into that, and with much planning six beds could be put into the hospital room. One of the Catholic girls, a new one, offered to bring her bed from her home and offered to lend a friend one also. Her offer was accepted, and she was happy that she could help out."

From Saltillo comes the message:

"As the trouble began, the week we opened school, some girls were cut off from coming and some were afraid to come, and as I did not know but we might have to close school when intervention was being agitated, I did not urge girls to come, but we have 65 boarders, and if things quiet down now, we will have more by May.

"My difficulty has been and is, financial, as usual. People have not been able to send money by post nor express, and many have been thrown out of work. But just now things look brighter.

"The government seems to be coming out ahead, and that means quiet for at least a few months. Americans have been greatly alarmed, and hundreds have left. But really in these larger places there has been little damage and only a few have left here."

One of the missionaries longest in service, who has had many years' experience, traveling in all parts of the Republic, and well acquainted with the Mexican characteristics, writes:

"The political situation in Mexico is most threatening. All kinds of rumors are floating about, and it looks very bad for the near future. A very great number of the American families have gone this year who did not leave during the Madero Revolution. The situation is much worse now as it is bordering on anarchy in many parts of the country, and it looks as though the government had lost its grip."

Apart from the question of personal safety, or the safety of wife and children, the care and anxiety for the Mexican Christian is a great burden on the missionaries. The Church in the home land should remember in prayer Mexico—her missionaries, her Christians, her struggle for constitutional liberty.

Echoes of the Chinese Revolution

I. Effect on the Schools.

During the last few months we have been having stirring times in China. We have not escaped the same here in Chefoo, as this place was the first in the north to be taken by the revolutionaries. Many of the people here as well as the police and soldiers have not been favorable to the cause of the revolution, hence considerable trouble has arisen at times and our work has been affected thereby. There has always been danger of an outbreak. Country work has been impossible to the missionaries because of the unrest and danger from runaway soldiers who become bandits.

I have charge of our high school and I wish to relate an incident or two to show how our schools have been affected.

Our teachers and schoolboys were enthusiastic for the new Republic of China. Many without consulting us cut off their cues as this is regarded as of political significance showing that you had thrown off your allegiance to the hated Manchus. Near the end of the term the students had their literary contest. They declaimed, debated and made orations on the burning questions of the day with great patriotic fervor. The following day their patriotism was put to quite a test. The long expected republican fleet arrived from Shanghai; the city was decorated with flags, and immense crowds lined the shore. Our teachers and students begged to be allowed to go and help greet the newcomers. This permission was granted. They clubbed together, bought flags and fireworks, and when the fleet came into the harbor they started down gaily for the jetty. Suddenly we heard shots fired, bullets came whizzing over our premises, and a few minutes later a lot of frightened teachers and students came scurrying into our premises for protection. It took some time to find out the cause of it all. It seems that just as the boys got in front of the police station at the foot of our hill, they met a band of armed policemen who had just mutinied because they had heard a foolish rumor that their cues were now to be cut off since the soldiers from the south had come. Meeting the students marching and having no cues they were thrown into a rage and vented the same by snatching the flags from the boys

and breaking them and also firing off their rifles. In their terror the boys stampeded in all directions, some not turning up until night. Fortunately none were hurt.

A batch of our schoolboys were traveling back to their homes. They also were without cues. About thirty miles to the south of here is a market town and a mile beyond a village where some Christians live where the boys intended to stop for the night. As they entered the town a large market was in session on the streets; as soon as the people caught side of the boys they fled in all directions, exclaiming: "The revolutionists are coming" and more than a thousand people stampeded. The boys were much surprised at the sensation they had caused and called out that they were only schoolboys on their way home. Gradually the people overcame their fears and came back to their business.

These incidents show what an important part the "pig tail" is playing in China at present; not a few indeed have lost their lives on account of it or rather the absence of it. It is surprising also to see the active part the students and schoolboys are taking in this revolutionary movement, and for that matter school girls also. We have the Boy Scouts in America and England, but the Chinese have actually enrolled not only boys but girls also for active service. They are called the "Student Battalion," and some have seen fighting in the south. Quite a number of our schoolboys have enlisted.

II. Effect on the Evangelistic Work.

Rev. A. A. Fulton, D.D., of Canton, states the situation clearly from an evangelistic point of view:

Always look for good news from the Fultons. If we have other kinds, they are not for exposition. Like the old woman who sold apples, we keep the "specked side down." We are not afraid of difficulties, for they are "things that show what kind of a person a man is." Great indeed have been the changes since I last wrote, and today we learn that the Manchu dynasty goes out of existence, and the Republic of China is in the van. At recent communion here in First Church thirteen were baptized, including three graduates of First Degree. At the Independent Presby-

terian Church here about thirty were baptized, including a man high in official position. Following communion in First Church I visited my field in company with two native pastors, and we received 112 men and women on confession, and baptized sixteen children. At some of my chapels we were crowded to seat communicants. At No Kat, one of my chapels in Yan Ping District, thirty men were baptized, and at Yeung Kiu twenty-four adults were baptized. We find the people very friendly, and great doors are now wide open. They have a very high regard for America and Americans, and this is a very big asset that we must wisely and persistently foster. In this city, some soldiers tried to get up some excitement by cutting off heads of idols in the largest temple in the city, but it had no effect, and idolatry is doomed. Only a few days ago the question of the overthrow of idols in temples in this city was advocated by a member of Provincial Council, but it was decided to wait, in the expectation that such worship will be abandoned speedily. I fully expect to see villages come over to the Gospel. This is a glorious time to be alive, and to have had thirty-one years' experience, and to see what a change hammering in missions have wrought in this mighty empire.

Not a church or chapel has been disturbed. We are making all plans for a most vigorous evangelistic campaign. On the first of March we will organize a presbytery in my field. Meetings of all preachers and helpers will continue about six days, and all plans perfected for simultaneous attacks against idolatry at all out-stations, and in hundreds of villages, accompanied by plain preaching of the glorious Gospel. We have not a day to lose. We must concentrate on schools and on training of native preachers and teachers. We shall be hard pushed to care for the thousands of converts that will come in the next five years. The mightiest harvest ever reaped will be here in next few decades.

The Famine.

The great famine in China still continues. The missionaries are giving much time and strength in relieving suffering. We give herewith a statement as to famine and famine relief in Yutao and Shangyu in Chekiang province and North Anhui.

House to house investigation by special deputation from Shanghai confirms statement of

committee's superintendent of relief and Chinese gentry in North Kiangsu that the people in large area are without food except weeds, grass, bark, and in some cases potato vines. Absolutely no grain. All animals and fowls already killed and eaten. Furniture sold or burned. Houses being torn down in order to exchange timbers for food, and children offered for sale or as gifts. An unexpected condition of misery and helplessness has been created by looting of cities, robbery of gentry, stopping of trade, recent disturbances preventing annual migration of poverty-stricken people and two preceding years of famine. Depopulation of large section immediately threatened. Unpardonable and irremediable calamity impending. Conservative estimate approximately one million on verge of starvation. Actual distribution of food to them, not money, must begin within two weeks. Forty cash per day per individual for the next three months will save life and support those relieved while engaged on permanent reclamation works.

One of the causes of the famine along the coast in Chekiang is the failure of the cotton crops. Mr. Ku, who is interested in the local cotton mills undertook to have a supply of good seed for the next planting, to be distributed gratis, as he anticipates that starving people will eat the seed of this crop as they are eating the seed of other crops.

North Anhui.

On a journey north along the Kwo River, we had not traveled far until we saw a man hauling a young fellow down from the yard around houses, then tying both hands behind the back, and then tying the rope to a tree. The man was soon joined by another, when the two men proceeded to beat the young fellow, possibly to death. His yells were heard until we had passed out of hearing range. The men journeying with us said that the poor fellow no doubt was one of the many who are now thieves and beggars, who, had they anything to eat or means of earning a living would not be thieving. Passing on a few li farther we saw a farmer chasing two women across the fields away from his house. They had been up to his house begging for something to eat and possibly had stolen a sweet potato or two.

All day as we traveled on we were continually meeting people at the point of starvation

making their way southward. They had given up all hope in their northern homes, thinking their only chance of escaping death to be in going south. Consequently it was a frequent sight to meet aged women hobbling along with a staff in one hand. Others had given up and had lain down by the roadside, while the more fortunate were being wheeled along by son or husband. Not only were the aged men and women thus trudging along, but little girls and boys, piteous to behold, were trying to keep up to father or mother, knowing that when they arrived at the first town they were to be sold to the highest bidder. A little girl will be sold for 70 or 80 cents, and a promising boy might bring \$2.00. To travel all day, meeting only this class of peasants, causes a strange feeling about one's heart.

We took a circuit of about eighty or ninety li to the north and east. We personally examined a number of the most extreme cases. I say extreme cases, because whenever we saw a donkey, pig, cow, pony, dog or even chicken, or any signs of grain, straw, wood, or trees about the place, we passed them by as not being in immediate distress. So the places we did examine were desolation indeed. People were actually endeavoring to exist on ground up bark, mixed with potato leaves and weeds. This was made into a kind of a fruit cake, and then eaten. Little children and even babies were trying to eat this cake. Others were picking the substance out of the sunflower seeds. We were glad indeed to learn that all were not yet reduced to this extreme condition.

The Presbyterian Church and the Great Tai Race

REV. J. A. EAKIN.

I.

THERE is a race of people in south-eastern Asia which is the peculiar heritage of our Presbyterian Church. It numbers at least fifteen millions. It is probably the oldest race in the world that has never been held in subjection by another race. These people call themselves Tai, which means *free*.

The people of this whole race speak practically the same language. Their spoken language differs less than English as spoken by uneducated people in the extreme north and south of England.

These people are our heritage; because in the providence of God they depend entirely upon our Church for the Gospel.

The Tai race is almost surrounded by other races. It comes into touch with the outside world only on the Gulf of Siam; and practically at only one point, the city of Bangkok, the only port of Siam.

A prominent characteristic of the Tai race is their love of liberty and independence. There is something magnificent in the tenacity of purpose which has kept them from yielding to the influence of other races around them.

This racial spirit of independence prevents these people from accepting employment under those of another race. Europeans who have obtained concessions for mines or plantations in Siam must depend upon other races for their labor. This is often set down to indolence. It is really due to independence. In Bangkok, it is very common to see a Siamese in charge of a gang of Chinese coolies, but it is very unusual to see a Siamese working under a Chinese boss.

In one important respect, this race differs from all other orientals: in their view of the family relation. Among these people, woman is the equal of man. Under Siamese law, a wife can hold property against her husband. When a young man marries, he must build his house near the home of his wife's parents, and afterwards he is no longer counted as a member of his own family, but as a member of his wife's family. In all well regulated families, the wife holds the purse, and she gives to the husband from their united earnings only as much as she thinks he ought to spend.

Like Anglo-Saxons, the Tai people will assimilate everything; but they will not be

assimilated at all. In Siam we see Chinese, Malays, Burmese, and Cambodians intermarrying with Siamese and being absorbed in the national life; but when Siamese emigrate to another land, they cling tenaciously to their racial characteristics.

In these elemental facts we are to seek the reason for the slow progress of Christianity among them. We must remember that these people have been resisting outside influences that would change their racial customs and

inspector of the river police in the Siamese Government service. Some years ago, on account of having taken too much wine at a dinner on the occasion of the king's birthday, he incurred His Majesty's displeasure and was imprisoned for nine months. When he was released, a meeting of the whole congregation was called to deal with his case. The police inspector was sitting in a back seat, dressed in the king's uniform with his sword by his side. The pastor and the other mem-

Rear View of a Temple in Bangkok.

characteristics for forty centuries. It is not strange that they are slow to accept the foreigner's religion, join the foreigner's church, believe what he teaches and do what he says, at the cost of giving up their own customs and suffering social ostracism from their former friends and associates.

It is plain that Christianity will adapt itself to new conditions among these people; and it is interesting to notice indications of what the future Church of this race will be.

In matters of church discipline, it seems probable that they will be more thorough than the missionaries would dare to be. The First Church of Bangkok has long had its own native pastor and session and controlled its own affairs. The senior elder of that church is

bers of session were sitting on the pulpit platform dressed in plain white clothes. When the time came to restore the recreant elder, the pastor and session came down the aisle of the church, one of the elders carrying on his arm a plain white suit. The inspector took the suit from the hand of the junior elder, took off his uniform, dressed in the white suit, and went up to the platform, where he made a public confession of his fault with the tears running down his face, as he told of the hardships of the prison life by which the Lord had brought him to see the error of his ways. And the missionaries looking on were ready to admit that they would not have dared to rub it in as hard as that.

In self-support, they will do all that they

are able to do under proper direction and encouragement by the missionaries. When the First Church of Bangkok built a mission

hair, which was covered with a brass basin; because Elisha was supposed to be bald. The prophets of Baal were put to death in very realistic manner, and the lawn was strewn with their dead bodies. Their executioners were armed with spears of sugar cane, which they afterwards ate. In the final scene, Elijah and Elisha walked together over to a part of the grounds that was in deep shadow, where there was a large tree stuck full of fireworks with a ladder at the other side of the tree. Just as they arrived, a fuse was lighted; and instantly the tree was a blaze of light. Elijah disappeared up the ladder and his mantle was caught by the outstretched hands of Elisha. Every detail of the story was represented as accurately as possible, and afterward it would remain a living reality in the minds of all who saw it.

Among those people, we have established eight mission stations, with thirty churches, the elders of which share with the missionaries and native evangelists in an extensive itinerating work by which perhaps two millions of the population have been reached with the Gospel. Two colleges have been founded to train the future leaders of the Church. The whole Bible has been translated into the Siamese language. It has been proved that these people are willing to receive the Gospel; that

Women redeemed from Slavery by us and from Sin by the Saviour.

chapel a few years ago, no missionary was asked to serve on the building committee or allowed to contribute to the cost of the building. It was their first effort of this kind and they wished to do it all themselves.

In one respect, they seem inclined to depart from the ways of their missionary teachers. The people are passionately fond of the drama. Plays, historical and religious, form an important element in their social life. The First Church of Bangkok has several times dramatized a Bible story and had it played in connection with their Christmas entertainment.

On one occasion, they had the life of Elijah represented on the lawn near the church on Christmas eve. Several features of this entertainment were amusing to the missionaries; but the players did not mean to be funny. They held the Scripture story in reverence, and simply tried to make it real and vivid; so that it would abide in the minds of the children and young people. Elisha was represented by an elder who had a good head of

Lampoon Workers.

the Christian Church in the Presbyterian form can be established and developed among them; and that they are likely to keep it pure in doc-

trine and in life when it must be committed to their control.

But fully six-sevenths of the people of that race have never heard that there is a living God or a Saviour.

Here, then, is the opportunity of the Presbyterian Church: a field without a rival in it, with open doors on every hand, a great people who show no opposition to our work, but who welcome the Gospel when it is presented in the right way, a burden of unshared responsibility which cannot be shirked or shifted without shame.

II.

W. A. BRIGGS, M.D.

NO mission field of the American Presbyterian Church (North) is so little known and understood as is that of the so-called "Laos" Mission. The name perhaps was an unfortunate choice. Geographically, there is no such place as Laos—on English or American maps. Strictly speaking the term *Lao* should be applied only to a comparatively small branch of the Tai race, living principally in French Indo-China. The Siamese of Bangkok were accustomed to use the word *Lao* when speaking of any of the northern branches of the Tai race. Hence the origin of the name "North Laos Mission." The word *Tai*, however, is the only name that can be accurately applied to all these people. *Ethnologically and linguistically they are of the same race as the Siamese.*

When the North Laos Mission was first organized there was no railroad in Siam. A journey from Bangkok of five or six weeks by small river boats was necessary to reach Chiengmai. It was found also that though the spoken language of these northern people differed only in dialect from that used in Bangkok, the written character was entirely distinct. These facts meant a new mission, a new mission press, a new base for the extension of Christ's kingdom.

Take a map of southeastern Asia, and trace the valley of the Menam from latitude 17 degrees northward, and the valley of the Mekawug from latitude 16 degrees northward through Burma and French Indo-China up well into southern China, including all the tributaries of these rivers, the upper reaches of the Red and Black rivers, even into the province of Kwangtung, China. Throughout

this entire territory the Lai people (Lü, Kün, Tai Nüa, Yuan, Lao, etc., etc.) speak the language used by the missionaries of the Laos Mission. What an opportunity! Dr. McGilvary knew not the wide extent of this immense parish, but even in those early days he traveled far and often into these regions beyond carrying and delivering his apostolic message.

Beginning in Chieng Mai—not without persecution and much opposition—spreading to Lampun, Lakawu, Pre, Nau, Chieng Rai—the mission gradually developed, until the Laos Presbytery was for years the banner presbytery of the Presbyterian Church.

In 1893 France annexed all of Siam, east of the Mekawug, and later took possession of two large slices on the western bank. Nearly all of the people properly called *Lao* were thereby brought under the French Government, and the French authorities refused American missionaries permission to work among them.

But even when French-Lao territory was closed to us, the outlet to the north via Kengtung provided an immense field for the expansion of our mission, for distribution of our Scriptures and Christian literature and for the inspiration of our native Church. There was much foundation work to be done in the stations of North Siam; and Kengtung was to be opened as a strategic base for operations up into Yurman and beyond. Considerable ingathering had shown the necessity for Episcopal oversight and training of native Christians. Partially trained native helpers were beginning to look upon American money as an eternal, ever-increasing, God-given means of support. The rank and file of native Christians understood neither the blessing nor the duty of giving. The prospects of self-support were nil. At annual meeting the mission with one sweep wiped out the whole system. For years not a cent was requested from America for the support of native evangelistic helpers. It was a severe but for the time a necessary treatment. The duty of supporting schools and the propagation of the native Church was laid heavily upon the native Christians. School statistics and the annual growth of the Church in *numbers* took a temporary drop.

Finally the Mitchell Memorial Station at Pre was abandoned. Failure of promised financial support made it necessary to with-

draw from the newly opened station at Kengtung, notwithstanding the unique success resulting from the work done in that state. Ill health, furloughs, and resignations caused every other station to be undermanned. Nevertheless the "Laos" Church was alive and showed healthy normal growth annually—in quality as well as in numbers.

Now after a century of preparation we have in Siam a force of tried and trained missionaries speaking the vernacular of these millions of Tai people. We have Scriptures, hymn books, school books, books of Bible stories, tracts and a monthly periodical printed and ready for use among a people *who read no other printed literature*. We have a sturdy, growing native Church of over 5,000 Tai

Christian adults—many of them of the second and third generation Christians. The days of good spiritual harvest are here with 617 adults added to the communing roll last year in the Laos Mission. We have three groups of Tai Christians in Kengtung State with faithful elders acting as overseers. Some Tai Nua immigrants from Yunnan have been baptized and have returned to their homes in China.

For fifteen years we have been praying for the sympathetic and enthusiastic cooperation of the men and women of America, representing the intelligent convictions of the entire Presbyterian Church. Nothing less than this will guarantee the success of this enormous undertaking. Will you command us to "go forward"?

The Real Problem Among the Laos

REV. W. S. HARRIS.

THE Laos present an unusually broad and open field to the Presbyterian Church for Christian education.

To begin with, the Laos are not a small tribe

Church rests the *sole* responsibility of giving the Gospel to these people.

Then too the character of these people opens to the missionary a wide door for

Pupils in Boys' School, Chiang Rai, Laos.

occupying but a portion of Northern Siam, as was once thought, but a race numbering possibly fourteen millions of people, scattered over North Siam, the British Shan States, French Indo-China, and Southern China. Upon our

Christian activity. Mild mannered, hospitable, unsophisticated, and free from hostility and bigotry, they have, as a rule, a kindly welcome for the missionary, and manifest unusual willingness to give him a fair hearing. Indeed

this cordiality obtains not only among the lower ranks of society, but has been shown in a marked degree by the official classes as well.

A third factor contributing to the largeness of our opportunity among the Laos is the character of their religion. Many of them are nominally, or really Buddhists, but before all else they are animists, bound down by the fear of evil spirits. One of the greatest boons which Christianity brings to these people is the escape from this spiritual bondage.

upon evangelism, our schools have been few and poorly equipped, we have not been able to give a large portion of our Christian children even a rudimentary education, we have had in all but eleven ordained native preachers, and hardly more well-trained lay evangelists.

The mission is fully alive to the seriousness of the situation. Not only do we lament the dearth of trained leaders, but we are moved to greater activity in the education of our

This is the second highest priest in the City of Chieng Rai. He is a scholarly and spiritually-minded man, sticks close to his official duties. Behind him are a group of school boys. Photographed by a Christian native.

The vastness of the field, our sole occupancy thereof, and the ignorance and illiteracy of the people place a grave responsibility upon our Church and her missionaries, and this is enhanced by the present rapid growth of the native Church. Last year over six hundred communicants were added, by far the largest number in the history of the mission, and there is every prospect that the coming year will see even greater results.

The great problem facing us today is how to keep pace with this rapidly growing Church in the matter of Christian education,—the production of native Christian leaders, doctors, teachers, evangelists, and pastors, and of an intelligent, earnest laity. For many years the emphasis has been placed mainly

Christian children by the fact that the Siamese government is insisting upon compulsory education throughout the kingdom, so that we are confronted by the alternative of educating our Christian youth ourselves, or sending them to government Buddhist schools.

How to meet this great need was the problem uppermost in the minds of the mission at our recent meeting, and in its solution we were greatly helped by the presence and counsel of Dr. Bradt and his party.

For years past we have had self-supporting primary parochial schools in many of our outstations, and secondary schools in many of our central stations; theological training has been confined to the conduct of classes for elders and lay evangelists, held in various sta-

tions a few weeks each year; and medical training mainly to the instruction of the native assistants in our hospitals, and elementary work with the native vaccinators.

The mission now proposes to adopt a broad educational scheme, unifying all its work along these lines, with a view to adequately meeting its responsibility to these people over whom God has appointed us His overseers.

We propose to organize parochial primary schools in *all* Christian communities large enough to warrant them.

The matter of secondary education will be relegated to the station boarding schools of the mission, one for boys and another for girls in each central station.

The higher education of the Laos people

will be entrusted to one central university,—the Laos Christian University—to be located in Chiangmai.

The Church has now a wonderful opportunity to push Christian education among the Laos people! Education is becoming the watchword of the Siamese Government. The Laos people are waking from their long sleep, and seeking a civilization higher than their old crude ways of thought and life. The door to an even larger field is opening up to us among the Laos in China. And meanwhile the people are growing more sophisticated with each passing year, and some of the evils, as well as the blessings, of Western civilization are creeping in to thwart us in our work.

With Siamese Royalty

DR. C. C. WALKER.

DURING the first week of November Bangkok welcomed back the Prince of Pitsanuloke, the present heir to the throne, and his family, who represented the king of Siam at the coronation of King George V. last summer. During the same week a unique and novel ceremony was wit-

nessed by the residents of Bangkok upon the arrival of a young white elephant from the north. White elephants become the property of the king and are kept at the palace because of the good luck they bring with them. At the same time a small white monkey caught in the jungles of the north was also presented

to His Majesty. His Majesty gave the sum of \$190 as a gift to the owner of this strange little monkey. The little fellow is full of life and mischief and is now on exhibition together with the young elephant in a beautiful, large pavilion especially built for them.

[On the sixth of May last the young king of Siam succeeded in organizing his many thousands of young Siamese in the service of

movement has also gripped the boys in all of the government schools, and over 4,000 are already enrolled. Each school has its uniformed "Boy Scout" company out for daily drill and discipline. The movement commends itself to all, and we wish it success and long life.]

FROM CHIENG MAI, LAOS.

BY REV. HOWARD CAMPBELL.

I wish to express my heartfelt gratitude for the prompt response to our appeal for funds to combat this great epidemic of malignant malaria. The disease takes many forms besides fever and ague, such as convulsions, insanity and a comatose condition often resulting in death within a few hours. The disease is very deadly. Three little girls died suddenly on the same day within gun-shot of our home. One man lost his wife and five children, all he had. But for "Christian medicine" many villages would have been entirely wiped out of existence long ago.

Many of the recoveries are marvelous and tell powerfully for the extension of the kingdom. A little girl who had been unconscious for five days before the case was reported was quickly restored to health in answer to prayer, and the use of "Christian medicines." In one family of nine persons, four died before the case was reported and the remainder were in a serious condition. The remaining five were soon restored to health and are now earnest, active Christians, and many of their relatives have accepted Christ also. One woman had been unconscious for a long period, and it was finally decided that she would be dead within a few hours. As her husband and children had desired for months to become Christians and were only waiting for her consent, they decided to have a Christian funeral instead of the usual "spirit rites." A Christian service was held, and "Christian medicine" administered, and ere long the patient had recovered and no funeral was held. She and her husband became very earnest and active Christians and many households of their friends and neighbors have since become Christians and the work there is still continuing. Only day before yesterday two more households took their stand.

If this relief fund holds out I believe the Lord will soon double the number of our Laos Christians.

One of the "Wild Tiger Corps" of Siam—A Volunteer Military Organization.

the government into regiments and companies for daily drill and discipline. These men wear a black, loose fitting uniform trimmed in yellow, and call themselves "the Royal Tigers." Similar companies have been organized at all the provincial capitals throughout the kingdom, and number over 4,000 men. The king is young and in vigorous health, and wishes in this way to build up a strong, robust physique, develop a spirit of national unity, and inculcate ideas of chivalry among his many thousands of Siamese in the employ of the government. The organization is growing in popularity, and has a worthy object. The

Ninety-nine persons were baptized last Sunday. About 200 more will be baptized soon. New households are becoming Christians almost daily now. There were five today and four yesterday and the day before. There are thousands of people here who know that it is

their duty to become Christians. This occasion is furnishing a date for decision.

The malignant malaria is extending its area and it is imperative that the relief funds come promptly or we will miss this great opportunity of saving lives and saving souls.

Pupils in Girls' School, Chieng Rai, Laos.

Monthly Concert

MAY.—Siam and Laos. The Greater Siam:

I. The New Presbyterian Opportunity in Siam.

"Discovery of a Larger Laos," G. B. F. Hallock, in *New York Observer*, February 16, and *Presbyterian Banner*, February 16, 1911

"Looking Up the Laos," W. Clifton Dodd, in *Missionary Review of the World*, May, 1911.

"Work Among the Laos," John H. Freeman, in *Herald and Presbyterian*, May 17, 1911.

II. The Pioneer Missionaries of Siam.

Rev. Jonathan Wilson, D.D., and Rev. Daniel McGilvary, D.D.

See "All the World," July, 1911, pp. 76-79; *Assembly Herald*, October, 1911, pp. 48-50.

"Life of Daniel McGilvary." Revell & Co.

III. It is Advisable to Open Stations in South China to Reach the Laos Chinese People?

Seventy-fifth Anniversary Leaflet, No. 5: Siam and Laos.

Suggestion for Sermon or Address: "There Remaineth Yet Very Much Land to Be Possessed." "The Unoccupied Fields of the World," Zwemer.

JUNE.—The Home Base. Chinese, Japanese and Koreans in U. S.

Alternate Topic: *The Missionary and the Child.*

I. "What Constitutes an Adequate Home Base for Foreign Missions?"

II. The Every Member Canvass—As an Opportunity for Spiritual Service.

III. The Asiatic Problem in the United States.

IV. The Missionary and the Child.

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THE INTERNATIONAL MISSIONARY UNION.

"The International Missionary Union will convene for its twenty-ninth annual gathering at Clifton Springs, N. Y., May 29—June 5, 1912. Over fifteen hundred missionaries have attended these meetings in the past. All who have ever served as Evangelical missionaries or are now under appointment as such, are cordially invited to join in this conference and union of prayer.

The hospitality of the Sanitarium is extended to all missionaries, to whom it offers free entertainment during the Conference. All persons interested in Missions are most welcome at all sessions, and will find ample and pleasant accommodations in the village.

The founder of the Union, Dr. J. T. Gracey, has recently been called to the immediate presence of the Lord of the Harvest, but the blessed influence of his efforts continues in the Union.

All who expect to attend the Conference, or are interested in it, are requested to write to the Corresponding Secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y.

"OUR COUNTRY—GOD'S COUNTRY"

HOME MISSION WEEK

November 17-24, 1912

IF IT could be demonstrated that America's greatest problems are fundamentally moral questions—and our wisest statesmen have said that they are—then it must be conceded that an unselfish agency which annually spends millions of dollars for the development of great moral ideals, and enlists thousands of workers to apply them to human life, is worthy of the respect and the support of the nation.

The American Home Mission Enterprise as represented in the various Mission Boards of our country is the biggest, broadest, bravest movement in the United States, because it stands for the physical, social, economic, intellectual and religious emancipation of all the people.

HOME MISSION WEEK is an attempt to impress upon every man and woman of every church of every evangelical denomination in this country the supreme importance of saving America for the kingdom of God through the established agencies of the Church.

Cooperating in this campaign are the Home Mission Council, composed of twenty-seven Boards engaged in national Home Mission work, and the Council of Women for Home Missions, which has nine constituent Women's Boards, national in their scope—indeed, these organizations represent practically the entire Protestant Home Mission forces of America, both men and women.

It is planned that during HOME MISSION WEEK America's moral and religious needs be presented in and by every church in every community on every day of the week from November 17th to 24th, inclusive, through specially prepared literature and programs which will be adapted to every constituency of our great denominations.

During the three months' period preliminary to HOME MISSION WEEK material for educational and inspirational use will be supplied to the religious press and to the denominational missionary magazines. A carefully thought out and extensive

series of advertisements in religious papers and such other publications as are deemed wise will be employed, calling attention to HOME MISSION WEEK and its significance, and to the great facts which demand home mission effort. Classes will be organized in the churches during the preliminary period for the study of outstanding American social and religious problems.

It is proposed that on the opening Sunday of the WEEK the pastors of the various churches will present Home Missions in a thorough and inspiring manner and the following five days will be devoted to conferences, women's missionary meetings, and church meetings, dealing with the largest problems confronting us in Home Mission work, a uniform program being adopted. Saturday is set apart as a day of prayer and consecration, and it is expected that the second Sunday will be used for great interdenominational gatherings which will emphasize the unity of the work and give inspiration for renewed and increased service.

For those churches, towns and cities which may not find it advisable to follow the above plan, an alternative program will be prepared, whereby various groups of persons, such as Men's Clubs, Women's Organizations, Chambers of Commerce, Civic Improvement Societies, public school officials and teachers, groups of professional men and women, and similar organizations, may be gotten together during the week, for the purpose of indicating to them their special responsibilities in the matter of bettering the conditions and conserving the interests of all backward, depressed and suffering people in America.

HOME MISSION WEEK will therefore be the culmination of a campaign of education covering a period of three months, through the use of literature, the press, study classes and conferences. It is aimed to reach the men and women outside the church as well as those inside. It is intended for the country and the village church as well as the church in the town and the city.

It is conducted in the confidence that the Home Mission agencies of the Church are equal to the present situation, and in the belief that an awakened Church, an intelligent Church, an enthusiastic Church, will result in a contributing Church, which will make possible through the Home Mission Boards an American Missionary Enterprise which will truly make "Our Country God's Country."

For detailed information and programs address Charles Stelzle, Executive Secretary, HOME MISSION WEEK, 156 Fifth Avenue, New York.

**HOME MISSIONS COUNCIL AND THE
COUNCIL OF WOMEN FOR HOME MISSIONS**



New Ideals

REV. J. MILTON GREENE, D.D.

Dr. Greene has spent a life-time in service among the Spanish-speaking people and is the Superintendent of the Presbyterian work in the Island of Cuba. For most of the articles from Cuban contributors in this number of the Herald he has supplied the translation.

Accumulated Data.

A YOUNG Cuban who has spent two years in Troy, New York, pursuing a course of study and who there learned to read his Bible, found Christ as his personal Savior and confessed Him before men, in a conversation last evening expressed his surprise and sorrow at the conditions which he found to exist here among those of his own age, and especially at the absence of any worthy ideal among them. He said: "In the United States I and my companions talked of the sermons we had heard on the Sabbath or of the great industrial or educational or philanthropic or political or religious questions of the day, but here I find the young men interested only in gambling, cock fighting, personal politics, and especially in love affairs and these not of the honorable sort." With tears in his eyes he bewailed the moral situation as he found it to exist, and told me of his great desire and effort to interest his own family in the Bible which I had given him, and to elevate the moral standard of his youthful companions. He spoke particularly of an uncle whom he found to be utterly ignorant of Bible truth, without any definite religious faith and completely indifferent to all religious questions.

Cockfights Limited to Sundays and Holidays.

In the morning papers I find the following: "The government has announced its determination to do all in its power to prevent holding of cockfights in the Island except Sundays and national holidays. A petition from Trinidad reached Secretary Machado asking that he issue a permit for cockfights every day. The answer of the Secretary was a telegram to the mayor refusing the permit. At the same time telegrams were sent to other mayors instructing them not to issue permits for cockfights on other than Sundays and holidays.

"The sugar mill interests of the island have brought pressure on the government to prevent the cockfights, because on the days that they take place the laborers desert the mills and fields to gamble in the cockpits. Nearly all the big sugar estates are working short-handed already and holidays only add to their troubles."

New Character to Match New Era.

Senor Carreray Justiz, a former minister of Cuba in Washington, and one of the foremost statesmen of the Island, honored by all for his high character and vast learning, has recently written a most interesting article on a Cuban

canal which may afford to vessels passing through the Panama Canal a direct course northward without the long detour either by Cape Antonio or Cape Maisi. The idea dates back to the middle of the eighteenth century when the Spanish government made surveys looking toward the realization of such a scheme and even gave orders for the construction of the canal, but war with England and France prevented its consummation. Mr. Carreray considers the project sure of realization and calls upon his countrymen to awake and think of what the Panama Canal will mean for Cuban development materially and internationally.

It is really pathetic to read his exhortation to his own people to shake off their intellectual lethargy and well-nigh medieval narrowness and exclusiveness and to prepare for a great future which must come to Cuba either under the initiative of her own people or a foreign influence. In this connection he notes that while 6,000 books and other publications have been printed in English, German and French bearing upon the Panama Canal and what is involved in it, only one has appeared in Spanish.

The Blight of Ignorance and Low Ideals.

I have written the foregoing to emphasize and illustrate the fact that what Cuba and all Roman Catholic countries need is a stimulus

The Cathedral, Havana.

to thought and a nobler ideal. Forbidden to do their own thinking in the religious sphere they have not dared to think independently along any line. The masses have been kept

The Harbor of Havana from Cabanas.

in ignorance and the more intelligent have not ventured to consider any vast and weighty problems. But as the human mind must busy itself with something, that something in most cases has had to do chiefly with the senses or the pocket. Hence the well known fact that Spanish authorship along scientific and philosophical lines has been reduced to a deplorable minimum.

The Emancipation.

In the providence of God we are made directly responsible for a reformation in this direction and we are doing much to enlarge the horizon of the people, stimulate their intellect and elevate their ideals. For, with a

true conception of God and salvation and a sense of divine sonship, swathing bands are burst asunder and the mind comes to a realization of its own dignity and possibilities. Adults by hundreds are being thus emancipated, tastes are being elevated, homes are being purified, citizenship is being dignified and true patriotism promoted. But the most effective mode of accomplishing this task, as indicated by common sense and experience, is found in the establishment of schools for the awakening and culture of youthful minds. In this respect no more hopeful or fruitful field for effort could be desired than is offered us in Cuban childhood with its quick perception and responsiveness to tactful teaching.

Recurrent Tendencies in Cuba

FRANCISCO CASTRO.

WHEN we recall what was the condition of Cuba previous to the first American intervention and what great reforms along many lines were effected by it, and then consider our present situation, we cannot but be sad at heart noting how our people struggled so bravely to free themselves from the Spanish yoke; and now, that they are their own masters, have relapsed to so great a degree into the very condition in which they lived when under Spanish domination.

The Rescue.

The American intervention found here the lottery in which the government appeared as the gambler: also the bloody institution of the cockpits, and the barbarous spectacles of the bull ring, legitimate successor of the Roman Circus in pagan times. The Romish Church determined the policy of the government and thus made use of the ecclesiastical establishment as one of its principal agencies of espionage and oppression. All this came to an end with the beginning of a government in the hands of men with a conscience and who represented a people blessed with an open Bible.

And we Cubans greeted with joy and gratitude these reforms so ardently longed for by us, as the sure pledges of others which were not denied us.

The Relapse.

But alas! One who saw us then and now returns to study our condition will find it difficult to believe that we are that people who were so anxious for liberty and who sacrificed three generations to secure it.

Our former rulers, stupefied by the defeats which they suffered at Cavite and Santiago, soon awoke and the fateful Spanish spirit took on new courage, not profiting for its own reformation by the disasters that came to it, but rather seeking to employ the very blessings which had been brought to us by those very representatives of a public conscience and an open Bible to inflict upon us further injury and to gratify their insatiable vengeance against all that was Cuban or American in our nascent republic.

The Jesuitical Policy.

The Romish clergy, composed for the most part of Spaniards, shook off their stupor and began to flatter those whom they so bitterly hated, with the purpose of recovering their lost prestige and were so successful in their Jesuitical policy that they were able to secure from the government of the intervention a recognition of their claim to be the sole owners of property such as churches, convents, cemeteries which of right belonged to the Cuban people. Dating from that triumph the

infern influence of Jesuitism has come to poison our national life more and more from the presidential palace to the humblest cabin of our rural population. Special official recognition was accorded the clergy in certain celebrations of a public and national character, and, thus encouraged, they sought and obtained new concessions. By their mediation permission was secured for raffles and other demoralizing practices. So it came to pass that any one desiring to obtain aught from those in authority must make sure of the favoring influence of that insatiable enemy of Cuba and her free institutions.

Constitutionally the Church is separate from the State, but, as a fact, she has more influence and power today than ever. And where this influence is most apparent and most destructive is in the department of public instruction. The great majority of our public school teachers, in order to secure their appointment, must avail themselves directly or indirectly of the clergy. Thus the teachers of our children are made the faithful allies of the priesthood who are constantly alert to make sure that Romish influences shall prevail in the very sphere from which they were divorced by the talons of the American eagle.

A New Redemption Needed.

The first intervention under Generals Brooks and Wood was in the highest degree beneficial. Would that the same might be said of the second! Between the two a great

gulf was fixed. In the same degree in which the first was reformatory, the latter was demoralizing. At the close of the second intervention all was ripe for the triumph of a reactionary policy. The lottery and cockfights were officially sanctioned, and even bullfights were tolerated wherever the communities were sufficiently brazen and influential to evade interference. Is it not true that in all this there is a recurrence to the original type, a fatal atavism?

From what I have said it will be seen that our evangelical work is daily made more and more difficult. Our Cuban people, simple, poor and humble receive with joy the glad tidings, but the more favored classes, financially and socially, being in moral bondage to Jesuitism, entrench themselves stubbornly and multiply Romish schools on every hand. But let it be said loudly and with emphasis, their schools have not the hold on the respect and patronage of the middle and humbler classes which are enjoyed by our educational plants wherever these are well and worthily equipped with a modern apparatus and a competent teaching force. And just here is the burning question in Cuba. Here can be seen our most pressing duty. Thus and thus only can we meet the situation, learning from the policy of our enemies and defeating them with their own arms,—by multiplying Christian schools of the very best sort, and making them gratuitous for the time being so far as may be necessary.

A Plea for the Children of Cuba

JOSE RIPOLL.

IN order that religion may again become a factor in the life of the Latin race it is indispensable to educate the youth and enlarge their mental capacity, implanting in their hearts that divine wisdom which renders one restless and dissatisfied as long as he is living in sin.

Says Dr. Vega: "Analyzing the progress and development of a religion of mere forms until it becomes crystallized in the historic conscience, it is interesting to note how that chrysalis of selfishness and ambition gradually was transformed into a butterfly of de-

ceitful brilliancy, and, once realizing the last step in its embryonic evolution, how it served as a basis for Romanism in order to deceive the unwary; inducing them to believe that their priests have monopolized the truth of God."

Man needs an intellectual environment and a moral atmosphere in which to live and develop normally. When in the human heart the religious sentiment is atrophied and well-nigh extinguished, the life of man is poisoned and he is robbed of his true ideal, which is his

only fountain of hope and comfort in the fierce and ceaseless struggle of existence.

Let us teach these truths to the children in our schools. Let us eradicate, root and branch, the idolatrous virus which they have inherited from their ancestry and absorbed into their religious thought and habits. Let us present to them our elevated conception of God as taught by our blessed Lord, as the source of light, of truth and of beauty. And finally, let us hold forth to them the divine idea of a God of love, the Father of our humanity, without distinction, who "so loved the world

that he gave his only begotten Son that whosoever believeth in him should not perish, but have eternal life."

In this manner we shall save from indifference the future generations of the Latin race; under such an education our children will find springing up in their hearts the necessity of a Redeemer who may reconcile them to their heavenly Father. And proceeding thus, we may be sure that heaven will smile upon our efforts and God's Church will be strengthened by the reception of members who will also be found in His kingdom in the eternal world.

The Two Problems in Cuba

DR. C. VEGA y RODRIGUEZ.

THE problem of the gospel in Cuba is intimately related to the political conditions which exist here. Rome and Spain united their forces to sow in this soil, naturally so favored and productive, the seeds of a baleful harvest; the former presenting to the religious consciousness of the people her system of forms and ceremonies, as essential elements of Christian faith, and the latter introducing with her ill-advised colonial policy administrative immortality, and leaving in the lives of the masses all those vices which in the mother country flourished under a decrepit and decaying government.

The North American influence brought to Cuba both the idea and means of national health and regeneration, but when there seemed to be hope that this people, like Lazarus of old, would rise up from its moral death and go forward in the path of self-culture, we saw them in obedience to a law of inheritance, a racial atavism, drift backward, retrograde in the path of their collective progress. So it is that we now see disquietude and discontent appearing, perhaps all the more ominous that it takes on chaotic forms and lacks definiteness and stability.

The Eminence of Politics in Cuban Thought.

The popular mind is constantly preoccupied with this situation, so that little else commands their attention, and no other problem engages their thought. For them the political question is superior to all else and involves all other

interests. Their idea is that if that problem is rightly solved all beside will be righted, since in the political well-being of the island are involved all the other elements of health and prosperity.

The Obstacles in Evangelization.

This is one of the principal reasons why the establishment of the gospel in Cuba encounters such immense difficulties. The political disquietude on the one hand and the frivolous indifference begotten by Rome during her four centuries of domination,—these are our two great obstacles in the evangelization of this people. The healthful self-restraint inculcated

Delivering Water to Residences.

by the gospel startles these souls wholly given over to sensualism. The religion of Christ is the religion of the Spirit, while that of the Pope is one of forms and rites, holding the attention and affections by tawdry ornaments,

A Field of Pineapples.

flowers, drapery, mitres, hoods, bells, priestly bonnets and long flowing robes richly ornamented. These proclaim: "This is the truth." The woman most given to showy dress has not in her wardrobe a hundredth part of the trappings which a Pope, a bishop or a celebrated virgin displays.

And when we present to these souls thus fascinated, the simple truth as it is in Jesus and in God's Word, they shrink from it; for they tremble and are horrified at themselves, just as a nervous patient shivers at the sight of the surgeon's knife which is to bring him healing and health.

Success Certain in Spite of Obstacles.

Does this mean that the implanting of the gospel in Cuba is an insoluble problem? Of course not. The present difficulties will make the future victory more glorious. We have faith in the power and efficacy of the divine Word, but it is necessary that the work we

have to do in the establishing of the kingdom of Jesus Christ be so planned and executed as to meet existing conditions.

As our experience in pastoral work progresses we are more and more thoroughly convinced that what is urgently and absolutely required of us is to make sure of the children of Cuba, and hence arises the necessity of giving increased attention to our Sabbath and day schools.

Give us children and we will give them back either Christians or atheists, upright or unprincipled. We can do what we please with them for their hearts are like the soft wax on which the moulder makes his impression. Let us fix in their minds and hearts the gospel in its purity, and when they are men no human power can deprive them of it.

This is the policy of Romanism in all lands and it must be confessed that she is an adept in strategy and dexterity. Realizing the waning of her power and the approach of the gospel to her territory as a force which combats and obstructs her progress, she takes refuge in her last resource, the youth. For this reason her convents which formerly were centers for a contemplative life have been converted into great educational plants in which she is preparing her allies of the future. What we must do is to neutralize her activities by organizing and multiplying first-class schools in which a thorough scientific and religious education of an elemental sort may be given in contrast with the superficial and false instruction given in the parochial schools. Thus only but surely, we shall secure to ourselves and to Cuba a generation of intelligent and faithful Christians.

Cuba's Debt to the United States

Responsibility for Cuba's Future

REV. H. B. SOMEILLAN.

MY task is an easy one. Being a Cuban myself, the task of writing on the debt which Cuba owes to the United States, is to me most welcome and honorable.

Political Emancipation.

Of course we are not indebted to that greatest of the nations for our beautiful language,

but we certainly are for many other things just as valuable, and for two which are more than all the rest. I need not say that there is in every Cuban heart a place devoted to the memory of our own countrymen who so nobly and heroically sacrificed, many of them even life itself, for our national freedom. But Cuba

will never forget the blood which our American friends shed so generously to make us free. They saved us thus from the clutches of a mighty and cruel foe and drove out of our land at an immense cost, the enemy who had held us in abject bondage for four centuries. One of the brightest pages in American history is that which records the hauling down of the

obligation before God and men would have been but partially and very imperfectly fulfilled.

Thank God that while the American nation wrested our island from the oppressor her churches sent to us her anointed missionaries who brought to us the only truth which can make men truly free.

And whose privilege is it now to save Cuba from the spiritual torpor and practical atheism in which her people languish? Whose privilege was it a few years since to come to our aid to stay the hand of the assassin and save Cuba from political slavery and cruel death? Surely God gave that privilege to the United States whose sons by thousands left their quiet happy homes on that noble errand of Christian philanthropy.

The Completion of a Task Well Begun.

And will not that great nation continue the glorious work which God has called her to do for this so long down-trodden and spiritually oppressed people? Will she not say to us: "We have helped to rescue you from political slavery and given you a fair start on your national career? And now, God helping us, we will scatter broadcast among your people in city and country, the seed of moral and spiritual life, laying thus the foundations of God's kingdom from Cape Antonio to Cape Maisi, and giving to every Cuban soul, young and old, the light of the knowledge of the glory of God in the face of Jesus Christ, by which they may be truly emancipated from sin, and live unto God and truth and immortality."

The Primitive Plow.

Stars and Stripes from the staff at Morro Castle, to replace them with our own flag of a single star.

The Larger Emancipation.

But there is something else for which Cuba is especially grateful to the United States, and that is the organized establishment of evangelical missions among our people; without this their mission in our island would have been incomplete. Had they neglected the effort to save us from spiritual slavery, their moral

LATIN AMERICAN TRAITS

Christian civilization in Latin America must reckon with these conditions among others:

Depleted vitality among considerable classes of the people. Anemia is very prevalent, to mention one serious scourge. For generations a considerable proportion of the population has been insufficiently or improperly nourished, and the general social conditions have been such as to weaken the stock.

A general indolence and tendency to procrastination. Tomorrow is almost universally esteemed a better time to do things than today. This indolence is fostered by several influences, one of the natural causes being perhaps the tropical or semitropical climate.

A mixture of blood which often produces a low type. The aboriginal savage stock is prevalent. In large sections the early negro slave blood runs through all grades of society.

A prevalent moral obliquity. A Cuban who had removed from his native environment declared, not long ago, that he had not before been able to conceive what a strict adherence to the truth meant.

Political incompetence. There is scarcely a period however brief when there is not a revolution in progress somewhere among the Latin American Republics. And the most of them, between revolutions, are in a deplorably disorganized condition.

Political corruption is notorious and commonly expected.

On the other hand the forces which make for Christian civilization may well take reckoning of these considerations to match those mentioned above.

A remarkable mental alertness. Latin American school children learn in some branches very quickly. They come of a European stock which has given the world much choice art and literature.

A surprising ambition when afforded opportunity. One of the writers in this number of the Herald remarks this quality in the people. The social insecurity of most of the Latin American countries is enough to take the ambition out of any people. Some of the South American cities in more stable communities are the new wonder of the world for their beauty and manifest civic spirit.

A mixture of races does not always make for degeneration; on the contrary it has as often developed a more virile stock. The aboriginal and the negro elements in the population may develop slowly, but there is much evidence of the virility of both.

An almost universal suavity of manner, especially when even slightly cultivated. The Latin American can usually teach the Anglo-Saxon American lessons in politeness. This trait when toned with morality contributes a refinement without which the highest civilization cannot be attained.



Aguadilla

REV. DR. HENRY C. THOMSON.

Dr. Thomson has for many years been engaged in work among Spanish-speaking people. He is now connected with the large Presbyterian station at Mayaguez, devoting most of his time to instruction in the training school for native workers. He tells in the article below of his visit to one of the Presbyterian mission centers on the west end of the island.

OUR Presbyterian missions are all along the western end of the island. Aguadilla is a town of fair conditions, of over 6,000 inhabitants, with a good harbor and railroad, also with good turnpike towards the interior of the country, that passes by San Sebastian and Lares, and another that is being constructed along the coast. It nestles beautifully at the foot of the mountain in a partial crescent. In front is the ocean, and in the rear, the tropical evergreen of the everlasting hills.

The City and Environs.

We arrived on the train from Mayaguez at nearly noon. The railroad runs back of the town along the side of the mountain. The beautiful fronds of palms and the refreshing and luxurious verdure rise above us to the right hand, and to the left lies the city under the almost vertical rays of the sun. Winter here does not denude the forests of their glories, but neither does the spring cause all nature to revive and awaken out of sleep. It, like Calypso's isle, has eternal spring-tide. But we are not Telemachus, detained by the goddesses, but our very matter-of-fact selves. As we felt somewhat wearied in the labors at Mayaguez, we concluded that we would relax a little and visit our nearest neighbor to the north.

So as we alighted from the train, our dear fellow missionary companion, Rev. Arnold Smith, was awaiting us, and brought us down the stone stairway, along the narrow street, past the Catholic parish church on the public square to his hospitable home, the manse. It is seen at the side of our church in the picture. Both manse and church were erected by our Church (the Home Board), and are of a substantial character. The church provides for some 350 seats, and these are needed for the large congregation (of 244 members) that meets here.

Discipline and Tact.

As is the case in many other of our churches on the island, it was found that the church rolls here needed much correction, and discipline is necessary. Formerly when Mr. Smith was in charge of the church in Anasco, he had to do much of this kind of work, and yet we found that after all, he was greatly beloved and highly esteemed by all. In this new charge, the same experience has to be repeated, and it appears that it will be with equal success and good results for the church and the cause.

We came at a time when there was much sickness, and yet we found a lively Sunday school of 100 members present. A nice infant department has been organized. The congregation is very attentive to the preaching.

The School.

Here in Aguadilla, at the water's edge, we have a large school, well organized and conducted, with all the grades from the first to the ninth, under the direction of Miss Edith

children did some shifting also, so we had a lively time.

Out-Stations.

This missionary center has four out-stations, or rallying points: Moca, Aguada, Espinal and

The New Industrial School of Pueblo Nueva at Aguadilla.

Sloan, principal. She has four missionary teachers aiding, besides one native. One notable feature of the school work here is the enterprise, in what is called "Pueblo Nuevo," New Town. Some years ago, after the great tempest that destroyed so much property, the government gave a small tract of land to the destitute ones, on condition that each should build a house. Some 500 or 600 people are now crowded together here, and Miss Sloan has undertaken to educate them. She now has a new building divided into departments: school, carpenter's shop, shoe shop, sewing room and office.

Photograph Under Difficulties.

We give you a snap-shot we took under difficulties, between the passing to and fro of freight cars that were making up a train along the street in front of the school. I should add that these little fellows this day for the first time had been led by the teachers from the one small room in which they had been packed before, to these new and comfortable quarters, where we hope so much good will be done for them. Just as they arrived, we opened up the camera, and the cars began shifting, and the

Maleza Alta, where constant work is being done by two helpers.

We are quite aware that figures are not very interesting, but are sure that any one who has not seen this thickly-settled island would be astonished at the heavy population that crowd around these points, and whom Mr. Smith labors to reach with the Gospel. This island is said to have twice as many people to the square mile as India.

On Sabbath afternoon Mr. Smith took us out some five miles to Maleza Alta. We were greatly surprised to find a very commodious frame chapel, and a congregation of some 90 present. They were thrifty country people. It was refreshing to look on a congregation that did not have any one that had a pinched look, or gave any signs of poverty. They seemed intelligent and gave excellent attention. The singing was a notable feature. The native preacher was the leader, and had a strong voice, rather shrill, but withal had such a pathetic strain, so full of pleading and tears, that it would seem that with such a leader, any church would develop devotional singing.

One very interesting fact is that we hear

very little coughing in Porto Rican gatherings. There is much anemia, but little of the incessant coughing we so often hear at church in the States. We are almost afraid to say this lest five ship-loads of consumptives might steam out for the island within the next two weeks.

This church at Maleza Alta is already represented by one young man in the seminary at Mayaguez, and from the looks of the bright boys and girls in the church and the enterprising spirit of the people, we expect more to follow.

Another Station.

Next day we went up the turnpike several miles to Moca. Here a fire had swept away a large part of town and left the house where we held worship in ashes. We hope before long to see a new and better one rise, to be a more permanent house of worship. We stopped a while at the home of an elder. He is an energetic man, and much more able and efficient than we would expect out there; and what is better, full of zeal for the holy cause.

Still Another.

We also made a trip out on the other turnpike to Aguada, some four miles from Agua-

week, and our chapel on Sunday. The school children, with their teacher came out for their picture to be taken when they learned that we wished to take a snap-shot of the building. We were glad to have them. Who knows how many of them may some day figure in our Church? Today in the left end of this same building lives our helper, from the Canary Islands, with his newly wedded wife, a most excellent and happy pair, under whose warm-hearted ministrations these chapels are filling up.

Traditions of Columbus.

All tourists would be very much interested to know about Aguada and Aguadilla, on account of the Columbus traditions. It is reported that on his return from the second voyage, that drinking water gave out, and his caravel landed in this charming harbor. There is a magnificent spring in the heart of Aguadilla, whence he is said to have drunk and replenished his supply for the voyage. (See illustration on page 259.) Others contend that he obtained it from Aguada. Be that as it may, there is a lofty cross erected near the seashore between the two sites, which I have seen several times, but which is not of easy access except from the sea. That is

The Presbyterian Chapel at Aguada, one of the stations on the Aguadilla field.

dilla, and could not help admiring the open square and clean appearance of the small town. Our photograph shows the building that serves for a public school during the

fortunate for the cross, as tourists would otherwise soon demolish it to take small (or large) souvenirs of the Columbus cross of Porto Rico.

"There are hundreds of women today in every town of Latin America, wearing the flesh off their hands, beating and scraping the soiled linen clean on the rocks of the rivers, accomplishing in a whole week what could be done by modern machinery in a few hours at the most."

A Trained Native Leadership

REV. J. A. MCALLISTER.

Mr. McAllister is at the head of the Presbyterian Training School at Mayaguez, where a large group of young men are preparing for leadership in the church work of the Island.

EACH one of these words is emphatic. The lack of any one in a statement of Porto Rico's needs would be fatal.

Leadership and the Church.

The idea of leadership is truly Presbyterian. This does not mean bossism,—the bane of the Latin American countries. It is leadership through the teaching of Truth in the best way possible, through the guiding and directing of

the very principles of the gospel. It is the power of God that calls to the ministry as well as to salvation. The power of God can make leaders of the Latin race just as well as of the Saxon. The idea of a race or national bishopric is just as foreign to the spirit of the gospel as is the belief that Christ came to save the Jew and not the Gentile. And if we do not close our eyes to the apostolic practice, we have another mighty support to our doc-

The Columbus Spring from which the great discoverer is reputed to have refreshed himself.
(See page 257.)

men and means in the best way for the glory of the kingdom. The Presbyterian Church, since the time of Paul, has stood for a trained ministry, for did he not say that a minister "must be...apt to teach;...one that ruleth well...and not a novice..."? This, of course, does not mean that he is to be leader in every sphere, or think that he is. But he must be such a leader in his own sphere that he can take his place by the side of the leaders in all other spheres.

Porto Rican Leadership for Porto Rico.

To be effective and permanent, this leadership must be native. This, too, is implied in

trine. We are, therefore, bound to believe in a native ministry for Porto Rico just as well as for the United States, or for England or France, or for Greece and Asia Minor in the time of the apostles. The ideal held up to the Porto Rico Presbyterians from the beginning has been a native church in the fullest sense,—a self-supporting church with a native ministry. One side of this ideal cannot be developed without the other. They must grow up together.

Training and Leadership.

All may be disposed to assent to these two points, and yet fail to grasp the fact that they

cannot be realized without the third, viz.: a *trained* native ministry. "Why not take good men of any sphere of life, men thoroughly converted, give them some knowledge of the Bible and let them tell the story of Christ?" "Why establish an elaborate, expensive system of training ministers for a people like the Porto Rican?" It is true that these simple, uneducated men have a work to do, and some have done noble work. However, it is pioneer work, breaking the soil, helper's work, that these can do. But they cannot serve as ministers to this people. The reason is the same that the Church has for believing that a trained ministry is necessary in the States. It believes that to be successful the minister must be a leader. If he is not he will surely fail. To be a leader, one must be able to lead, to go before his people and mark out the way, to place the danger signals and give a firm hand to those that need it. An untrained native ministry would be as great a disaster as no native ministry at all, and the result would be even sadder.

High Intellectual Standards in Porto Rico.

The standard for a native ministry for Porto Rico must not be less than that in the States. But some one says "Is Porto Rico equal to the states in education and culture that it should demand such things?" The truth of it is that it is more nearly so than many realize, especially those whose knowledge is limited to six or eleven days on the island, and mostly to hotel-runners, boot-blacks and coachmen, or perhaps, to a few glimpses through the colored glasses of a politician with an ax to grind. Do you happen to know of the splendid pub-

The Presbyterian Chapel and Manse at Aguadilla,
Porto Rico.

lic school system, with its schools all through the country, with its graded schools in all the towns, and its high schools in the cities, and with a Normal School and an Agricultural College to crown it all? Besides, there are numerous mission schools, Catholic schools and private schools. All are full to overflowing. And of the making of newspapers there is no end,—there are dailies, weeklies, monthlies and quarterlies, there are religious papers; and journals, educational, philosophical, scientific, social, abound. All are ready speakers and writers, and politics, religion,

The City of Aguadilla from the North.

philosophy, socialism, are common themes among all classes. Spiritism has been common with its pseudo-philosophical basis. Free-thinking has had free rein. And even boys on the street corners will stop their pranks long enough to discuss any one or all of these things.

The teachers, the lawyers and doctors are required to submit to as rigid examinations as in the States. Why not the minister, too? He must if he is to be a leader. Is he any less important than the teacher, the doctor or the lawyer? Is his task any less important or any less responsible?

Medical Needs in Porto Rico

WILLIS W. CRESWELL, M.D.

Dr. Creswell is the physician in charge of the Eye Hospital at Mayaguez. The hospital gets its name from the Presbyterian church of the city of that name in New York which has taken a substantial interest in this medical work, providing equipment and current support for the work.

WE are having from 40 to 50 patients in a day up to over 119 (counted). This last year we estimate considerably more than 13,000 patients of all classes coming here for help, while three or four years

ago we were having from 10 to 20 patients in a day. He wanted to write a piece for the paper expressing his gratitude and appreciation for what we had done, but we told him we were glad to have helped and would not appreciate his write-up in the paper.

Rye Clinic as it appeared Saturday morning, March ninth, when the doors were opened for business.

ago they came because we were new—"the Americans," as they called us; now they come because they need just the help we can give, and they return and send their friends.

In the hospital we had one man this last year who had been operated on; had been in two hospitals, and, like the woman of Christ's time, grew worse rather than better. For nine months he had suffered the most severe agony imaginable; he came to us and we sent him on his way rejoicing, cured, and feeling and ap-

Money, Money, Money.

I believe it was Napoleon who when asked, What are the needs of a great war? said, "They are three: the first is money, the second is money, and the last is money." Since I have been in the work here I feel strongly that the medical needs of the tropics would have this as the first and perhaps the greatest. While the medical work is distinctly a work by itself it comes in touch with every other work.

Tales of Destitution.

Here is a child who should go into the hospital and be operated on. A surgeon, nurse, bed and food are needed. Another child has

A man and his wife bring a dying child, and we throw up our hands and exclaim, "Why did you not bring the child sooner when we could do something?" And the answer comes, "Three more at home almost as sick as this one."

Here is an entire family sick; they are cured, but months later all are sick again. They went back to the same conditions and surroundings; that man's need is work with enough money to put his surroundings into proper shape.

Men.

Then we need men of brains and strength ready to spend and be spent in the service. Men who will put themselves into the work and ask for nothing in return.

In our hospital today we have a little girl who has clothing and food and books furnished and is sent to our mission school here. The nurse has her eat with her at the table. At first her embarrassment was most evident; no knowledge of knife and fork or cup; probably had never sat at a table before; now she eats nicely as a normal human being; she

The Rye Hospital Staff—Dr. Creswell himself, Miss Robbins, Miss McLarty, Miss Roberta Creswell, the Doctor's daughter.

been sick, has recovered, but is going back to her poor little home and old surroundings. She should have food, clothing and books, with a chance to go to school. Who is to pay her parents the equivalent of her work, furnish food, books and clothing? At one time it seemed here as though we should have to open a grocery and sell at cost, and many times give away food if we did our duty to the full.

One poor old man had a carbuncle on his back as large as a good-sized hand; he came to the office once a day for his dressing; he had no one at home to care for him, living alone, and for food nothing but green bananas. Will some one at home eat green bananas for a week and nothing else and then report on the feelings, enjoyment and results?

Dr. Creswell and family.

is not pauperized because she has some little chores to do for this.

More Need of Money.

And the third need is money. One poor woman sent word to us she was sick and wanted to come to our hospital. What will it cost? We said, "One dollar a day." We heard nothing more from her. Later I asked about her from my assistant and he said, "She cannot pay a dollar a day and is in a very bad way." I said, "Tell her to come in and we will arrange terms to suit." She staggered in, almost fell in the office. We have her today and are trying to save her life. We have a rule: turn no one really deserving away on account of the lack of money.

These calls all must be met and if one neglects his share some one else must pay double, it being one of nature's laws that every debt must be paid; in nature's economy there is never something for nothing.

In a word—we need money, men with brains, equipment, with entire forgetting of self, and careful attention to detail.

The first baby born in the Rye Hospital, James McAllister, Jr., son of the Superintendent of the Training School at Mayaguez.

Making Character and Efficiency in Porto Rico

REV. J. WILL HARRIS.

Mr. Harris is at the head of the Polytechnic Institute of Porto Rico, the land for which has just been acquired through his indefatigable efforts. Mr. Harris lays down some of the principles embodied in this important educational enterprise. The ideals are esteemed so vital that he is gaining the heartiest good will of all agencies, both social and economic, in the islands.

IT IS true,—of course it is true,—all things being equal the thorough Christian makes a better mechanic, a better farmer, a better housekeeper, doctor, lawyer, business man or preacher than one who is not a Christian. It is the part of Christianity, therefore, to equip its followers with the very best outfit to be had, to send forth the best tempered and most highly polished material for the conquest of the world.

The gospelization of a land means more than the mere heralding of the truth. There are characters to be molded, ideals to be raised, capacities to be enlarged, efficiency to

be increased, energies to be centralized, and hope and faith to be strengthened.

Here in Porto Rico all the above-named qualities that go to make up a Christian man seem, like a flock of quails suddenly disturbed, to be beyond the reach of the youth. He stands startled and almost bewildered in contemplation of the possibility of his attaining such. But he is going to attain.

Raising Standards and Ideals.

There is a lack of right ideals. One may, to be sure, never reach his star, but it is well to swing his cart around and bend every en-

ergy in that direction. There is a dearth of ideals of Christian character because there has been no exaltation of such. A greed for money, position and outward appearance has usurped and dried up all other desires. A

was her chief work, while the husband was at liberty and still is, to do what he pleases, to maintain as many concubines as his purse will allow, notwithstanding the weak protests of his wife. She may take the soiled clothing and beat them clean on the rocks of the river as Eve may have done the fig leaves of Adam and her children. There are hundreds of women today in every town of Latin America, wearing the flesh off their hands, beating and scraping the soiled linen clean on the rocks of the rivers, accomplishing in a whole week what could be done by modern machinery in a few hours at the most. Men are planting crops detrimental to their land and to the welfare of their children all because of a wrong prospectus of life.

On the Campus of the Polytechnic Institute.

man imitates his wealthier neighbor in things material, never stopping to think of the inner motive. That is the custom in Latin America. If he can keep up with the pace set by the rich he will leave nothing unturned, even half starve himself and family to keep in the swim. If he cannot "get in the ring" he will not even try to throw his hat in, but settles down to what is almost perfect cessation of all striving for anything further than his daily bread.

There is an ignorance of the means to be employed in the betterment of self. The Lord has given everybody the means to advance if eyes are only kept open. And the Porto Rican, even the poorest, has an abundance of means if he only knew it. The teaching of the centuries has all been against progress. Spain allowed no grapes to be planted in Porto Rico or in the West Indies lest that industry would be injured in Spain. And the Bible, the fountain of all true character, has been an unknown book, as unknown to the people as the Koran is to the ordinary man of the United States.

The Drudgery of Woman.

A woman was only a female; to serve in the house and to attend the whims of her husband

The Gospel Dignifying Labor.

Long finger nails, the mark of a Spanish gentleman, are slowly giving way to the gospel teaching. It is absolutely essential, if the Church ever expects to lift these people out of a missionary state into one of self-support, to teach the young people the useful arts and sciences. No church can be permanent while the homes of her people are not on solid ground. No home can be permanent while there is no assured means of support. While the father depends on uncertain day-labor and the mother knows little or nothing of economy in the household and even less about the care and discipline of children, the Church will be left hanging over the chasm of final failure. The strong ropes of some stronger Mission Board will ever have to be given such churches till they get their homes on firmer basis.

Convinced of this fact, some Presbyterians, later joined by representatives of the other leading denominations of the island, have organized the Polytechnic Institute of Porto Rico, having for its purpose the preparation of Christian youth in the useful arts and sciences along with academic training, on a thorough evangelical basis.

The deepening of Christian convictions, the broadening of the field of view, and wise centralization, on a definite object, of the spiritual, intellectual and material forces of the Church means the triumph of Christianity.

Young People's Department

The topic for May is especially interesting to the many young people who, through their contributions of time, money and prayer in Sabbath schools and young people's societies, are actually a part of the missionary work in these islands. Young people's organizations have for years been responsible for the salaries of three pastors and seven missionary teachers in Cuba and Porto Rico. They also have pledged to the amount of \$1,000 for the maintenance of the school and training classes at Mayaguez.

The children's department of our Hospital at San Juan, P. R., is cared for by Junior C. E. Societies. The physician in charge, the superintendent and one American nurse have long been supported by young people's societies, while Sunday-school classes have assumed shares in the general expenses, or in the support of a bed for one or more months.

The text-books, "Advance in the Antilles" and "Star 49." have been studied by hundreds of young people and the study has led to a desire to share in the work.

But the largest proportionate giving has not all been from "the States." Note the lessons we may learn from the natives. Mr. Garcia Davila says: "Considering that half our number are not earning anything, the collections are good, for they have contributed to self-support this year \$70 and for the General Assembly quota \$3.10, giving an average of \$2.52 per member.

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The "Willing Workers" of Orange, N. J., presented it most attractively. The girls were dressed in white and wore cocked hats. The five verses of "The Starry Flag" were recited by five girls, and fifteen others gave the Scriptural acrostic, "God Bless America."

Something New.

"Five Missionary Minutes" for fifty-two Sundays in the year is by Rev. George H. Trull, and published by the Missionary Education Movement. It is a book, sold at fifty cents, and contains missionary material for platform use in Sunday schools by way of Field Items, the missionary idea in connection with Scripture, prayer and hymns, and many ways of making home and foreign missions very real without disturbing the Sunday-school session. Orders may be sent to this department.

M. J. P.

Among the innovations that will characterize the Missionary Education Movement Conference at Silver Bay, on Lake George, N. Y., July 12-21, are the following:

Special program for laymen.

Series of conferences or institutes for pastors.

Special conferences and institutes for Sunday-school superintendents and teachers; missionary committeemen, and workers in other local church activities.

In addition there will be the usual mission study classes and institutes for practical methods in Sunday schools and young people's societies.

For further information, address Miss M. Josephine Petrie, Room 712, 156 Fifth Avenue, New York.

ALASKA

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Mrs. Carrie O. Strah.

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The Native.
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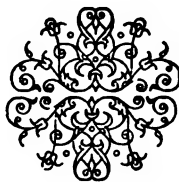
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 Home Mission Paragraphs—June 1910.
 Home Mission Paragraphs—June 1911.

Colored Post Cards—(24 subjects) 25 cents per dozen.

Book Aids.

Handbook of Alaska, by Greeley.
 Alaska and Its Resources, by Dail.
 Alaska, the Great Country, by Higginson.
 Alaska, the Land of the Totem, by Wald.
 Life of Sheldon Jackson, by Stewart.
 Kin-da-shon's Wife, by Willard.
 Stickeen, by Muir.



BOARD FOR FREEDMEN

Rev. EDWARD P. COWAN, D.D., Corresponding Secretary and Treasurer.

Hopes and Reality

A DIALOGUE

REV. S. J. FISHER, D.D.

THIS dialogue or interview between the Board of Missions for Freedmen and the principal of one of the schools under its care is not imaginary, but based upon actual facts. We believe it will be interesting and suggestive to the members of our Church in the North upon whose contributions the Board depends, and to the noble band of ministers and teachers among the negroes with whose hopes and spiritual anxieties we greatly sympathize.

PRINCIPAL.—As my school is crowded and the opportunities for growth are so many, I request the board to permit me to visit the churches and individuals in the North to solicit funds for a new building and increased facilities. So many are desirous of entering our school, it is so highly appreciated by other denominations, and favored by the whites, that we are anxious to give these boys and girls true education. A comparatively small sum would double our capacity.

BOARD.—In your present success we rejoice, and with your desires for greater usefulness we sympathize. We, too, realize how many needy youth might be reached and truly aided by an increase of such a school as yours. But several years ago, at the suggestion of many ministers and generous members in the North the General Assembly recommended that this board do not grant to its missionaries permission to solicit funds among its churches—unless in the judgment of the Board the need was exceptional. Since that time the Board has carefully complied with this recommendation in whose wisdom it concurred.

PRINCIPAL.—But the case of our school is exceptional. The field is large, the present results warrant an increase. The requests are many.

BOARD.—The case of every earnest teacher and pastor seems to him exceptional. His very

earnestness makes him rightly “magnify his office” and emphasize the needs. But if we permit you to go to the northern churches—we establish a precedent. There are a score or more schools similar in usefulness and opportunity, whose principals would seek this permission also. Could we refuse them? Their necessity is as great.

PRINCIPAL.—But I have acquaintances and a story which I feel sure would justify the exception. Permit me to go north for a few weeks and not only my school but the Board's treasury would be benefited.

BOARD.—Our experience leads us to doubt this. One exception we did make for a very earnest minister with a worthy school—a fine speaker and a deep enthusiasm. After weeks of faithful solicitation he returned to his field with a small amount, two-thirds of the amount obtained having been expended in gaining the third. Another exception which we allowed for an equally energetic principal resulted after several months of solicitation in his borrowing thirty-five dollars from our treasurer with which to return home and all the rest being consumed in travel and board.

PRINCIPAL.—But we hear of the workers in other denominations—Baptist and Methodist—collecting considerable money in the North for their schools and churches.

BOARD.—You hear of such collections, but you do not realize, and many a giver does not realize, that the large proportion of these collectors hand over a comparatively small amount to the work, as they take out first their salary and support, and remain away from the school most of the time. Many a giver to these undenominational schools, or those connected with other denominations, never stops to consider how seldom there is no trustworthy board of managers who control the expenditures. We have known of institutions of this

character with a nominal board of managers, all of them residing in the North, and therefore unable to give a constant oversight. Many a Presbyterian, we are sorry to say, gives to these irresponsible solicitors—perhaps in the spirit of the unjust judge who said “lest by her continual coming she weary me!” We have known of one principal who spent several years in such solicitation away from his school, and each year consuming his salary and expenses at a distance all but two or three hundred dollars of the sum obtained.

The theory upon which our work is based is entirely different. The task of principal and assistants is not to raise money, but to educate mentally and spiritually, to fashion character, to develop Christian youth and men and women trained in labor and thought and truthfulness and a real holiness. The raising of money is committed to our care and the pastors of our churches, and though you doubtless could use more with blessed returns, you should not be distressed that every opportunity cannot be met or realized. Remember, also, that if you should go north and solicit, you may add to the impression now so prevalent that every colored preacher is neglecting his work, and absorbing the time and thought of the benevolent and kindly. The time is coming—may it soon be here—when every wise and generous member of our Church shall resolve as did a prominent banker in Pittsburgh recently, that no longer would he contribute to these unaccredited solicitors for colored schools—concerning whom he could know so little—and all that he could give should go directly to the Board, by whom it would be wisely appropriated.

PRINCIPAL.—But if I go and solicit in a section where I have friends and acquaintances, for a few weeks, I can secure an amount which will ultimately help the other schools and churches.

BOARD.—Possibly, but you should consider that even among those whom you have a right to regard as friends, there is considerable difficulty in obtaining a hearing, an opportunity to tell your story. You do not wish to consume days in getting a few dollars. Northern people, especially business men, carefully shut out and keep themselves aloof from solicitors and are too busy to give time to present your cause. Some of the wealthier class refuse to allow even college presidents to interview them, and the solicitors for great

charities can do more through correspondence than by a personal call. We have known the private secretary of one of the largest givers of our time to severely criticize a minister who in a chance interview unexpectedly was offered a considerable donation for the institution in which he was interested. He was criticized for not approaching the philanthropist in the regular manner. The secretary was entirely unjustified in his comments, but you can see how difficult it is to reach even the generous nature.

Too often, also, such solicitation as you propose results in a church or missionary society simply devoting the regular contribution to one institution. It is not a new or increased collection. Nor does it benefit the work at large. It is merely an appropriation of funds directly. Other fields may be lacking.

PRINCIPAL.—How then can I meet the wants of this region? The northern people do not realize how necessary are our schools and churches, or how little is being done if we do not do it, and some of us wish to open their eyes and stir their hearts. We are not doing this for our own benefit. How can I enlarge this school and help and reach the thousands of boys and girls for whom no provision of mental or spiritual training is being made?

BOARD.—Write to your personal friends and acquaintances asking for special gifts, and not a mere diversion of regular contributions. Create an interest in this way among givers and non-givers. “A verse may reach him who a sermon flies”—an earnest letter may touch and persuade those who do not wish to see you. Deepen the value and usefulness of your school. Far greater work is at home. Be not deceived. Many of these independent schools whose principals are ever soliciting in the North and print great reports, have very insignificant institutions and meagre results. The majority of our schools carried on by this other plan will compare more than favorably with these in buildings, teachers, numbers and results. We affirm this, though we are not satisfied that our Church has done all it could or should. We shall hope the number of generous and thoughtful givers will increase, and you can help to this consummation by making your school thorough, your teachers earnest and efficient, and your influence Christlike. Great is the need; but God knows your conditions, and His highest praise will be: “He hath done what he could.”

MINISTERIAL RELIEF

B. L. AGNEW, D.D., LL.D., Corresponding Secretary

Address on Ministerial Relief

BY REV. CHAS. G. GIRELIUS, OF WILLIAMSPORT, PA.

THE subject of Ministerial Relief is but a part of a tremendously big theme. I think you will appreciate Ministerial Relief all the more when you realize what that big theme is. I refer to the present widespread movement in behalf of old-age pensions,—one of the great social movements of our time. It is a movement to insure the workers of the world against accident, sickness, and old age. A pension for soldiers is not a new idea. Our own government is thoroughly committed to it. Also the idea of a pension for those who have served the state in civil positions is not new, although we have not yet come to that in this country. The idea of a pension for workers who are not in any way directly serving the state is comparatively new, but the movement is well under way. England is now paying to her retired workmen about \$70,000,000 annually in old-age pensions, and will contribute about \$35,000,000 annually to the national insurance fund.

So far England has apparently made the greatest progress in this direction, but Germany also has done much. In the German Empire 12,000,000 persons are insured against sickness. A second insurance fund is provided against accident. Practically all German workmen are insured against old age. Even our heartless corporations are recognizing that fact, for even they are beginning to provide old-age pensions for their retired workers, the great railroads being pre-eminent in this respect.

But of course it is not my purpose now to go into this general subject more fully. I simply wanted to show that the cause of Ministerial Relief is vitally related to a great social movement, and that it does not stand by itself as an insignificant cause. I also wanted to show that I am not making a plea for the relief merely of the workers of the class to which I myself happen to belong,—the ministry. My mind is broad enough, my heart is sympathetic enough, to make me realize that

not only we of the ministry, but that all workers deserve to be insured against the suffering and the poverty ever threatened by the presence of sickness, accident, old age, and death. If I make a special plea for Ministerial Relief at this time, let it not be forgotten that I am ready to make just as earnest a plea for all other forms of relief.

That ministers belong to a class of men who need to be insured against poverty is made evident by a little leaflet recently issued by our Board of Ministerial Relief. I presume many of you have seen it; but I doubt if many of you have studied it with sufficient interest and imagination to appreciate its full meaning. I cannot do better, therefore, than to quote from this leaflet the following substantial reasons for Ministerial Relief:

"1. The number of ministers and women missionaries is constantly increasing, and experience shows that one-eighth of all our ministers' families and women missionaries will need support in their days of disability.

"2. Over 4,000 churches have an average membership of only about 50, and they pay very small salaries, and ministers cannot save enough money to support them in their old age.

"3. Less than one-half of our ministers are settled pastors year by year, and many of those who are pastors receive very small salaries and cannot provide for the time of old age.

"4. About one-fifth of all our ministers every year have no reported Church employment. Many of these are temporarily without charge. The average pastorate is only four and a half years, and those without charge spend their savings while hunting for churches.

"5. Only 5,000 of our over 9,000 ministers are able to carry any life insurance. 4,000 are not able to carry any insurance. Many commence to pay premiums and are not able to continue paying them.

"6. One-half of the people die before they are thirty-three years of age, and many young

preachers die leaving widows with little children depending upon them, and these young widows must be helped in rearing and educating their children to prepare them for self-support."

These statements are not altogether reassuring. They are of such a character that I should not like to place them before a young man whom I was trying to persuade to enter the gospel ministry, for he would not like the outlook; although we must admit that far worse statements could be made of many other occupations. Nevertheless, the situation is serious, and it deserves far more attention than most of us have given it. One-half the problem implied in the statements I have read has to do with adequate compensation, with adequate salaries, together with adequate employment, for our ministers while they are still in their years of usefulness. But the other half of the problem just as certainly has to do with the relief which will inevitably be needed by large numbers of our ministers in their days of disability. They are giving their lives to the ministry, the Church is asking them to do it, and therefore the Church ought to provide for them when they can no longer be used in service. Thus far our denomination has not nearly fulfilled its obligation in this regard. Our Board of Ministerial Relief has accomplished much, but its funds are entirely inadequate for all the work of relief that needs to be done.

We are told that in the Scotch and Irish Presbyterian churches there is a regular assessment of one dollar per communicant every year for their Aged and Infirm Ministers' Fund, and they are actually required to pay their assessments. If a church fails in paying its dues a minister is appointed to visit the congregation and preach a sermon upon the necessity and privilege of paying the assessment, and if a church is without a pastor and in arrears, the presbytery will not install a pastor until all arrears for ministerial relief are paid. That method of procedure would be considered rather drastic by some of us; and yet when we think of it, it means simply that ministerial relief shall stand exactly upon the same basis as pastor's salary, and that is as it should be. Upon such a basis, I am not sure that a dollar per communicant each year would be any too great an assessment. If we had such a rule, and it were as rigidly enforced as it is in Scotland and Ireland, our

Board of Relief would receive \$1,339,000 every year. Our Board did receive last year \$259,225, the largest sum received in any one year by the Board. So there is much yet to be done.

In conclusion, I want now to emphasize briefly three things for which the Board of Ministerial Relief stands:

First, it stands for the relief of need. This feature of the work I need now only mention. The thought of relief runs through all I have said. But the work of ministerial relief is by no means merely a charity, and there are other phases of the subject that should be emphasized.

Secondly, therefore, the Board of Relief stands for the payment of a just debt. The relief given by the Board should be regarded simply as deferred payments on salary, as a continued compensation for work done. Those who receive help from the Board of Relief have fully earned, yes far more than earned, all that they receive. We should eliminate all thought of charity in this matter. I would even eliminate the word relief. I would use the word pension. The Board of Ministerial Pension is what it ought to be. The word relief suggests charity. The word pension suggests dignity and honor and the payment of a just compensation due the recipients. Our list of claimants for relief constitutes a roll of honor, by reason of the services they have rendered. Therefore, as we read in the Book of Proverbs, "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." (Prov. 3:27.)

Thirdly, the work of the Board of Relief tends to promote greater efficiency on the part of ministers before the days of disability arrive. A man can work better when he knows that his future is provided for, that he is secure from want in old age, and especially that his wife and children will be provided for, should he suddenly be taken from them.

An adequate provision for ministerial relief means an increased efficiency for the Church, and that ought to mean something. That is a practical consideration that is worth taking into account. But the obviously honorable thing is for the Church to pay its honest debts, irrespective of need, irrespective of returns, to all her aged ministers when they are honorably retired from active service.

CHURCH ERECTION

DUNCAN J. McMILLAN. D.D., Secretary.

THE TREASURY.

THE fiscal year closed Monday, April 2d. The receipts from churches for the General Fund, during the first four months steadily increased over the corresponding months of the previous year. But through the fall and winter there was a steady decline. March, the last month of the year, brought the receipts up to and beyond the receipts of the previous year. The receipts for the year 1910-11 were \$68,988.79. For the year 1911-12 they were \$69,538.58.

During the year there were 213 applications for aid from this Fund, aggregating \$183,710.

To the Loan Fund there were 66 applications—an increase of 14 over the previous year. The total amount asked for was \$191,750.00—an increase of \$59,900.00 over the previous year.

There was a corresponding increase in the number of applications to all the other Funds and in the amounts asked for.

The total number of applications to all the Funds was 359. The amount supplied for, aggregate \$443,948.00. These figures were never approached before.

Some of the churches were more successful in raising money at home than they anticipated, and withdrew their applications. But many were necessarily carried over into the year 1912-13.

CORRESPONDENCE.

IN response to many requests for "letters from the field" we give extracts from our daily correspondence. In justice to the writers it must be said that the letters were written without a thought of their publication.

Collinsville, Okla.

I thank you very much for this timely help. Our little girl, age 4, turns aside in her "Now I lay me—" to add, "I thank Thee for this new manse," to which we all say, "Amen."

M. W. ROBISON.

Calera, Ala.

We cannot express our thanks for the help you have extended to us for words would fail us. The building is nearly completed and the

building is a beauty. Please accept our thanks. Praying blessing on your work I remain,
Yours truly, N. W. ABBOTT.

Cheyenne, Wyoming.

I wish to thank you and the Board for the kindness shown in granting the request of the church at Encampment. I have word from them also expressing their appreciation of the grant from the Board. I assure you that we all appreciate it very much.

Sincerely,

L. HAROLD FORDE.

1219 East 8th Street, Pueblo, Colo.,

Sept. 12, 1911.

We have given up the idea of moving the old church, and have begun to build a new one. We plan to complete the basement and finish it for use at an expense of \$2,000. \$1,850 we have borrowed from a local building firm at 7 per cent. We then started in to get what cash and subscriptions we could to pay off a part of this \$2,000. We got 33 one-dollar subscriptions to be paid monthly for a year, total \$396. A good friend in the community agreed to raise \$500 for us and has already raised over \$400 of it. Then we divided the men of our church into two teams, under captains, and went out into the community to raise what we could in subscriptions to be paid in 90 days, and up to today after about a two-weeks' canvass, we have about \$800, making a total from all sources of \$1,700 towards the \$2,000 basement.

So successful has the plan been, that we have now taken up the idea of extending the canvass and making it our aim to get pledges for as near \$5,000 as we can possibly come. We feel sure we will be able to reach at least between \$3,000 and \$3,500, and if we can do that, with the help of the Board we hope we may be able to complete our church costing about \$7,000.

We have begun the stone work of the foundation and will use brick for the church building proper. It will be mission style in design and is planned to seat 350 with basement for Sabbath school and primary work.

As to the old property with \$950 of a grant from the Board we are making every possible effort to sell by the time we shall vacate it. Have a good party now talking of it for a shirt factory. When sale is made we shall pay back to the Board the \$950 and if not sold may make a local loan on the old property of \$950 and repay the Board's grant that way.

Then we shall ask the Board either for a grant of \$2,000 on new edifice, or a loan of \$3,000, or as much of these amounts as may be required after we see what success meets our canvass.

Yours very truly,

WILLIAM H. DAVIS.

West Presbyterian Church, Wilmington, Delaware, Alexander Alison, Jr., Pastor.

The Board of Church Erection, New York City.

The check for \$990.00 in favor of Italian Mission of West Church, Wilmington, has been received and forwarded to proper parties.

Permit me personally to thank the Board for their assistance and to assure you that your help encouraged our people to go ahead with the project.

Very fraternally,

ALEXANDER ALISON, JR.

Lafayette, Ind.

I have received your letter regarding loan for Nappanee manse. I feel sure they will gratefully fall in with your suggestion.

How could we handle our Home Mission work without our Board of Church Erection?

Thank you for your promptness and kindness. Cordially and fraternally,

GEORGE KNOX.

Extract of letter from Mr. Robert C. Marquis, of the Chicago Lawn Presbyterian Church.

"We are so happy that everything has worked out so beautifully and that our work has grown so steadily and satisfactorily. Our Sunday school has almost doubled this year,—since we got into our new church building. Last Sunday we had 201 and the Sunday before 211. We shall always be thankful beyond expression to you and the church for coming to our relief."

Virginia.

We are struggling to build a manse here in this little corner of Virginia, so that we

might have for the first time a pastor all our own to live among us.

When I came there were no schools and, alas, no churches of any kind. Ministers from the cities would occasionally come to us and preach from the railroad platform. We were glad to hear a sermon as we seldom had an opportunity. After many years a little church was built for us Presbyterians. A pastor was called who had to take charge of all the churches in our county. This allowed us to have him once in six weeks. When a death occurred or baptism was to be administered we had to send many miles for our minister. Never in all these years have we known the joy and happiness of having to live with us a pastor that belonged to us, nor can we expect to have until we build the manse. We have worked, struggled and prayed,—doing all our hands found to do, saving every dollar we made or was given to us, with the one end in view.

Our striving and savings have now brought us enough money to build the manse, except \$800. This last sum it seems impossible to get. All our means are exhausted. We are so few and so slender of purse that to tax ourselves further would be impossible. Each one of the members has given more than could be spared toward the desire of our hearts.

The young man who is to be our pastor is now with us, and for the first time in the history of this church we held a prayer meeting. Oh it was good to be there and to believe that we might soon, some of us for the first time since the days of our youth, have a weekly prayer-meeting.

Little Rock, Arkansas.

Dear Brother:—

I beg to acknowledge the receipt of your letter of Dec. 1st relative to Siloam Springs and Paris.

I will visit Paris on the 10th inst., and will inform them regarding the loan. I shall be glad to have you send them the money as soon after the papers are properly executed, as it is possible.

I thank you for your very prompt answer and hope some time to see you face to face. Our work in this Synod is forging to the front and we shall need your help often.

With kindest regards, I am,

Cordially and fraternally,

C. E. HAYES.

MINISTERIAL EDUCATION AND UNIVERSITY WORK

JOSEPH WILSON COCHRAN, D.D., Secretary.

The Awakening in the Colleges

***The Evangelistic and Vocational Campaigns in Presbyterian Colleges—A Remarkable Series of Meetings—How Our Colleges Meet the Need of Deepening the Spiritual Life**

THERE are educators still living who recall days of revival power in college halls, days leaving upon the Church an indelible impression and resulting in the sending forth of hundreds of students into the field of active Christian service.

There is no reason why the colleges today should not experience like outpourings of the Holy Spirit. Such manifestations have been seen during the past few weeks. Glowing reports are being received by the Board telling of hundreds of young lives quickened

Main Building, Trinity University, Waxahachie, Texas, where two hundred students took the Beaver pledge during the visit of the Secretary.

in their religious impulses, scores won to Christ, and many decisions rendered for Christian service in the ministry and the missionary life.

The special features of this year's meetings have been

1. A Season of Earnest Preparation.

In many colleges faculty and students have cooperated in clearing the dates set apart for the meetings of all social and athletic appointments, and making class-room routine yield as far as possible to the full swing and sweep of the movement.

2. Personal Work.

Workers' bands have followed up the meetings with hand-to-hand and heart-to-heart work in the rooms of the students.

3. Vocational Counselling

has been employed with marked success under the strong conviction on the part of the leaders that no step in life is more momentous than the choice of a life calling. Thousands of our youth have been brought face to face with those facts and ideals which should lead them to consider the paramount claims of special religious activity, and many recruits for service in the Christian Church have been won during the past few months.

*"The Assembly of 1911 approves the plan of College Visitation, as carried out this past year in connection with the Assembly's Evangelistic Committee, and authorizes it to continue the plan under the initiative of the Board."—General Assembly Report.

It is too early to give a summary of results, but a vivid account of the gracious blessing attending the meetings at Maryville, given below, is enough to convert the most skeptical to the value of these meetings. Forty colleges cooperated with the Board of Education and the Evangelistic Committee in the plan. Among the strong men who gave their services as speakers and vocational counsellors were the Revs. M. G. Allison, Frank S. Arnold, William T. Bartlett, John Allan Blair, W. H. W. Boyle, William E. Brookes, Evan S. Cobb, J. C. Day, Frederick W. Evans, Francis M. Fox, William H. Foulkes, George E. Hunt, H. A. Hymes, Leroy N. Coffman, James Beveridge Lee, George N. Luccock, A. B. Marshall, Frank C. McKean, Edward H. Pence, J. H. Salisbury, J. Ross Stevenson, George B. Stewart and Robert Watson.

The Revival at Maryville

CLINTON H. GILLINGHAM, PH.D., MARYVILLE, TENN.

WE should as soon think of giving up commencement as omitting the meetings for a single year." This estimate of the value of these meetings is significant, for it comes from President Wilson, who has been the supporter and the hardest

therefore made. *It is devout*, the workers among teachers and students carrying the unconverted students on their hearts and bearing them before the throne in prayer. *It is continuous*. By the time one series of meetings is closed preparations have begun for the next.

Ministerial Students, Maryville College, Maryville, Tenn. President Wilson in center of group.

worker in connection with the winning of unconverted students of Maryville to Christ for the past thirty-five years. God has singularly blessed these efforts and has made the meetings of 1912 the crowning blessing of them all.

No Spasms or Hysterics.

These meetings were neither hysterical nor spasmodic attempts to sweep young people off their feet. It is recognized, however, that the claims of Christ are more easily pressed home upon the individual, be he student or no, at the time when his attention is focused on his religious needs. A fourfold preparation is

It is systematic. During the summer the meetings form a subject for consideration at the Y. M. C. A. Conference Camp. In the fall the Associations consider the subject in their cabinet meetings and plan their work accordingly. Personal workers classes are formed, and many unconverted students are actually reached before the meetings begin.

Meetings Have Right of Way.

The college calendar—work, entertainment, sports, lectures and the like—is adjusted in order to clear the two weeks set apart. The faculty considers carefully the character of the

man who is to preach the Word, and holds special faculty prayer-meetings to this end.

The preparation is also cumulative. As the meetings draw near, prayer circles are formed and additions are made to those already in existence. Lists of Christian students are made, and thus by the first of February the harvesting machinery is in working order.

The Spirit of the Task.

An earnestness of spirit pervades the entire school at this time. The spiritual injunction, "Be filled with the Spirit" was never more fully obeyed than during the meetings. The Holy Spirit was manifestly present. His power was seen not only in results but in their character. By way of illustration the last day's experience is given.

At the last chapel meeting of the series the speaker made a strong plea for re consecration on the part of any who, though professedly Christian, were stumbling blocks in the way of others by reason of their inconsistencies. Students were apparently dazed at the tremendous import of the appeal, but in a few moments first one, then another, then by twos and threes they rose, until scores of students were on their feet in earnest commitment of their lives to Christ.

The Last Students Reached.

The night meeting was to close the series, and many students, some of them in the upper classes, had not been reached, but the solemn scene in the chapel that morning was not without effect. By the time the night meetings closed every student in the college department except one had made an open confession, including some who had resisted the Spirit during their entire three years at the college.

Friday morning President Wilson announced the results of the meetings and dismissed the students for the day. Just at that moment the last college man rose in his seat and, speaking brokenly, accepted the Saviour. The effect was astounding. The students lingered in groups in and around the chapel. Scores

of them spent the day in seeking out and entreating their unsaved friends. The work went on in the students' rooms until the day after the meetings.

The Rev. William Thaw Bartlett, of the class of 1901, pastor of the Presbyterian church of New Decatur, Ala., conducted the meetings. Twenty-one services were held, at which one hundred and thirteen students made open confession of faith, or renewed their broken vows. In the eight classes, from first year preparatory to senior college, all but five students are now professing Christians. In the two higher preparatory classes and in the entire college department, every student has committed his life to the redeeming love of the Master.

An Important Advance

AMONG the resolutions adopted at the meeting of the Council of the Reformed Churches in Pittsburgh, March 19th to 21st, the following was noted as indicating the new realization on the part of the churches of the great task before them in the field of higher public education:

"From a careful investigation it has been discovered that about one out of every six of the large number of youth in the state institutions of higher learning in our land come from homes in the churches of this Council.

"Resolved, 1. That this Council earnestly urges all the supreme judicatories of the churches represented, to investigate more fully this problem, and to seek in every possible way the fullest co-operation in ministering to the spiritual needs of these youth, who are to become the future leaders of our national life, and who must be saved to the Church.

"Resolved, 2. That the various churches be urged to unite on student pastors, guild halls, Bible teachers or whatever form of effort is best suited to meet the needs in the various institutions."

Yesterday I received the last payment on seven years assistance from the Board of Education, and I am writing to thank you personally, and the Board through you, with most sincere appreciation for the help which has enabled me to pursue the course of preparation for the Gospel Ministry. Believe me when I say that I am deeply grateful

THE COLLEGE BOARD

ROBERT MACKENZIE, D.D., LL.D., Secretary.

The President of the College Board

IN ANSWER TO A CRITICISM.

A CORRESPONDENT signing himself "Inquirer" in *The Continent* of March 7th calls in question the policy adopted by the College Board of making the cost of the work which the board as the agent of the General Assembly does for Christian education a charge upon the income of the Kennedy fund rather than a charge upon the proceeds of church collections. "Inquirer" intimates that the present policy does not show "a real unselfish interest in our colleges and their self-denying teachers," and suggests that the needs of our colleges and the ends of Christian education would be better served if the expenses of the board were made a charge upon the church collections rather than upon the income of the Kennedy fund. He also suggests that the principal of the Kennedy fund has been retained by the board for selfish and unworthy reasons.

The College Board desires the cordial and intelligent sympathy and co-operation of the whole Church in the difficult work committed to it by the General Assembly. It seems fitting, therefore, that some answer should be given to the questions which this inquiry may raise among members of the Church, although "Inquirer" himself—by imputing unworthy motives to executive officers of the board whom the Church loves and trusts—gives the impression that he is himself not a sincere seeker for light, but belongs to that generation which was once likened to children sitting in the market place.

1. As to the retention of the principal of the Kennedy fund. The determination to keep the principal of the fund intact was reached only after prolonged discussion by the board. Some of us favored a distribution of a part of the fund directly to the colleges, as strongly as others favored the retention of the entire fund by the board. In all the discussion, however, no one questioned the good faith of any other member, and we all felt that we all had the same end in view, however much we might

differ as to the best means of attaining that end. The secretaries of the board took little part in the discussion, and refrained from any attempt to influence the decision. The policy adopted was the policy urged by the business men of the board, and the argument which had the most weight was the argument that a million dollar corporation was considerably more than twice as efficient an instrument to accomplish the work of the Assembly as a half-million dollar corporation; that in this day of large things the men who were interested in education—the most costly of all philanthropic enterprises—would be likely to employ as their agent only an organization whose resources were large enough to place its permanence and financial stability beyond question. In other words, these business men were desirous of retaining for the College Board the advantage which a bank with a million dollars of capital has over a bank with a quarter of a million dollars capital. The law "To him that hath shall be given" has not been abrogated since Christ's time, and the soundness of this particular argument has been shown since the adoption of the policy by the board, by the statement from more than one man that he considered the College Board under its present conditions the best trustee of such large gifts as he should make to education. Arguments which appeared equally weighty were urged by those of us who favored a partial distribution, and other arguments were advanced by those in favor of the retention of the fund; but on the whole, I take it that the argument named was the determining factor. The men who urged this policy were not officers of the board, either paid or unpaid, and had nothing to gain by the adoption of the policy which they advocated; on the contrary, the policy demands further sacrifices on their part of time taken from the middle of their busy days for the administration of the College Board affairs. And this policy, before being acted on by the board, was re-

ported to and approved by the General Assembly.

While the board voted to retain the principal of the Kennedy money, it made available a hundred thousand dollars for loans to our colleges on good security, and such loans have been made to date as follows:

Albany College	\$12,700
Buena Vista College	12,250
Huron College	8,000
Texas Fairmont	4,000
Westminster, Colorado	15,000
Whitworth College	10,000
Total	\$61,950

2. As to whether the income of the fund should be used to pay the administrative expenses of the board, or whether these expenses should be charged to church collections. The present practice of the board was determined by the following consideration: There has always been a minority in the Church who doubted the wisdom of maintaining such agencies as the College Board to effect the work of the Church. It has not been uncommon for members of the Church to say they would be glad to give a dollar to foreign missions or to a Presbyterian college, as the case might be, if they could be sure that the dollar went directly to the purpose for which it was given, with no deduction for the cost of collecting or forwarding it. John S. Kennedy did not belong to this minority, but believed heartily in the boards of the Church as efficient tools for the work of the Church. It seemed fairer, therefore, that the cost of the work of the board should be paid by the money of the man who heartily believed in it, and that no one who had any doubt as to whether money spent on maintaining a board was wisely spent should for that reason find it difficult to give his whole dollar or a hundred thousand dollars, as the case might be, without deduction, to his own church college. The board believes that it greatly simplifies the entire presentation of its cause to the churches if it is able to say that 100 cents of every dollar contributed is paid directly to the college, without even the deduction of the cost of a postage stamp. There can be no confusion, then, in the minds of the people as to the cause to which they are asked to contribute.

From the standpoint of the executive officers of the board this policy has the further advantage

of giving them a sense of greater personal freedom in asking for contributions to the board, because they know that none of the money for which they ask can be used for their salaries. Anyone who has attempted to raise money for a public cause knows what a tremendous advantage this is to the man who makes the appeal.

From the standpoint of the presidents and teachers in our colleges, in whose interest "Inquirer" writes, the revenue of a college derived from a grant of the College Board is as certain and as prompt in payment, whether the grant be derived from the income of the Kennedy fund or from the collections. The board assumes for the current year all the risk due to the uncertainty of the amount of the church collections, votes in June the appropriations which are to be paid from the proceeds of the collections taken the following March, and if necessary borrows money needed to pay these appropriations the day they fall due. Incidentally it may be said that the retention of the Kennedy fund makes the pledges of the College Board just so much more secure, and gives every teacher in the most remote of its colleges assurance of the fulfillment of its pledges to the letter. It is true that the total amount which the board is able to give to colleges can be increased or decreased by the amount of the church collections, but this would be equally true whichever the fund to which the administrative expenses of the board were charged. It is the duty of every corporation, as well as of every individual, to be just before it is generous; and the College Board as a corporation is bound to pay its own debts before helping the college corporations to pay theirs. The board is not unconscious of the temptation which besets any philanthropic organization which derives its support from invested funds, of seeking its own ease and becoming neglectful of the great need which it is created to serve. This evil has not manifested itself in connection with college endowments, because the needs of the students and teachers of a college are always present and articulate, and unlike the constituency of any endowed church, they never die or move to other sections. It is the hope of the board that the College Board will always be in such close touch with its needy colleges that any temptation to extravagance or sloth will at once be overcome. Should this prove not to be the case, the way is always open for the

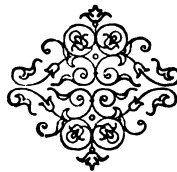
church, through its General Assembly, to recall the board to a proper realization of its obligations.

The total amount received from the Kennedy estate by the College Board to date is \$855,000; of this amount \$62,500 was received in Great Northern Iron Ore certificates, which pay no dividends at this time. The first payment on account of the principal of the fund was made in February, 1911, and the last payment in September, 1911. From the income on the \$792,500 the board has voted the following grants, which it has paid or will pay when the conditions have been fulfilled:

Bellevue College	\$ 5,000
Buena Vista College	2,750
Davis and Elkins College.....	500
Hastings College	5,000
Highland College	1,000
Huron College	10,000
Jamestown College	5,000
Texas Fairmont	2,000
<hr/>	
Total	\$31,250

In conclusion let me repeat that the board has no ends of its own to serve, is seeking light from all parts of the Church and will be glad to give to any sincere inquirer a full statement of what the board is doing and of the reasons which shape its policy. We ask in return the Church to believe that the members of the board were selected by the Assembly because of their deep interest in Christian education, and that they are striving conscientiously, to the best of their ability, to serve that cause according to their best wisdom; that the secretaries are giving their lives unselfishly to the work, that their task is one of great strain and anguish of mind because they are in the position of parents unable to give food to their begging children, and that these faithful servants of the Church should not have their burden increased by unfounded suspicion of the integrity of their devotion.

JOHN M. MACCRACKEN,
President of the College Board.



MINISTERIAL SUSTENTATION FUND

JOHN R. SUTHERLAND, D.D., Corresponding Secretary.

THE wisdom of the General Assembly in adopting the Sustentation Plan of providing for the aged and disabled ministers of our Church, their widows and minor children has been amply justified by the results so far accomplished.

No agency of the Church has made the progress true of this agency, during the first three years of its operations. It has fulfilled the prophesy of the late Hon. Grover Cleveland, who said to a company of friends assembled at his house that it was one of the most commendable and business-like plans for the protection and care of its aged and disabled servants the Church could possibly adopt and could not fail to prove a success.

This expresses the judgment and conviction of capable business men throughout the Church who have carefully and without prejudice studied the object and provisions of this Fund.

Mr. H. W. Clark, treasurer of the First Presbyterian Church, Waterloo, N. Y., and one of the most prominent business men in the western part of that state, when sending his check for the amount of the annual offering of said church to the Fund, wrote as follows:

"I will say that the members of our committee (session), feel that this is one of the best and most worthy objects that they have ever had the pleasure of contributing to. It commends itself to all, and is a business-like way of handling a proposition vital to the interests of the entire Church."

The check for \$50,000 recently received from a friend of the Fund in New York City will doubtless lead other persons entrusted with large means to seriously consider their obligation to this worthy cause.

Upon learning of this gift, Mrs. William Elliot, of Detroit, Mich., who gave the first large subscription to the Fund, and when it was merely in its experimental stage, wrote as follows: "What a splendid addition to our Fund. Isn't it grand to have people possessed of means who are willing to dispense it in

such a manner? You know it is one of the causes very near my heart."

Over forty persons of wealth have either already put the Fund in their wills or signified their purpose to do so. This in time will largely increase its permanent endowment.

The main object of this agency of the Church is to provide a permanent Fund, the interest alone of which will be used. It will therefore not only provide for those who are now serving the Church in its ministry, with those dependent upon them, but also it will continue in perpetuity to perform this noble service to all who will take up their work in the future.

Since the Fund was put in actual operation, it has made an average growth of about ten thousand dollars a month in cash and subscriptions, over and above the necessary running expenses, besides the large number of promised bequests referred to above. Considering that the idea of annuities for ministers is new in this country, and that it requires time to get the information properly before the people, this record is most encouraging. It shows how strongly the Fund is appealing to the people. This splendid record is a prophecy of great things for our ministers and churches.

There can be no reasonable doubt as to the Fund being able to meet all its obligations for the Presbyterian Church is its security. The General Assembly has never trusted the Church in vain. This work has been inaugurated after years of patient and intelligent consideration by the highest court of the Church, and it has been met by a response on the part of the people which of itself is a sufficient proof that they believe in the wisdom of the undertaking. There can be no reasonable objection urged against the plan, and it requires but a united and hearty cooperation on the part of all concerned to accomplish the long deferred and much to be desired object of placing all our ministers securely beyond the possibility of poverty in old age or when disabled.

TEMPERANCE

JOHN F. HILL, D.D., Cor. Sec. Permanent Committee

Roll Ye Away the Stone

THE Master's body lay in the Garden of Golgotha, in Joseph's tomb, the door of which was blocked by a "great stone."

On that Sabbath morning "at the rising of the sun," when the women came with myrrh and spices, they said one to another "Who shall roll us away the stone?"

A "great stone" blocks the way of every good thing in American civic life and religious life. Those who come laden with good things for public betterment find that a "great stone" blocks the way.

The Christian has a vision of universal brotherhood, but a "great stone" blocks the way. Such a brotherhood is utterly impossible as long as the saloon pollutes the civic life and the civic conscience. Labor unions toil and plan for the uplift of labor. But a "great stone" lies in the way. The one great thing in the way of labor's righteous cause is the American saloon.

The civic reformers would purify the municipal life of American cities. But a "great stone" lies in the way. The one polluting influence in the municipal life of the American cities is the saloon.

The educator would stamp out ignorance from our midst, but he finds a "great stone" in the way. The saloon feeds and fattens on the propagation of ignorance.

The philanthropist would protect the girlhood of the country. A "great stone" lies in the way, for it is the miasma of the saloon mire that blights girlhood.

The settlement worker would eliminate squalor and poverty. He, also, finds a "great stone" in the way. The one great source of squalor and poverty is the saloon.

The one "great stone" that stands in the way of the Master's Kingdom in American life is the saloon.

During the next few months many thousands of localities throughout the country will vote on the liquor question. The people will have a chance to "roll away" the stone.

Roll it away, and give the village preacher a chance. Roll it away, and give your business men a chance. Roll it away, and give your schoolmaster, your banker, your laboring man, your manufacturer, your reformers, your civic worker, your philanthropist a chance. Give your sons and daughters a chance. Chase away the ghost of fear from the brain of your wife.

Roll away the stone, and give the divine Master a chance.—The Amethyst.

WHAT THE CANTEN IS.

Some confusion exists in the public mind as to what is meant by the Army Canteen. The canteen is simply a recreation-room where the soldiers may gather, play games, have social intercourse, read and enjoy helpful and harmless amusements. This has never been abolished and no one wishes it to be abolished. But in 1889 an order was issued by the Secretary of War permitting the sale of beer in the canteen. Gradually the barroom practically crowded out everything else, bringing about conditions destructive of the original purpose of the institution. Such debauchery followed that the fathers and mothers of soldiers and temperance people generally united in securing from Congress a law banishing the bar, which went into effect in 1901.

Since that time the liquor interests and sympathizers have persistently clamored for the restoration of the sale of beer, but in the discussions they have spoken of the abolition and re-establishment of the "canteen," using the latter term as synonymous with the sale of beer. All that was done by Congress and temperance people was to abolish the bar and stop the official debauchery of young men. All that we contend against is the restoration of the bar. The canteen proper should never have been defiled by such an annex, and we believe that the temperance people will not permit the return of the former conditions.

Facing Facts about Winona

Heroic action is needed on behalf of one of the greatest agencies for good in our Church. **EVERY PRESBYTERIAN IS CONCERNED.**

For seventeen years Winona has done a work that has been of incalculable good to the Church at large. Vigor, enthusiasm, spiritual uplift and aggressive evangelistic zeal have come into the lives of hundreds of pastors and Christian workers because of Winona.

Constantly increasing effectiveness has characterized this enterprise. Shall this work cease? Unless there is an immediate rally Winona is lost to the Church.

A debt of \$800,000.00 has been accumulated—made necessary by conditions and approved by keen business men. \$600,000.00 has already been raised. An additional \$300,000.00 is therefore needed to liquidate the debt and provide for a working capital. After careful examination of the institution by public accountants it is demonstrated that when free from debt there will be a net annual income of at least \$27,000.00.

A campaign is now organized. Every state will be canvassed for gifts.

We call on loyal Presbyterians for the Glory of our Lord Jesus Christ and the good name of His Church to place Winona on a sound financial basis at once.

Sincerely yours,

MINISTERS

Rev. Samuel J. Nicolls St. Louis
Rev. John Balcom Shaw Chicago
Rev. Geo. N. Luccock Chicago
Rev. Aquilla Webb Louisville
Rev. F. W. Russell St. Louis
Rev. John Clark Hill Springfield, O.
Rev. Charles Little Wabash
Rev. Henry Webb Johnson South Bend
Rev. W. B. Blederswolf Monticello
Rev. Wm. A. Sunday Winona Lake
Rev. Edgar P. Hill Chicago
Rev. Robert Watson Cincinnati
Rev. S. S. Palmer Columbus, O.
Rev. Jos. T. Britan Columbus, O.
Rev. F. C. Monfort Cincinnati
Rev. James H. Snowden Pittsburgh
Rev. Harris H. Grogg St. Louis
Rev. Frank N. Sneed Pittsburgh
Rev. Malcom J. MacLeod New York
Rev. Edgar W. Work New York
Rev. Andrew B. Meldrum Cleveland
Rev. Benj. M. Nyce Muncie
Rev. Harry Nyce Peru
Rev. James H. Cole Adrian
Rev. David M. Sweets Louisville
Rev. Thos. S. McWilliams Cleveland

Rev. M. L. Haines Indianapolis
Rev. W. H. Oxtoby Philadelphia
Rev. Edward Y. Hill Philadelphia
Rev. J. Ross Stevenson Baltimore
Rev. W. H. Houston Columbus, O.

LAYMEN

Hon. W. J. Bryan Nebraska
Gov. Woodrow Wilson New Jersey
Jno. M. Studebaker South Bend
H. J. Heinz Pittsburgh
Wm. Albert Harbison Pittsburgh
Thos. Kane Chicago
E. A. K. Hackett Ft. Wayne
E. F. Yarnelle Ft. Wayne
Wm. P. Carmichael St. Louis
Charles H. Worden Ft. Wayne
Nolan R. Best New York
Everett Sisson Chicago
Senator Fremont Goodwine Indiana
Maj. W. J. Richards Indianapolis
Wm. H. Hubbard Indianapolis
J. J. Humphreys Van Wert, O.
B. F. Prentiss Chicago
James H. Matchett Bourbon
Wm. D. Frazer Warsaw

The above list is representative only since hundreds of other names could be secured.

Philadelphia, Jan. 12, 1912.

Rev. S. C. Dickey, General Manager, Winona Assembly, Winona Lake, Indiana.

My dear Mr. Dickey:

If you had told me a year ago that I would be willing to add to the burden I have been carrying by becoming a member of the Board of Directors of the Winona Assembly, I would have challenged the statement with emphasis, but since it has been decided to separate the Association from the business enterprises necessary for its establishment, but now an encumbrance, I find my enthusiasm increasing by leaps and bounds, and am willing to make the sacrifice it calls for. While I would prefer to work with the Assembly unofficially, I am willing to be a Director of the Board who thinks I can be more serviceable in that capacity, and while I think the honor of being President of the Board of Directors should go to some of the splendid men who have borne the brunt of the fight the Assembly has made, still if the other Directors share in the opinion so generously expressed by Mr. Studebaker, I am willing to yield my judgment to theirs.

My connection with the Assembly depends, of course, upon the institution being put upon its feet entirely relieved from debt and in a position to plan for the great work that lies before it. Our hopes are apt to rise as our interest increases, and with my new vision of the immense influence Winona can exert through its Bible Conference, its Schools, and its Chautauqua Assembly, I feel confident that the money can be raised.

If you can get five of the Board to raise \$50,000 each, I will try to raise \$50,000. I believe it can be done and when done, we shall have an investment in which the security will be absolute and the interest high—it will be a loan to the Lord and the interest will be paid daily in satisfaction.

I think we should have each of the principal denominations represented on the Board of Directors.

Mr. Excell is a most worthy representative of the Methodists and on our Advisory Board we should have all sections of the country represented, especially those sections nearest Winona. I have no doubt we can get some prominent Presbyterians of the South as well as of the East, North and West to identify themselves with the movement.

Looking forward, I can see an increasing multitude blessed by the activities of Winona and blessing those who have assisted in making it a center from which religious, moral and civic virtue shall go out to every corner of our beloved country.

Yours truly,

(Signed) W. J. BRYAN.

THE WINONA CAMPAIGN CLOSES JUNE THIRTIETH, 1912. We appeal to every loyal Presbyterian and friend of Winona for a subscription. Small as well as large subscriptions cheerfully received. For detailed information about Campaign write to

WINONA CAMPAIGN COMMITTEE, Winona Lake, Indiana

A Man Who Knows Wrote This:

I have always felt THE ASSEMBLY HERALD to be a wise investment upon the part of the Boards and feel it more distinctly now than ever. You are improving it in every way. I regard the February issue the best yet, but of course you will not be content till your good is better and your better is best.

REV. GEO. E. DAVIES,
Merriam Park Presbyterian Church.

Yes, THE ASSEMBLY HERALD has been improved and we *will* try to make its "better best." Those who use it, as Mr. Davies has, will find it to be all he claims. *Reader, don't be satisfied to subscribe, but make it your business to interest others that they too may hear its message.* If you would like a suggestion along this line, just say so on a postal and we will send you a good one. No cost or work involved.

THE ASSEMBLY HERALD

1328 Chestnut Street

PHILADELPHIA, PENNA.

BOOK REVIEWS

Seeing Truth, by Rev. C. Herbert Wootton, D.D. The author of this book is a well-known Philadelphia pastor, who for many years has employed the objective method of presenting truth. As a student of Magic he conceived the idea of utilizing some of its principles especially in Sunday school work. The system is somewhat novel, and yet it is largely duplicated by the kindergarten methods of our public school. The sense of sight is made tributary to comprehension. The work contains many diagrams and also directions as to how the apparatus is to be made and used. (Praise Publishing Company, Philadelphia.)

A Hand Book of Greek Religion, by Arthur Fairbanks, Ph.D., Director of the Museum of Fine Arts, Boston. We have in this book an old subject treated on new lines. The author discriminates between mythology and religion—a difference seldom appreciated. Mythology is the creation of the human mind, while religion is “primarily a matter of worship and emotions expressed in worship.” The Greek religion had little in common with our ideas of revelation, holiness and creeds, but “if religion is a belief in a personal being or beings higher than man and interested in his welfare, if it is the yearning of the human heart for protection and sympathy of its gods, of prayer and sacrifice and the effort to please the gods are religion we find it in Greece.” The book is divided into three parts. Part first, treats of “Forms of Religious Belief and Practice in Ancient Greece.” Part second, “Historical Sketch of Religion in Greece.” Part third, “Religion and Other Phases of Life in Greece.” The chief value in books of this kind lies in the relation they bear to modern thought and belief. If the present is a development of the past, the old religions must survive in their influences upon the new. This the author discusses in a separate chapter, the “Outcome of Greek Religion.” One finds in this manual the condensed substance of many libraries. (American Book Company, New York. Price, \$1.50.)

History of New Testament Criticism, by F. C. Conybeare. This work is one of a series known as a “History of the Sciences.” Other and similar histories such as the “History of

Geography,” the “History of Chemistry,” the “History of Ethics,” either have appeared or are in process of preparation. This particular volume is divided into nine chapters, including “Ancient Exegesis,” the “Hannoniists,” the “Deists,” the “Evangelists,” “Textual Criticism,” “Some Pioneers,” “Foreign Work,” “English Work,” and the “Modernists.” The writing of history ought to be an easy matter, but in fact it is not, especially of the kind here attempted. Preconceived opinions creep in, and color the record however impartial the purpose of the author. And yet this little book will prove a valuable addition to the history of criticism. It is terse, methodical and covers a vast range of research. (G. P. Putnam’s Sons, New York. Price, 75 cents.)

Historical Facts and Reminiscences of the Honey Brook Presbyterian Church, by W. P. White, D.D. This pamphlet consists of an address delivered by the author on the seventy-fifth anniversary of the Honey Brook Presbyterian Church, Nov. 26, 1910. Dr. White was eminently qualified for the work, he having been born in the church and was the “first of her sons to enter the ministry.” The sketch is replete in incidents and will be read with interest not only by those who know the church from personal association, but by many to whom it appeals only as ordinary history. (James M. Armstrong, 718 Sansom St., Philadelphia.)

Our Primary Department, by William D. Murray. The Sunday School Times Company, of Philadelphia, issues a series of “Hand-books for Sunday School Workers” of which this is one. The author is the successful superintendent of the Primary Department of a large Sunday school in Plainfield, New Jersey, and has embodied in this book the forms and methods which he has found from actual experience to be most helpful. A valuable little text-book for Sunday school workers. (The Sunday School Times Company, Philadelphia.)

My Lady of Doubt, by Randall Parrish. This is a story of the Revolutionary War and written in the author’s best style. The hero is a Major Lawrence, a young officer, who was commissioned by General Washington at Valley Forge, to enter the British lines at Phila-

delphia and report the situation. While in the performance of his duty, he meets a young lady, who becomes "My Lady of Doubt," and the heroine of the plot. There is plenty of incident, adventure and love, to hold the reader's interest to the end. The picture of life as it went on in Philadelphia in those days is well drawn. Washington, Andre, Hamilton and Arnold are given places, and act parts true to their historic characters. One of the most interesting stories of the American Revolution yet written. (A. C. McClurg & Co., Chicago. Price, \$1.35 net.)

The Catholic Encyclopedia.—An International Work of Reference on the Constitution, Doctrine, Discipline and History of the Catholic Church. This is a work of much broader scope than its name would suggest. It proposes according to its own statement, to give both full and authoritative information on the "entire cycle of Catholic interests, action and doctrine." It also enters the field of personality and records "all that Catholics have done not only on behalf of charity and morals, but also for the intellectual and artistic development of mankind." This includes not only ecclesiastes, but also artists, poets, scientists and men of action in the most general sense. To accomplish this the services of over two hundred contributors selected from the best writers of the Church were employed on the first volume alone. The result is an encyclopedia extending far beyond the lines of name or organization.

For instance at the very opening of the first volume we have an article of four pages on Abraham, which while moderately conservative, discusses the claims and theories of the most advanced critics. From this it will be seen that the editors have gone far beyond the limits of what is generally understood as the Catholic Church. Just following is an article on Africa, written along the same line. The article in question covers ten pages under the following divisions: the "Country"; the "Inhabitants"; "Native Religion" (A), "Naturism," "Fetishism"; "Indaism" (B), "Islamism" (C); "Parseeism" (D); "Christianity" (E); "Dissident Churches"; and the "Catholic Church," followed by the statistics of the various faiths as distributed throughout the continent. This feature of the work gives it an interest far more universal than if it had been restricted to the Catholic

Church alone. An encyclopedia to be of the slightest value must touch the horizon. Trade journals appeal to those of that particular guild, but there is a vast population just over the fences that cannot be ignored. But every Church has the right to define itself. And this seems to be the moving spirit of this work. The editors feel that "even the writings of the best intentioned authors are at times disfigured by serious errors on Catholic subjects," an observation too general for partial application. Prejudice is often conscience out of joint, and this we fear is more or less characteristic of the average religious encyclopedia, and especially in the department of biography. The complexion of a great man depends entirely upon the colors that the artist employs in his work, and in strolling through the biographical gallery one comes upon certain portraits, which bear only the slightest resemblance to our conception of the original. Among these may be mentioned Alva, the Scourge of the Netherlands. The editors have no apology for his murders, and still those who have read Motley are scarcely prepared to concede that this great author's "judgment of Alva is neither objectively justified nor of definite value." Men are largely the product of their age—a concession not to be denied even to the worst, but the time is far distant when the Duke of Alva, "ardent Catholic" though he was, will be considered in any other light than a monster in human form. And yet the other side has a claim upon every impartial reader. Nothing can be more unfortunate than that there should be either Protestant or Catholic biographies, but so it has been and so it will be while human nature remains as it is. The early Protestant theologians, such as Calvin and Luther, are discussed in their personalities and systems at length. This is legitimate as they were once Catholics. Of the former it is said that he "was undoubtedly the greatest of Protestant divines, and perhaps after St. Augustine, the most perseveringly followed by his disciples of any Western writer on theology." That is undoubtedly true, and in a sense no higher tribute is possible from any source. The article on Calvinism follows out the lines of differentiation as compared with the teachings of Catholicism. It is well written, however, and while Calvinists might take issue on some things, there is much to commend. As for Martin Luther, the fates

are less generous—a more confused presentation it would be hard to imagine. The reformer himself was doubtless a contradiction. Great men usually are, and for this reason their biographers seldom agree. Prejudice is never intentional, and the arrow is quite as liable to strike above the target as below. Those who look in the Catholic encyclopedia for the conventional Luther will fail to find him. His father was a stern, irascible miner, and his mother although described by Melanchthon as a woman conspicuous for her modesty, would seem to have been of the same temper. As a consequence the boy Luther had no boyhood, a fact that appears to have shadowed his entire life. Many of the incidents that give a picturesque interest to the reformer's life are ascribed to the "deathless vitality of religious fiction." His celebrated visit to Rome instead of revealing to him a "sink of iniquity," had the very contrary effect. As a result he returned from Rome as strong or stronger in the faith than when he went. The story of the stairs and the sudden revelation of justification by faith is regarded as most improbable. The nailing of the ninety-five theses to the church door was not intended as declaration of war, but rather as a challenge to an academic discussion, a most common thing in those days. The papal brief handed Luther by Cajetan was a forgery and the famous declaration: "Here I take my stand. I cannot do otherwise. God help me. Amen," belongs to the world of legend and myth. There came a time, however, when Luther the reformer, became Luther the revolutionist. There was a wide political unrest which Luther seized upon at the psychological moment and hurled against the powers at Rome. "Luther had one prominent trait of character which in the consensus of those who have made him a special study overshadowed all others. It was an overweening confidence and unbending will, buttressed by an inflexible dogmatism." This is in a measure true, but it accounts for neither Luther nor his work. Conceding that his historical inaccuracies were so flagrant, his interpretation of mysticism so erroneous as to cast a shadow of doubt on the whole fabric of Reformation history, still the

fact of the Reformation forms an epoch in the political and religious history of the world. Life is more than the sum of one's faults, and Luther notwithstanding his rough, rugged nature was the one man fitted for the hour. But the main value of this work lies in its discussion of matters directly connected with the Catholic Church.

The position of the Roman Church is a factor not to be ignored in our estimate of the future. Its control, although greatly diminished, still remains almost absolute over the mind and conscience of millions. The law of Rome is obedience, and when once it has been defined all else must follow in natural order. And it is just here that this work will be of the greatest service. There is scarcely any subject of public interest which at some time has not been passed upon by the authorities at Rome. Whether to those deliverances one attaches little importance or great it is well to know what they are. Many a bitter controversy might have been avoided had the disputants understood each other. Here then is a work sufficiently comprehensive to include the great essentials of all faiths. It treats of the fundamentals, such as "justification," "grace," "redemption," truths too great for special appropriation. The clearest water lies nearest to the fountain source. Every church, faction or individual has the right of self-statement. To this law there is no exception. What is the position of Rome on many things of which the world perhaps holds the most uncertain judgment? Does the veneration of images extend to the limits of worship, or are indulgences forgiveness for sins committed in advance? Questions like these this work would answer. That one should always agree with its statements is not to be expected. But disagreement must be intelligent in order to command respect. And the Roman Catholic Church at last has given the world the fullest access to her creeds and faith. Thirteen volumes of about 800 pages have already been published, with two more yet to be issued. They will be sold at \$6.00 the volume and upwards, according to binding. (Robert Appleton Company, New York.)

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It was so with the "no breakfast" fad. A few years ago there were a lot of people going without breakfast. They got the notion that one could do better work by omitting the first meal of the day. This, like all other fads, served a useful purpose. It brought thousands to a realization of the fact that what most people need is a light, nourishing breakfast instead of no breakfast or a heavy breakfast. In a recent article in a well known magazine entitled "A Plea for Simplified Meals," Christine Terhune Herrick writes as follows:

"No longer is it considered essential to have hot breads, heavy meats and potatoes at the first meal of the day. Fruit and cereals take the edge off the appetite so that it is satisfied with eggs or bacon, or some other comparatively light dish. Many persons claim they work to better advantage after a light meal, and the no-breakfast fad may have this to its credit, if little besides."

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The inauguration of Dr. Anna J. McKeag as President of Wilson College, Chambersburg, Pa., has been set for Wednesday, May 1st, and will be taken part in by some noted people in educational circles. Addresses will be made by members of the Board of Trustees, and by President Pendleton of Wellesley College, Provost Smith of the University of Pennsylvania, Chancellor Brown of the University of the City of New York, and Dr. Henry Van Dyke representing President Hibben of Princeton.

President McKeag is now in permanent residence at the college and will soon take up her home in the president's house, which is being remodeled and refurnished.

Several musicians of prominence in this country and abroad are under consideration for the Professorship of Music left vacant by the resignation of Mr. Olaf Jensen.

The Trustees have established the administrative offices of Secretary of the college and Registrar, the former to be filled by Miss N. J. Criswell, M.A.

A leave of absence for the purpose of graduate study was granted Miss Charlotte I. Davison, head of the Department of Mathematics.

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By Franklin D. King
"His mark"

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Saving comes as naturally to Some as Breathing—To others it is as Difficult as Artificial Respiration. The Trouble with Most of Us is Short-Sightedness, and lack of Imagination. We cannot See Far enough into the Future, and our Imaginative Faculties Cannot conceive of a Time when We may be "Broke," or "Up Against it." The Saddest Words of Tongue or Pen are—"Won't you Kindly Lend Me Ten." 'Tis Then our Butterfly Friends Extend the Hand of Sympathy, but Can't Reach Far enough to Find Their Pocket Books.

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Write for our Free Book. Fill Out the Blank Space below with your Name and Address, plainly written, and mail it to the Texas-Gulf Realty Company, 1336 Peoples Gas Bldg., Chicago, Illinois. Read It Carefully, then use your Own Good Judgment.

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May Issue of Assembly Herald.

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THE ASSEMBLY HERALD

The Magazine of the Presbyterian Church, U.S.A.

JUNE, 1912

The Place of the Child in Christianity

(From "The Light of the World")

ROBERT E. SPEER

CHRISTIANITY is the one religion which has taught the equality of woman with man, produced the unique institution of the Christian home, and set the child as a matter of social and religious principle in the first place. We cannot overstate the significance of the religious test afforded in a comparative study of the place of the child in the world religions. Christianity is the only religion that makes anything of the childhood of its Founder. The other religions of the world either have nothing to say about the childhood of their founders, or preserve only a few insignificant traditions. And Christianity is the only religion that takes any particular account of the children themselves. The gospels are full of stories of Jesus' miracles in behalf of children, and of his love and tenderness toward children. The other religions are concerned with adults. Their message is a message for adults. Christianity is the only religion which prescribes the spirit of childhood as important. Christianity, indeed, makes it essential. No one can enter the kingdom of heaven who will not do so as a little child. Tradition says that Lao-tsze, the founder of Taoism, was born as an old man, and all the other religions demand as conditions of salvation what is inconsistent with, or far beyond the spirit of, childhood.

These are radical distinctions. How radical they are is seen in the consequences of the attitude of the different religions toward child character and child life. From the beginning Christianity has had a tender solicitude for the child. Schools and orphanages and homes were its immediate products, and all over the world today the first anxiety of the Christian Church is for the child. By loving rites the child is recognized in its infancy as having a place in the Christian institution, and its nurture and care are the chief concern of the Church. "To children," as Uhlhorn says in "The Conflict of Christianity with Heathenism," "the gospel first gave their rights."

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For two years Elder Wilson has had the assistance of another elder, Mr. Edward R. Sterrett, of Northminster Church, Philadelphia. He now becomes treasurer with a full working knowledge of the board's operations.

Mr. Sterrett comes of Covenant-er stock, his father, the Rev. Dr. William Sterrett, having been for fifty-five years pastor of the Second Reformed (now the Covenant Presbyterian) Church of Philadelphia.

In 1884 Mr. Sterrett graduated with honors from the Central High School, and entered upon the work of an accountant, leaving the firm of the H. K. Mulford Company to come

to the board as office manager. Mr. Sterrett is an active Church worker, having taught for years a class of twenty boys in Northminster, and gives much of his time to Brotherhood work. He has been president of

the Northminster, Brotherhood and is now vice-president for Boys' Work of the Allied Northminster Men's Organizations. He is a fluent speaker and able writer, and has represented the board on several public occasions. He has a talented family, his only son, Harold, having won distinguished honor in high school.

The board has enjoyed a nine per cent. increase in church contributions the past year, coming to the Assembly with the best financial record in its history. Receipts from churches aggregate \$71,489.63, and total receipts for the year 1911-12 amount to \$126,204.-

Edward R. Sterrett.

15. Ministerial candidates aided number seven hundred and eighty-seven; medical mission students number eleven, while thirteen university pastors have received support in whole or in part.

The following members have been added to the Board during the year: Messrs. Alba B.

Johnson, Craig N. Liggett, James A. Hayes, and Walter E. Rex, Esq., all of Philadelphia, and Mr. John Y. Boyd, of Harrisburg.

The Minister and His Sons

REV. BENJ. M. GEMMILL, PH.D.

IT has been said that the sons of ministers do not enter the profession of their fathers. If this be true, it is due largely to the fact that ministers fail to magnify their calling. It is not necessary that the minister should boast about his calling, but he should consciously believe in its greatness, its sacredness, and its supreme importance. Ministers have often complained before their children of the hardships of their work until their children form a deep prejudice against the ministry as a profession. Charles Kingsley would never allow any gossip or complaining in his home or at the table. Professor Austin Phelps tells us of the impressions made upon him by his father: "He, (the father) honestly believed that the pastoral office has no superior.... To be a preacher of the gospel was a loftier honor than to be a prince of the blood royal. So pervasive was this conviction in the atmosphere of his household, that I distinctly remember my resolve, before I was four years old, that I would become a minister; not so much because the ministry was my father's guild as because he had taught me nothing above that to which ambition could aspire."

That is the kind of influence that is contagious from father to son, and that puts men into the ministry. The present ministry is the greatest recruiting force for the future ministry as well as for the future Church. There are many homes in our land where such an influence has been felt.

We shall give one or two illustrations of the power of the minister to induce his children to enter the ministry. One illustration of this power is taken from our home missionary workers. The Rev. William Sidebotham, pastor of the Presbyterian church of Lake City, Michigan, came from England in 1883, with a wife and five children. He has been in the active ministry for forty years, first as a Congregationalist and as a Presbyterian for over twenty-three years.

His three sons all became Presbyterian ministers. Richard graduated from Alma College in 1896 and from Princeton Seminary in 1899.

He spent eight years in Korea, most of the time being Secretary of the Korean Mission. He came home on furlough in 1907 and did herculean work for fifteen months as a returned missionary speaker, being twice detained by the Board because of his success in the campaign in raising men and money for Korea. He was to have returned to Korea in January, 1909. But on December 3, 1908, he was burned from head to foot with a gasoline explosion and then lived only a few hours.

His second son, Charles Wesley, graduated from Alma College in 1901 and from Princeton Seminary in 1904. He is now at Brooklyn, Michigan,—his second pastorate—where he is doing good work.

His third son, Robert, graduated from Mt. Hermon School for Boys, in 1903, from Princeton University in 1907, and from Princeton Seminary in 1909. He was well known at Princeton in 1906 and 1907 as the champion debater. Having been a student volunteer for eight years, he was anxious to go to Korea in Richard's place. Owing to weak eyes, the board's physician would not pass him, to the great grief of his parents as well as himself. He then resolved that he would go to some hard home mission field, and he is doing good work in his first pastorate at Warroad, Minn., on the borders of Manitoba.

His elder daughter, Emily, graduated from the Female Seminary at Kalamazoo in 1908, largely earning her own way and keeping at the head of her class during four years. Since 1900 she has been one of our home missionary teachers. She is now at Dorland Institute, Hot Springs, N. C., much beloved and very useful.

His younger daughter graduated from our State Normal and has become a public school teacher, being the peer of any in the family, as a useful and Christian teacher.

His churches? They have all been small, village churches, and aided by home mission money. He was seven years at Spring Lake, Michigan, and his work at Lake City commenced in April, 1902. He has been stated clerk of presbytery since April, 1904. In 1908 he was moderator of synod. This honor came to me, he writes, for my children's sake, and not on account of myself.

"If I were young again, I would count it an honor to be a village pastor and train three boys for our ministry. But alas! I am a tree withered at the top. I have told my congregation that I shall ask the presbytery to release me from the pastorate. My failing strength seems to demand this, for which I am sorry."

Another illustration may be taken from the ministry in the work of teaching in a college—

"How came my boys to choose the ministry? Neither father nor mother consciously said one word to them about it. We prayed—unknown to them—that they be thus led. But we abhorred the idea of their becoming ministers to please us, without a conscious call from God. *We magnified our calling in the family.* Never once did a child of ours hear either parent express regret on account of my being a minister. We accepted the poverty, the hardships, and the self-denial as being concomitants of our reward for doing God's work.

"My salary? It has never been more than \$700 and manse. Most of the time it has been \$700 and no manse. Some years it was \$600 and no manse.

that of Rev. John B. Rendall, president of Lincoln University.

Dr. Rendall writes: "I am not much of a man for the front seat or the limelight, and I have tried to teach my boys the same idea. My father, Rev. John Rendall, was a missionary in India for forty years, and the atmosphere I breathed from childhood, was ministerial, and so I felt the burden of proof was on my side, to show sufficient reason for not hearing the urgent call to the ministry, and so I suppose it has been with my boys. The oldest, Rev. John B. Rendall, Jr., just leaving Greensburg to go to Muscatine, Iowa, united with the church under the pastorate of Rev. M. W. Jacobs, D.D. Dr. Jacobs had a good deal of

tact in developing his lads in Christian Endeavor work. The next son, Rev. Hugh Watson Rendall, now at Devon, Pa., was the first member received into the church in the ministry of Rev. Robert Watson, D.D. My third son, Rev. Humphrey J. Rendall, now at Irwin, Pa., after graduating from Lincoln University, and then from Princeton University, seemed most naturally to follow the course of his brothers and went to Princeton Seminary. And

Another illustration of the sons of the manse entering the profession of their father is that of Rev. J. L. Macartney, D.D., of Beaver Falls, Pa. The names of the sons are as follows: Rev. Earnest L. Macartney, pastor of the First Presbyterian Church, Cashmere, Washington. Rev. John R. Macartney, pastor of the First Presbyterian Church, Bellingham, Washington, where a splendid new church has been erected and occupied March 3d. Rev. Albert J.

The Rev. J. L. Macartney and His Sons.

now the fourth son, James Hawley Rendall, seems to follow the track of his brothers, and is finishing the middle year of Princeton Seminary. They have seen and heard more of the hopes and joys of ministerial service than of its hardships and sorrows. I know of no startling experiences. No midnight call awaking a sleeping Samuel, no midday Pauline blinding vision. To say yes, to the call and calling which their forefathers had heard, was the pathway of least resistance. To have said no, would have meant doing violence to the best elements of their being."

Macartney, pastor of Kenwood Evangelical Church, Chicago. Rev. Clarence E. Macartney, pastor of the First Presbyterian Church, Paterson, New Jersey.

Dr. Macartney, the father, was born in Guernsey county, Ohio, in the year 1828, and died at Beaver Falls, September 22, 1911. He was educated at Washington and Jefferson College, studied theology in the Reformed Presbyterian Seminary. He was called to the pastorate of the First Miami congregation, where he remained until he was chosen professor in Geneva College. The active years of

his life were spent in loving service in the ministry and in the cause of Christian education. He married Catherine Robertson, of Glasgow, Scotland, August 22, 1868. His four sons entered the ministry, and his daughter is the wife of Professor Guerard of Leland Stanford University.

One of the sons writes, "We boys were all reared in the Covenant Church and affiliated with the Presbyterian Church when we entered the ministry. It is hard to lay the finger on just what influences led us into the ministry, but to have lived in such a home as ours was, with daily family worship and singing of the

Songs of David, mornings and evenings, and breathing the constant atmosphere of prayer and witnessing the beauties of the Christian life as exemplified in both our father and mother, and their heard and unheard prayers in our behalf, doubtless accounts for the outcome. The Sabbath afternoons were devoted to learning Bible verses and recitation of the shorter catechism, the playing of Bible games and the evening firesides presided over by my mother, who was a past master in bringing up her children in the nurture and admonition of the Lord."

Moral and Religious Education

THE Board of Education of the Presbyterian Church has in all its useful history been the guardian of the education of the ministry. It has been careful in seeking bright and pious young men and by counsel and encouragement and financial assistance helped them in their preparation for the ministry. One third of all the ministers in the Presbyterian Church have been aided by this board. The board in recent years has entered the university field for the purpose of caring for Presbyterian students in these institutions. The board has long felt that something ought to be done in keeping before the Church, the true aim of education and to assist the agencies at work in this particular field in insisting upon moral and religious education in our schools and colleges.

This is becoming a great problem, and leading educators are discussing the problem of the moral education of the youth, not only in America, but in most enlightened countries. The Board of Education feels that many ministers and students will be interested in knowing what is being done for the education of the youth in morals and religion. The board is, therefore, collecting a library bearing upon this problem.

Some of the books in this library are as follows:

Moral Training in the Schools, Miss Leonard. (The Palmer Co., Boston, Mass.)

D. C. Heath & Co., Boston, Mass.

Education for Efficiency, Dr. E. Davenport.

Psychology Applied to Education, Gabriell Compayne.

The Young Citizen, Charles F. Dale.

Lectures on Pedagogy, Gabriell Compayne.

Vocational Education, Prof. M. Gillette. (American Book Co., N. Y.)

Social Solutions, Thomas C. Hall. (Eaton & Mains, Cincinnati, O.)

Lectures on Vocational Training, Dr. George Kerechensteiner. (The Commercial Club of Chicago.)

The Religious Education Association, Chicago.

Improvement of Religious Education.

The Aims of Religious Education.

The Materials of Religious Education.

Education and National Character.

The Bible in Practical Life.

F. H. Revell Company, New York.

Education in Religion and Morals, Geo. A. Coe.

The Unification of the Churches, D. W. Fisher.

Longmans, Green & Co., New York.

Religious Education: How to Improve It, C. L. Drawbridge.

Character-forming in School, F. H. Ellis.

Moral Instruction and Training in Schools, M. E. Sadler.

How to Deal with Lads, P. Green.

Training of the Twig, Drawbridge.

Healthy Boyhood, Trueby.

Training of Infants, More.

Appleton & Co., New York.

Moral Instruction of Children, Felix Adler.

Houghton, Mifflin & Co., New York.

Dewey's Moral Principles in Education.

Cabberley's Changing Conceptions.

Palmer's Ethical and Moral Instruction.

O'Shea's Social Development and Education.

A. S. Barnes Co., New York.

Clark's Systematic Moral Education.

Huntington's Unconscious Tuition.

The University of Chicago Press.

The School and Society, John Dewey.

Ethical Principles Underlying Education, John Dewey.

Trend in Higher Education, W. R. Harper.

Ginn & Co., Boston, Mass.

Moral Training in the Public Schools, C. E. Reagh.

Social Education, C. A. Scott.

The Macmillan Co., New York.

Personal and Ideal Elements in Education, H. C. King.

The Development of Religion, Irving King.

The Spirit of Youth and the City Streets, Jane Addams.

The Meaning of Education, Nicholas Murray Butler.

The Making of Character, John McCunn.

Principles of Religious Development, Geo. Gallo-
way.
The Essentials of Character, E. O. Sisson.
The Five Great Philosophies of Life, Wm. D.
Hyde.
The Educational Ideal in the Ministry, W. H. P.
Faunce.
The Church Universal, J. J. Lainer.

Individual Training in Colleges, C. S. Birdseye.
The Religion of an Educated Man, Francis G.
Peabody.
Also Publications of the Moral Education League
of England.
The Board of Education would be glad to order
any of these books for any minister interested
in this problem.

The Publications of the Board of Education of the Presbyterian Church in U. S. A.

THESE tracts, pamphlets and booklets
are for free distribution. Apply to
the Board of Education, 511 Withers-
poon Building, Philadelphia, Pa.

I. The Ministry.

The Ideal Minister. Charles Cuthbert Hall.
The Ministry. A challenge and an appeal
to Christian young men. William Hoge Mar-
quest.

Religion and the Home. Walter W. Moore.

The College Man and the Ministry of Christ.
James Beveridge Lee.

Manhood and the Ministry. Hugh J. Kerr.
Spiritual Leadership for the New Age. Sam-
uel F. Sharp.

The Need, the Call and the Opportunity of
the Christian Ministry. J. W. Harvey.

The Choice of a Profession.

Ministers: Their Education and Support.

The Recruiting Office of the Presbyterian
Church in the U. S. A.

After College, What?

The College Boys' Great Question: "What
Am I Going to Be," and how it may be an-
swered.

Rules of the Board of Education of the
Presbyterian Church in the U. S. A. relating
to candidates for the ministry.

Hints to Chairmen of Educational Commit-
tees of Presbyteries.

Learning the Catechism.

How One Student Learned the Catechism.

The Call and Qualifications for Missionary
Service.

Loan or Grant, Which?

Board of Education, What?

Medical Missionaries.

New Policy Adopted by the Board of Edu-
cation in Behalf of Medical Students Prepar-
ing for the Foreign Mission Field.

The Ministry a Man's Job. Joseph Wilson
Cochran.

II. University Work.

What and Why of University Work.

A Personal Counsellor in Religion at the
University of Nebraska.

Dedicatory Service of Westminster Hall,
Lawrence, Kansas, including an address by the
Secretary of the Board.

The University of Wisconsin, a Strategic
Field for Presbyterians.

State Universities, their Religious Needs as
Interpreted by the Presbyterian Church.

Preparation for Leadership, Conditions and
Plans for the Religious Welfare of Students
in Universities. Joseph Wilson Cochran.

State Universities and the Religious Denom-
inations. By the Secretary of the Board of
Education.

The Presbyterian Church's Work for Stu-
dents at State College, Pennsylvania.

Presbyterian Students at California Uni-
versities, a Strategic Field and a Pressing
Need.

College Visitation Plan.

Leadership in the Making at State College.

The Work for Presbyterian Students at
State College.

The University Pastorate, Ohio State Uni-
versity.

Evangelistic and Vocational College Cam-
paigns.

Recognition Service of Rev. Dean R. Leland
as University Pastor at the University of
Nebraska.

The Presbyterian Church at the University
of Illinois.

Westminster House, University of Kansas.

III. Lay Workers.

The Church and Trained Lay Workers.
Henry Collin Minton.

Special Report Concerning Training Schools
for Lay Workers.

"Is it Well With the Child?"

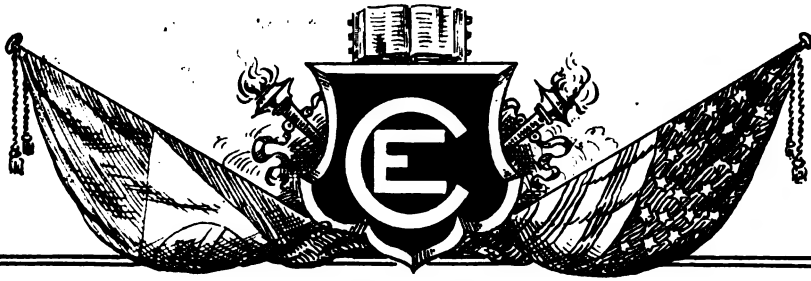
The question of Israel's great prophet is the question of the ages. One greater than Elisha taught the world the worth of the child. He who has ears to hear can still catch, in accents sweet and strong, stealing over the Galilean hills the wondrous invitation—"Suffer little children to come unto me, and forbid them not for of such is the Kingdom of Heaven." Jesus Christ, born a babe in Bethlehem is the friend of little children. No one can be a follower of Him and not care for the welfare of the child. "Whoso shall offend one of these little ones, it were better for him that a mill stone were hanged about his neck and that he were drowned in the depths of the sea."

The Presbyterian Church could not long exist if it did not care for the child. The Presbyterian Board of Foreign Missions would be unworthy of its high and holy calling if it failed to seek the lost child in non-Christian lands.

No so-called "light of Asia", no false notion regarding the innocent life of primitive peoples, no loud sounding praises of the beauties of heathen religions, can blind the eyes to the suffering of the child in non-Christian lands, or close the ears to the bitter cry of earth's little ones. Where the name of the Christ-child is not known and loved, childhood is marred. Some idea of the depth and intensity of child degradation and the uplift which the Gospel of Christ brings, can be gained by a study of the accompanying photographs which have come recently to the Board of Foreign Missions from its missionaries scattered over the world. Here are graphically shown the children in the kindergarten, in the primary school, in the industrial and village schools, the orphan children, the children rescued from famine, from the woes of idolatry, and from the miseries of gross superstition. The untainted children of the leper are here; the poor deaf and dumb girl and boy in darkest China are seen receiving instruction and having new avenues of employment and new sources of joy opened to them almost as by a miracle. The evil of child marriage is set forth in a Korean lad of eight years, engaged to be married; the terrible ravages of famine, in the child whose parent is offering him for sale rather than see his offspring perish with hunger. Boarding-school and day-school pupils, athletes who have won their spurs in hard fought contest, and little famine waifs, saved from an awful death, pass before us in sympathetic review.

Children in hospitals whose happy faces tell of their joy at receiving picture cards, and groups of the daughters of the True Light Seminary rejoicing because they have been permitted to confess Christ as their Saviour—the children of all races and all climes, and all sorts and conditions who are receiving the care and nurture of the missionary in foreign lands are seen in these pictures. The sturdy prize winner in the Lebanon school, who sings "O, Lebanon! O Lebanon, how shall I sing thy glory!" and the graduating class for boys in the Lebanon school—all without exception, "sturdy mountaineers"—groups of girls in South America, dressed in garments their own hands have made; and little Chinese tots proudly assisting in laying the cornerstone of the great Girls' School at Tsingtau, in the Celestial Empire, present a kaleidoscopic panorama of what the missionary is doing for the child.

Only a very small number of the many thousands of pupils in the nearly 1800 schools, orphanages, and homes under the care of the board are presented in this number of the Assembly Herald, but some slight idea can be obtained of how the Church is following in the footsteps of her Master in seeking "to save these little ones."



FLORIANAPOLIS MISSION SCHOOL, SANTA CATHARINA, BRAZIL.

This group represents the school when first organized some seven years ago. The present membership of the school is sixty. It is in a flourishing condition.

The Children of San Francisco's Chinatown

REV. J. H. LAUGHLIN.

A GOODLY company they are, albeit the exact number seems to be known to no man. It is estimated that twelve hundred Chinese boys and girls have been born in San Francisco. Some have already reached voting age, others have returned to China, leaving, we may suppose, about six hundred still under fifteen years of age. At any rate, they throng the streets—round-faced, black eyed, black haired; the boys shouting, jostling, running, very American-life; the girls, like girls the world over, quieter, more demure, more winsome.

Most of them—practically all of the boys—are in American dress, but the girls furnish

many an exception; for, even after their adoption of the Western costume, they (and their mothers) exhibit a strong proclivity for slipping back into the familiar and more comfortable one of the East; especially in the privacy of the home, and on gala occasions. Upon the younger ones, too, the more elaborate hairdressing styles of the Orient still maintain a strong, fascinating hold.

A happy crowd they seem. Cheerfulness is stamped upon the general countenance. Their play is much in evidence, for the street is the play-ground for most of them. They still love the kite-flying and shuttle-cock-kicking

(Continued on page 297.)

MORRO ALTO SCHOOL, GUARAPUAVA, PARANA, BRAZIL.

These little girls were taught to make the clothes, in which they appear, by their young teacher. The children are all in the Sabbath school. They are now without a teacher.



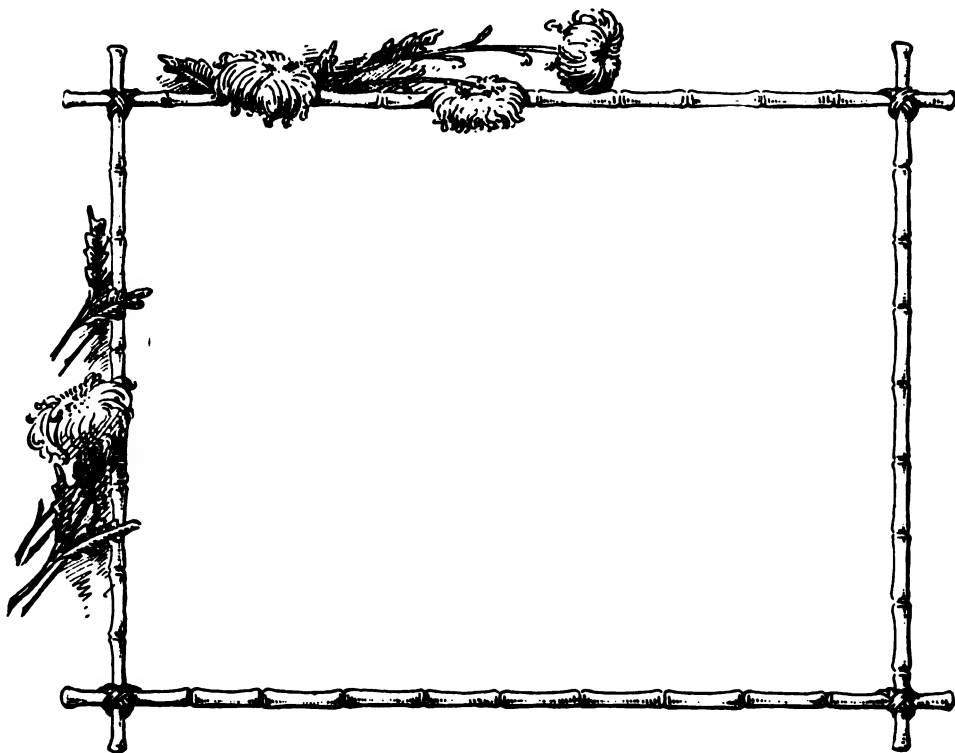
PRESBYTERIAN GIRLS' BOARDING SCHOOL, NINGPO, CHINA.

This school is primarily for the education of the daughters of our Christian constituency, only twenty-six being from non-Christian homes. They may enter at the age of ten. The full course is eight years, including two years of high school work.

which came from the home of their ancestors, but take keen delight, too, in many of the favorite American games, such as football, baseball, handball, swinging, and see-sawing. Lately the boys have grown wild and woolly enough to appear on the streets with lariats, and practice lassoing one another.

But it's not all play with them. They are

them into the white schools for some time after the edict had gone forth that they should be relegated to the Oriental school; but the pressure became so strong, in time, that the order had to be obeyed, and now, for some years back, no Chinese are found in any of the white schools except the high schools. In the Oriental public school are 414.



Kindergarten department in connection with Mrs. Gorboid's school at Kyoto, Japan. Many children are on the waiting list. A mother's meeting is held in connection with the kindergarten, and on Sundays the teachers are sent out among six Sunday schools.

part of that great army of boys and girls who regularly march to school, and do their daily grind with books.

One of the public schools of the city is devoted entirely to them. It was built for them—not in their honor, nor for their distinguished benefit, but to keep them out of the white schools. And that, not because they were stupid or bad—unable or unfit to compete with our American pupils—but because they were Orientals, which people are disliked by certain of our citizens. Their *teachers* did not dislike them. On the contrary, they delighted in them, and continued to smuggle

Next there is the Chinese school, where Chinese alone is taught. The building was erected by the Chinese Six Companies, who also supply the teachers, manage the entire affairs of the institution. This school opens after the former school dismisses—about half-past two o'clock—and thus catches about 120 of those who have spent the early part of the day in studying English. With an intermission for supper, it continues its session till eight in the evening. A long day of study that; but the Chinese boys, more phlegmatic, less nervous, than ours, seem to be able to stand it fairly well. Indeed, to some it

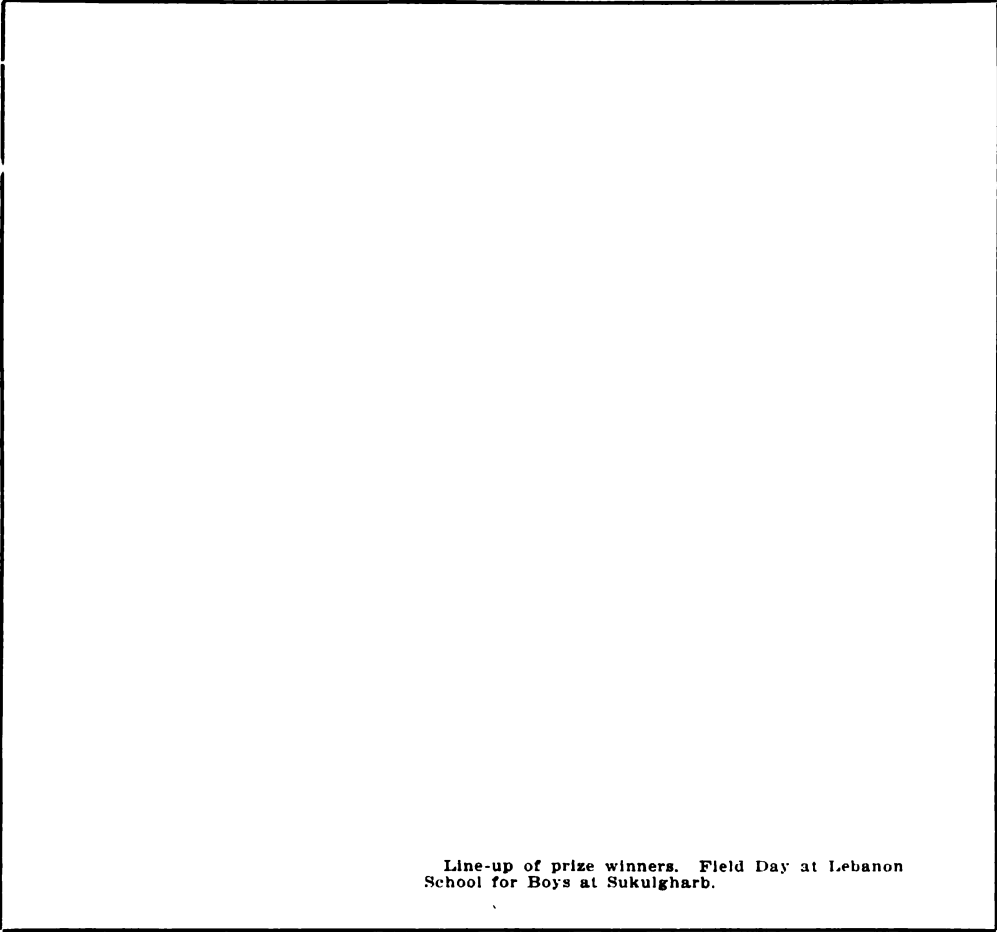
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appointed and paid by the city's Board of Education. The primary grounds well the pupils in religious truth before they pass on into the advanced, where religion must be left out. Just recently, from our Mission day school and from the Home school, some rich fruit has been plucked. Four girls from the former, and nine from the latter—all about twelve or thirteen

The children of Chinatown are its hope. Most of the adults, who have long resisted the invitations of the gospel, are hardened into an indifference that at least keeps them away from the churches and missions—possibly addicted to criminal practices and businesses—so that little can be done for their reclamation, but these little ones are as sus-



Line-up of prize winners. Field Day at Lebanon School for Boys at Sukulgharb.

years of age—came before the session of the church at the same time, and asked to be baptized as followers of Jesus. Young as they were, their answers to the questions propounded were so clear that the faces of the old Chinese elders were wreathed in smiles of satisfaction. The "child in the midst" was multiplied, making us all feel that the "Kingdom of Heaven" was a little nearer than ever before.

ceptible to the sweet influences of the Saviour's love as our own, and by them, please God, a new Chinatown will in time be created.

To the Asiatics in the United States must be imparted the unsearchable riches of our Lord. Analyzed, the problem becomes two: To feed the flock already folded, and to bring home those who are still straying on mountain and desert.

BOYS IN LAHARANPUR ORPHANAGE AND INDUSTRIAL SCHOOL, PUNJAB, INDIA.



SCHOOL BOYS AT WORK IN CABBAGE PATCH, SALIARANPUR, INDIA.

A picture of the primary department of the Sunday school, Copiapo, Chile. The occasion was the Christmas celebration. Letters were an acrostic, each representing a Scripture verse. The acrostic was "Hosanna al Hijo de David" (Hosanna to the Son of David).

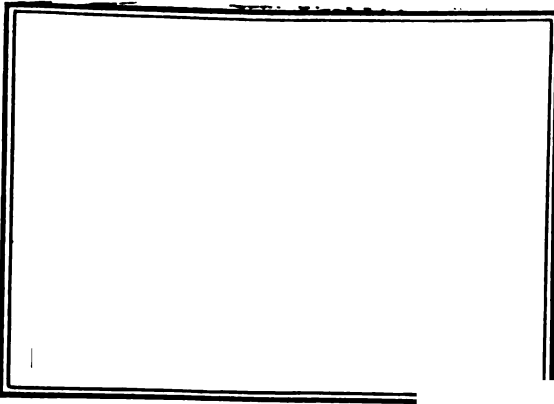
Japanese Picture Brides and Picturesque Japanese Children

DR. E. A. STURGE.

THE statement has been made, that about a thousand Japanese picture brides came in through our Golden Gate last year. They are as pretty as pictures with their rosy cheeks, and sparkling eyes, and becoming kimonos; but that is not the reason why this name has been given to them. They are picture brides, because they have been married to the photographs, the mere shadows of their future husbands. Many Japanese young men, who have prospered in this country and are able to provide good homes, send their photographs to friends or relatives in the home land, expressing a desire that suitable companions be selected for them, and shipped to this new land of promise on the Pacific Coast. Some would-be husbands are prevented by

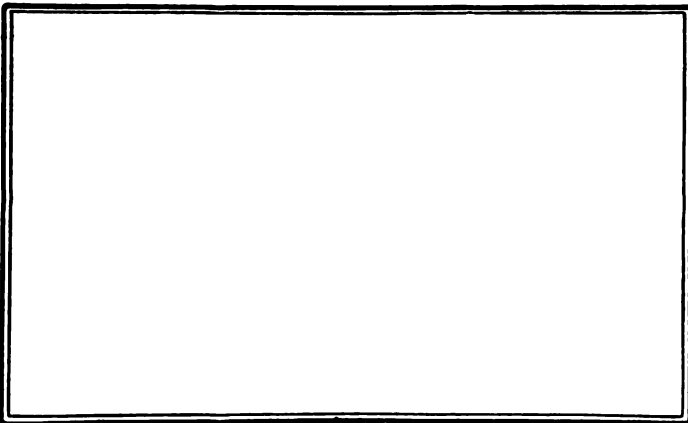
business from going in person on this important errand, while others are deterred by the fear that the government might not grant them passports to return. Then marriage in Japan has always been arranged by a go-between, and love has played a very insignificant part in such transactions.

A suitable maiden having been selected, one brave enough to cross the ocean to unite her fortunes with one whom she may never have met, some kind of a ceremony is conducted, by means of which she is joined to the shadow of the distant bridegroom, and her name is transferred to the family register of the husband's house. After a long voyage of more than two weeks, she enters (with many of her kind) the harbor of San Francisco, and eag-



Group of children shown in the above illustration are from the orphanage, Kolhapur, India. Coming from state or mission hospital, or friends of deceased parent with plea that they be cared for and received at any age from a few days up, they afford congenial occupation and training to the members of the Alice Home for Widows. Many weakened from opium, neglect or insufficient nourishment do not survive infancy. Others having afforded raw material for the kindergarten at age of six or eight pass into the regular boarding schools of the mission.

erly strains her eyes to catch a glimpse of the duplicate of that photograph among the forms of her countrymen lined up on the edge of the wharf. We may be sure that the young man is equally anxious to see in the flesh the one who has been pictured to him as the one intended by heaven, to be the sharer of his life. If she has come in the steerage, their first interview will be limited



These happy girls were rescued from famine, idol-worship and child marriage in the Boarding School, Ratnagiri, India. Mrs. A. L. Wiley, principal.

to the exchange of a few words over the vessel's side, and then the maiden is carried in a government vessel to Angel Island, to be held for a day or longer, to be under inspection, and to make sure that everything is as has been represented. This island is sometimes termed Devil's Island by the impatient would-be husbands, because their brides, when almost within their grasp, seem needlessly detained, and not infrequently torn from them,

and sent back to Japan. The morning after the arrival of the steamer, the picture husband will board the little government steamer, and in about half an hour he will be landed at the island above mentioned, where he will find the one he is looking for in a kind of enclosure set apart for the women, awaiting the result of the official in-

vestigation. If both parties are fortunate enough to satisfy the examiners, the maiden will be committed to his care. The bridegroom has probably taken over with him a long American coat, which she will slip over her kimono, and a piece of modern millinery, which will conceal her foreign hair arrangement, and so transformed, she steps ashore, to begin her new life in the new world.

This couple, who have probably met for the first time, must be married that day in accordance with the custom of this land, and probably in the presence of a government official. Then begins the process of disillusionment. Perhaps the originals are not quite as good looking as the photographs seemed to indicate. Both are less perfect than mutual friends had painted them, and as there had never been any real affection, it is not surprising that many of these marriages end disastrously, and that not a few of these camera victims seek to break the tie that holds them together. We are wondering what can be done to prevent the continuance of this unwise custom. With the hope of bettering present conditions, some of the leading Japanese of San Francisco are about to establish a Japanese Young Woman's Christian Association, with headquarters in our Presbyterian Japanese building on Haight street. The constitution has been drawn up by our pastor, and will doubtless be adopted at a meeting to be held in a few days, when this new institution will be organized. It will be Christian, but non-sectarian. The physical, mental, and spiritual betterment of the Japanese women of this community are the objects

aimed at. It will doubtless prove a place of safety for many Japanese young women; and the hope is entertained, that the picture brides may be permitted to remain there for a time, in order that young couples may have an opportunity to become acquainted, and find out whether they are congenial before the final knot is tied, and lifelong misery thus prevented.

In spite of the present risky methods of picture marriage, many such alliances turn out better than could have been expected. Love

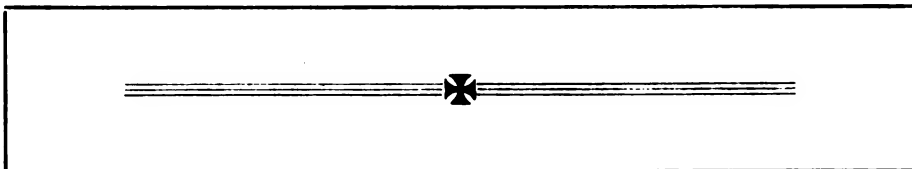
is often an after-growth, and many happy homes have been established both in cities and rural districts. Interesting little Japanese children are springing up like mushrooms in many localities.

One of the greatest problems now being considered by the Japanese in the country regions, is the education of their children. Kindergartens have been opened in connection with several

AN EASTER SONG

our missions, and maintained without expense to our board. The Japanese of Salinas, California, have erected a kindergarten building costing twenty-one hundred dollars on our mission lot, and have placed the wife of a Japanese pastor in charge of the school. Our Watsonville kindergarten boasts of two teachers, and there is quite a strong competition between the Presbyterian and Buddhist missions as to which shall get hold of the most children. These little ones seldom cry, and cause their teachers very little trouble. They readily take in all that is told them of Jesus and His love. These new bottles being filled daily with the new wine, both will be preserved.

MEMBERS OF STATION SCHOOL AT MACLEAN STATION, WEST AFRICA. THE ENROLLMENT FOR 1911—315. A NEW CURRICULUM AS RECOMMENDED BY THE GERMAN GOVERNMENT HAS BEEN INTRODUCED.



GRADUATING CLASS OF THE GIRLS' SCHOOL AT MACLEAN STATION, WEST AFRICA.
ENROLLMENT FOR YEAR WAS 60.

PICTURES FROM SOUTH CHINA.

1. Miss Butler's Boarding School for small boys in Canton, China, called "Laying the Foundation School." The ages of the boys are from six to fifteen and the management of the school is under competent Christian women.
2. Chinese girls receiving picture cards at the hospital, Yueng Kong.
3. A Christian gathering at Yueng Kong. School children in front—boys to the right, girls to the left.
4. Some of the fruit of Mission work for China's daughters, students of True Light

Seminary, who were all received at the same time into the Second Presbyterian Church, Canton, China.

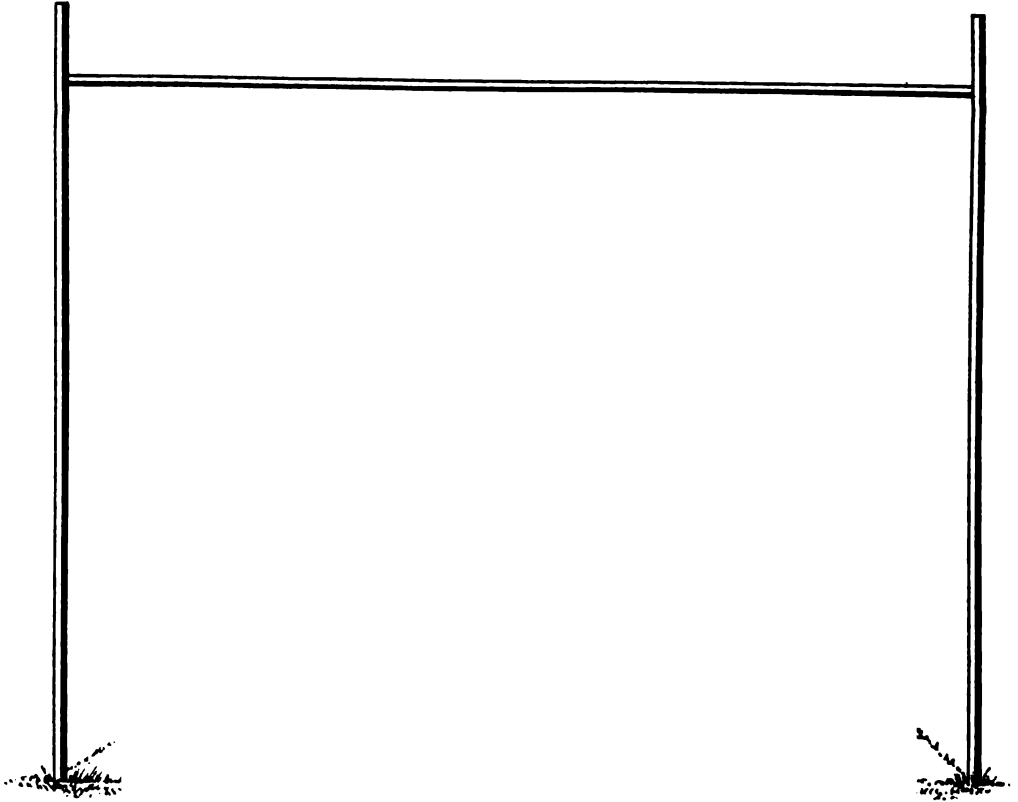
5. Recreation hour at True Light Seminary. The little boys at the left hand of the picture are from Miss Butler's School for small boys.

6. This work is under the care of the South China Mission. Dr. H. W. Boyd, Supt. School for untainted children of lepers, Canton. The school has suffered greatly by the revolution in South China.

PICTURES FROM SHANTUNG

(See illustration on the following page.)

1. Boys' School, Ichowfu, China. Teacher of Academy in group.
2. Jacob Kwoa and his mother. Jacob, aged four, is already busy about his Master's business. One day in a shop in Tsing Tau with his father he saw the owner drinking and



smoking. He said to the man, "If you smoke or drink, the Heavenly Father will not be pleased with you." The man put down his pipe, saying, "A child of four years of age is wiser than I am at sixty." He has not touched either since.

3. Laying the corner-stone of the Girls' High School Building, Tengchowfu, China.
4. Girls' School in connection with the Ichowfu City Street Chapel, Shantung, China.
5. Mr. Lee Yiia and family. Mr. Lee, himself the fruit of Primary Schools, is now a very capable teacher in the Primary School at Chefoo.
6. Boys in school for the deaf and dumb. These are dumb pupils who are learning to speak. Chefoo, China.
7. Child for sale—as indicated by crossed straws in child's hand. Parent would rather sell the child than see him starve. A fit candidate for an orphanage or other benevolent institution in China.
8. Part of the Primary Day School at Chefoo, a large proportion of whom were recruited from the Sunday school for heathen children there.

PICTURES FROM SHANTUNG, CHINA.

See page 306.

307

A GROUP OF BELIEVERS, LOS TEPEHUAGES, MEXICO.

MEMBERS OF THE BOYS' PRIMARY SCHOOL, NANKING,
CHINA, GETTING READY FOR SUNDAY SERVICE.

KOREAN CHILDREN.

This little fellow, aged eight years, is engaged to be married.

Guarding the Home Base

MR. DAVID MCCONAUGHY.

SINCE the day when we beat our ecclesiastical swords into plough-shares and our theological spears into pruning-hooks, apologetics have given place to more energetic endeavors. As a Church, we have busied ourselves as never before with the carrying out of our many-sided mission to all the world. With the enlarging of our enterprise, the Church has come to realize the necessity for a better basis of support. The demand for "consolidation", although it has not been met by any reduction as yet in the number of our agencies, has resulted in a centralized plan of giving, which calls for greater co-operation of all the forces in the Church. Out of not a little agitation and ferment has emerged the Budget Plan. That the whole missionary and benevolent work of the Church should be presented in its essential unity, and that it should be presented to the whole Church, every member being expected to bear a share, who will question? The basis for determining the amount really needed and the method of distributing the responsibility for raising the full amount, present problems as yet unsolved. Whether any fair way can be found of apportioning the budget down to the churches, and whether, in the long run, it will prove more of a help or a hindrance, remains to be seen. But there is experience enough already to put up certain warning signals:

1. Let us beware of depending upon a mere mechanical device, instead of appealing to those spiritual motives which alone can keep us steadily at the great task set before the Church. No motive will suffice short of these: Life—the great possession, Love—the great passion, and Loyalty to the Great Commission.

These primary motives may be supplemented by such secondary considerations as the dire need of the world; the rich returns that come from the efforts put forth; the risk of letting present opportunities slip; the reflex effect of heathenism, whether at home or abroad; the spiritual blessing that flows from obedience. Only, however, as the will of the Master is brought to bear upon the wills of His own, will the response become adequate.

2. Let us beware lest the educative value

of the appeal which accompanied the collection for each cause be lost, without any satisfactory substitute taking its place. It will not be enough to make a general appeal once a year for "benevolence". Such a generalization amounts to a mere abstraction, and men do not die for abstractions. The specific cause can be presented with far greater effect, if it is not to be followed by a collection; for an attitude of mental resistance is inevitable where it is expected that there will be an appeal to impulse, instead of an opportunity to give on principle and systematically with a due sense of proportion, taking the whole work into account. A series of sermons throughout the year should be planned with a view to developing intelligent interest in each aspect of the work of the Church.

3. Let us beware of losing the leverage of the specific interest, which has been so large a factor in the increase of giving already realized. No new plan can change the principles that proceed out of the very nature of things, viz., that knowledge grows from the known to the unknown; that in order to growth there must be a root or "point of contact in the plane of personal experience"; and that, given such point of contact, knowledge extends in direct ratio as it becomes intensive. It is along this line that the women's missionary work has scored such signal success. It is on the same principle that the foreign missions income generally has steadily increased for a decade. To check the progress of any part of the work would be to injure all.

4. Any attempt to discourage the individual giver from designating the distribution of his gift would work disastrously. For undesignated giving leads to unintelligent giving, and unintelligent giving is sure to become ungenerous giving. No session can with impunity relieve the members of the responsibility of indicating how their contributions shall be applied. True, it may save book-keeping—if that is the main purpose in view—for there will be less given and hence less to record.

Is it not a time to give more attention than ever before to furnishing information and inspiration to the entire membership and to develop intelligent interest and discrimination in giving?

Monthly Concert

JUNE.—The Home Base. Chinese, Japanese and Koreans in U. S.

Alternate Topic: *The Missionary and the Child.*

I. "What Constitutes an Adequate Home Base for Foreign Missions?"

"All the World," October, 1911.

Vol. 6, World Missionary Conference Reports.

"Solving the Problem," David McConaughy, in *Missionary Review of the World*, December, 1911.

"Prayer in Relation to Missions," W. L. Ferguson, in *Men and Missions*, June, 1911.

"Influence of the Missionary Interest on a Church," Joseph M. Long, in *Missionary Review of the World*, October 1911.

II. The Every-Member Canvass—As An Opportunity for Spiritual Service.

- (a) The Church Missionary Committee. See "The Church Missionary Committee Manual of Suggestions"; also leaflet, "The Church Missionary Committee, Its Fields, Its Functions."

Articles: "Every-Member Canvass, an Opportunity for Spiritual Service," James A. Waterworth, in *Men and Missions*, November, 1911; "Men and Religion Forward Movement," E. W. Halford, in *Missionary Review of the World*, October, 1911.

- (b) The Budget Plan.
Assembly Herald, October, 1911.

- (c) How to Conduct the Every-Member Canvass. See Manual noted above under "(a)." Write to Rev. W. H. Hubbard, Auburn, N. Y., for information.

III. The Asiatic Problem in the United States.
"Asiatic Problem in the United States," A. W. Halsey, in *Presbyterian Advance*, July 27, 1911.

IV. The Missionary and the Child.

Index, Seventy-fifth Annual Report under "Children."

Assembly Herald, June, 1912.

Suggestion for Sermon or Address: "Is it Well With the Child?" "Lotus Buds," Amy Wilson Carmichael.

JULY.—Review of the Past Year. The Annual Report of the Board of Foreign Missions.

I. The Annual Report of the Board of Foreign Missions.

II. The Year 1911 in Foreign Missions.

III. The Unfruitful Fields of the Presbyterian Church in Foreign Lands—Name Them—Pray for Each Field, Designating Needs.

Board's Annual Report.

August—The Outlook for the Coming Year.

September—Africa.

October—Philippines.

November—Latin-America.

December—Moslem lands—Syria and Persia.

LEAFLETS—NEW ISSUES

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The Church and the Children

A PROGRAM OF SHORT SELECTIONS FROM THIS NUMBER TO BE READ ALOUD

By **REV. C. WALDO CHERRY**

OPENING EXERCISES, Appropriate Scripture.

PRAYER.

HYMN, "I Think When I Read That Sweet Story."

I. WHAT THE CHURCH IS DOING FOR THE CHILDREN AMONG PAGAN PEOPLES.

1. Gives Childhood a Place, page 287, last paragraph. Read from line beginning, "From the beginning etc." to close.
2. Supplies Christian Leadership, page 292, paragraph 1, lower article.
3. Hears the Bitter Cry of the Little Ones, page 294, paragraphs 2 and 3.

HYMN, "Pass Me Not, O Gentle Savior."

4. Is Making Over Chinatown, page 295, paragraph 1; page 298, paragraph 2 to close of article.
5. Is Striving to Do Away with Marriage by Camera, page 301, paragraph 1, page 303, paragraph 3.

HYMN. "Christ for the World We Sing."

II. WHAT THE CHURCH IS DOING FOR THE CHILDREN IN THE HOME FIELD.

1. Bringing the Old Story to a New Country, page 315, upper article, paragraphs 1 and 2.
2. Sunday school at 50 Degrees Below Zero. Read descriptive note under picture on page 316.
3. A Vision of Future Alaska, page 318, paragraphs 2 and 3, upper article.

HYMN, "Hark the Voice of Jesus Calling."

4. The Children's Board, page 328, paragraphs 1, 2, and 6.
5. What the Children's Board Accomplished in 20 Years, page 329, section entitled, "Some Results."
6. A Harvest of a Million Sunday school Scholars, page 330. Read section entitled, A Million Children. Paragraph 2.
7. A Solution of the Southern Race Problem, page 333, to close of paragraph on page 334.
8. The Reason for the Christian College, on page 345.

HYMN, "O, Word of God Incarnate."

III. WHAT CHILDREN CAN DO FOR THE CHURCH.

1. Assets and Liabilities. Read summaries at top of pages 324 and 325.
2. Where more Sunday schools Are Needed, page 331, upper article, paragraphs 1 and 2.

HYMN, "Rescue the Perishing."

3. What Pennies Could Do. Page 337, paragraph 1.
4. Who Will Help Build Churches? Page 339, paragraphs 1, 2, 3; page 340, paragraph 4.

HYMN, "Who is On the Lord's Side."

SUGGESTIONS FOR THE MEETINGS.

This program is planned to take three-quarters of an hour. To complete it in this time will require that persons taking part shall respond promptly.

Ask those attending the meeting to bring with them their own copies of the Assembly Herald and to follow the readings as they are given. Be sure to announce the topic and to give the page and paragraph of the selection before it is read.

See that those who are to read shall have time to familiarize themselves beforehand with the selection assigned them. Caution them to read distinctly, in a clear, full voice, and to stand where they can be seen by all. No one should read from the back of the room.

The readings should be interspersed with hymns and short prayers, so that the people may rest and variety be maintained.

HOME MISSIONS

In Remotest Alaska

REV. S. HALL YOUNG, D.D.

No reader of the Herald or student of home mission history is unacquainted with Dr. Young, who since 1879, with breaks of a few years, has been in the Alaskan service. He makes light of his years, and has been deep in the camps through the past winter which has been unusually severe everywhere—unless on Dr. Young's testimony 40 degrees below zero may be accepted as mild for Alaska.

THE life of an Alaskan missionary is at its worst full of compensations, and at its best the most blessed life in the world. The work among the miners of interior Alaska is the same joyful and strenuous work as that experienced by the pioneers and among the pioneers of the far western states.

Getting There.

A short sketch of my life in the Iditarod country during the past year will be typical of many missionary experiences. First,—getting here. There is that thousand miles of wonder and glory in the archipelago that stretches unbrokenly from Seattle to Skagway, then the dash of 110 miles on the White Pass railroad from Skagway to Whitehorse. At Whitehorse we wait a couple weeks until the slow sun melts the ice in Lake LaBarge and allows us to enter on the next stage of the journey, 450 miles to Dawson. A tantalizing four days here, lying aboard a steamboat across the river from Dawson, as a smallpox scare bars us from that city. The disappointment is keen, for I long to shake the hands of those pioneer friends of mine who mushed over the trail with me in 1897, and joined with me in the organization of the church on Easter day, 1898. I add to my collection of lepidoptera caught on the hills that overlook the dear old city. From Dawson to Fairbanks is an enchanting trip of 975 miles, and its end an experience of unmixed delight with my friends at Fairbanks. Here is the church which I organized in the spring of 1905 and the building erected the previous fall. A week of pleasure enjoying the hospitality of my friend, Rev. J. H. Condit, and a host of other friends; then down the Tanana river 275 miles to Ft.

Gibbon. A stretch of 543 miles is now before us down the mighty Yukon to Holy Cross. On the way we visit the new and bustling camp of Ruby and select the site of a possible future church.

Now we enter upon the last and most tedious part of our journey—the sluggish Innoko river, and then the still more sluggish Iditarod, both indescribably crooked, absurdly crooked, resembling the convolutions of an Elizabethan ruff more than anything else I can think of. The first 320 miles of this course is made on a small steamer which pushes a huge barge ahead of it, and has an aggravating habit of spending most of its time on sand bars. The last stage of 80 miles from the little town of Dikeman to Iditarod City is literally a nightmare, mosquito infested and infinitely weary; for we travel a whole day and night, packed like sardines, on a little gasoline launch, with no place or room to lie down. We fight mosquitoes, sing songs and try to cheer each other up, until we land at four o'clock in the morning.

A Two-Year-Old City—Setting to Work.

The mining camp of Iditarod is only two years old. Iditarod City is situated in a "nigger-head" swamp on a flat, surrounded by low hills. It is built of the usual hastily constructed log and frame cabins, with a few larger buildings used as stores, hotels, etc. I was not a stranger in a strange land, for old friends from a score of mining towns and camps from all over the North greeted me; and an appeal in *The Continent* and *The Banner* had brought a generous response in magazines, newspapers and books. Therefore a reading room must be secured. I find a neat

log cabin and rent it, paying forty dollars a month. It costs me nearly \$200.00 to fit it up and furnish it as a reading room and home. I secure the largest hall in the town, "The A. B. Hall," as a preaching place; and my work is commenced in earnest.

Saving People from Insanity.

Seven and a half miles from Iditarod is another town almost as large. At the mouth of Flat creek is Flat City. I slump through the mud, hold a service in the A. B. Hall at Flat City, and another three miles further up the creek at a house of a friend. So the work is begun, and ever since I have preached alternate Sundays at Iditarod and Flat, doing the wide pastoral and social work required of a pioneer missionary.

The Catholics built a small church last summer but failed to provide a priest, and the church has stood vacant all fall and winter. The Episcopalians instituted a hospital and that has been doing its work of mercy; but I am the only minister of any denomination within a radius of 250 miles, and serving a population of 4,000 people. I have to do all the marrying, burying and pastoral work for this region. Along with this various round of duties, and its heart and soul is always the spiritual work. I have seldom spent a happier or more fruitful season. One's satisfaction is not so much in what he has or gets, or even in what he does, as in the need people have of him; and they need me here. As a single item, I am supplying with reading matter the road-houses on the trails for 400 miles, the mining camps in all directions, and innumerable miners' cabins, besides furnishing a circulating library for these two towns. I have given away over three tons of magazines and

papers. Said a miner to me recently, "You have saved us from insanity this winter."

Training for the Trail.

I am writing this the middle of February and in two weeks I must "hit the trail" for a long "mush." I must travel by dog team 520 miles to Seward on the coast. Thence I must sail to Cordova, where, with Brothers Koonce and Condit, I shall attend a meeting of the Presbytery of the Yukon. Condit will come from Fairbanks, 430 miles. We will elect him delegate to the General Assembly; and then I will "hit the trail" again for Fairbanks, to hold that fort until his return. It will take 20 days to "mush" from here to Seward, and I am already training for the trail, snow-shoeing over the mountains or running after the dogs.

The meeting of our presbytery is to occur April the first, and I must hurry from it to Fairbanks ere the ice breaks on the river. Next summer I expect to return to the Iditarod via Ruby. I shall spend another winter here unless some other camp develops to larger proportions than this.

This hasty sketch will give a hint, not only of the difficulties of the work in Alaska, but of its joyful character. Why, I would not exchange this pioneering for any other work in the world. I feel that I am among the best, most generous and freest people that can be found anywhere, and my 65 years lie upon me very lightly in this pure, keen climate. The winter has been very mild, the extreme being only 40 degrees below zero. There has not been a death from disease in this whole region.

To say that we need more men to do this missionary work in Alaska is surely superfluous.

From the Tanana

REV. JAMES H. CONDIT.

Mr. Condit has spent a number of years in the Alaskan service. He is now pastor at Fairbanks, far in the interior. He comes out during the present season when he is a commissioner at the Louisville General Assembly representing the Yukon Presbytery.

THE Presbytery of Yukon, though little among the thousands of the tribe of Presbyterianism, still lives.

A Unique Presbytery.

Popular fiction insists that a deal of iniquity

is encompassed within our borders. We deny excess of iniquity and assert preponderance in unicity. We are nearer to the North Pole than any other presbytery. We have greater extremes of temperature. We have the long-

• Presbyterian Sunday school, Fairbanks, Alaska.

Rev. J. H. Condit.
Mrs. Condit.

THESE ARE ITEMS IN THE ATTENDANCE RECORD:

- 6 scholars have not missed a Sunday in 3 years, 3 months.
- 3 scholars have not missed a Sunday in 3 years.
- 3 scholars have not missed a Sunday in 2 years, 9 months.
- 1 scholar has not missed a Sunday in 2 years, 6 months.
- 2 scholars have not missed a Sunday in 2 years.
- 2 scholars have not missed a Sunday in 1 year, 9 months.
- 5 scholars have not missed a Sunday in 1 year, 3 months.
- 8 scholars have not missed a Sunday in 1 year.

Not so bad when the thermometer runs sometimes as low as 50 degrees below zero. Rev. James H. Condit, the pastor, and Mrs. Condit are seen on the extreme right.

est river and the highest mountain. In extent of territory we defy competition. In order to effect our coming spring meeting the Fairbanks pastor will drive with horse and "double ender" to Chitina, 310 miles, and complete the journey to his nearest brother minister at Cordova by rail, 131 miles farther. To reach the same point, the Nestor among Alaskan home missionaries, Dr. S. Hall Young, will renew his youth by "mushing" with dog-team from Iditarod to Seward, a small matter of 489 miles through the tundra. The remaining 200 miles by steamer will be easy traveling. Marsh, at Point Barrow, the northernmost Presbyterian mission in the world, will "be excused from attendance upon this meeting." Koonce, being a resident of Seattle's northern suburb, Cordova, and only 1,236 miles from the metropolis, will pay the penalty for winter mail and other luxuries appertaining

to his geographical vantage point, by entertaining presbytery.

The World Taking Notice.

But our unique position is not our only claim upon the attention of the Church. The proprietors of a popular food for children claim that "we are advertised by our loving friends." Alaska is in the lime-light. Her ills are being determined (and invented) by diagnostic processes which are at the same time our hope and our confusion. Her physicians are legion and each has his own particular remedy. The remedies are in proportion to the alleged ills. The patient is somewhat restive. From without our borders comes the insistent question "What is the matter with Alaska?" Here, we are inclined to say, "What is the matter with our physicians?" We are puzzled about (Continued on page 318.)

the question of motives. We question the solicitude of the politician, the corporation and the theorist. But out of the cloud of our confusion comes this ray of light—the outside world is taking notice; we are advertised by our friends, wise and otherwise.

Whatever confusion may have arisen over diagnosis and proposed remedies this fact is prominent that the result must be such an immediate impetus to the development of Alaska as the territory has not known since its acquisition by the United States. There seems to be practical unanimity of opinion among varied leaders and interests that the first great necessity to progress is better transportation facilities. With President and ex-President favoring the building of a railroad from tide-water to the Tanana, with the Secretary of Interior and those congressmen who have especially interested themselves in Alaska openly

advocating such a project, the possibility is fast becoming a bright probability.

A Vision of Permanent Civilization.

The projected opening of such a railroad presents a vision which stirs the soul of the missionary enthusiast. Along the track of such a trail must spring up many towns and cities each enriched by the treasure of contiguous territory made available by the advent of the iron horse. The department of agriculture has declared the country capable of supporting a population of 3,000,000 farmers and cattle ranchers. The vision, therefore, is one of people and homes; of silver and gold and cattle on a thousand hills; of government, too, and statehood.

Our larger claim, therefore, is based upon our present prospect. The Church should be awake to that which is to be at once its opportunity and its responsibility.

Native Christian Education in Alaska

REV. A. W. THOMAS.

Mr. Thomas is one of the force of native lay workers in southeastern Alaska. He has been associated with Mr. Marsden at Saxman and other stations. At the time this was written he was working in the field of Mr. Waggoner on the west coast of the Prince of Wales Island.

AS I have obtained information from various sources, it was nearly forty years ago since the first missionary who brought the gospel arrived in this part of our country. Our native people were then ignorant of Christianity but they were willing to give up their dark and superstitious lives when they heard of the love of God. A majority of them accepted the new ways of living although the older people were deeply grounded in heathen beliefs of their customs.

It was rather discouraging to reach them with the truths of the gospel, but the word of God which had been sown began to grow and resulted in hundred fold. There is but one thing which is very much needed in the development of our native civilization, the most important part of a successful life is education. They needed a Christian education as well as any important feature in life.

Many older people have come to me (since I began to work for the Master eleven years ago) with some questions about the Word of God. They would come to me even when at work with a Bible and point with the finger to some verses to be explained. I would un-

hesitatingly explain them to them. This shows that our natives are ambitious people.

The Sunday school, a countless good has been done by this method of Christian work. I believe from my own experience that the teaching of God's Word would be fruitless without the branch of Sabbath-school work. In this connection the lesson cards are as valuable in the work as the lesson itself; the preaching of a sermon may be readily forgotten, but the Sabbath school is an essential part of the Christian work, not only among our natives, but among the white people as well.

One who is called upon to do this great work for the Master must prepare for it not to tell only with the lips but by example. Our work will not be successful until those for whom we are laboring will see that we are really the servants of the most high God—they will be likely to do what we tell them to do. As the Bible says, "We are living witnesses," that our lives "be read living epistles."

There are more workers needed in Alaska, the cry is heard all around, teach me the Word of God—show we how to live a consistent Christian life.

The Old Church, Lemmon South Dakota.

The Lemmon (South Dakota) Sunday school was organized in a small "dug-out" near where Lemmon now is, in May, 1907; there were six persons present, three adults and three children. A little later services were begun in the townsite.

The first meetings were held in a land office building, shacks, feed tent, lodging house, store, but for the most part in the first summer they were held in a dancing pavilion. For pews boards on some kegs were pressed into service. Our pulpit was made of a small box and an old liquor cask. The place was lighted some times with two lanterns but oftener with one. Oftentimes during the warm weather Indians would come and hear the singing.

The upper picture shows the building in use in 1907 and the larger one the present church building and Sunday school.

The church building as it now stands is beautifully furnished inside, lighted with electricity, and is all paid for. In place of a shack there is now a fine manse, and but a small debt on it. A part of the house can be seen in the large picture.

The New Church at Lemmon, South Dakota.

Some Notes

The totem pole is ancient art as eras go among the natives of Alaska. Very few are now being produced. Once a while a traveler sees an Indian laboriously chipping away on a new one, but, for the most part, the art is dying with the older generation. Indeed, very few of the young generation are able to read the emblems on the old poles. The figures in succession cite the tribe's history or produce legends which have been passed down often for many generations. Since totems are of wood, they are now rapidly rotting away. The climate of southeastern Alaska is very damp, and the "tooth of time" gnaws savagely. Much is being done to preserve this primitive art. Some of the totems have been transported to museums and are being carefully preserved there. Most of the large museums of the United States now display more or less valuable specimens. In one of the public squares of the city of Seattle an enormous pole stands, which was several years ago transported from southern Alaska.

* * *

From a letter from Dr. Ypung, Iditarod, interior Alaska: "My meetings are fuller of interest than ever here and at Flat, and the house is filled at each service. There is good prospect of the output of gold from the Iditarod this

past season (\$3,060,000) being exceeded next summer, and the two towns will probably have as many people in them as now,—perhaps more. And Ruby and a new camp on the Kuskokwim (Aniak) promise well for a large population. A minister will have more work to do here than ever."

* * *

A flash of Christian statesmanship in a letter: "The prospects of the territory for an elected legislative form of government for full home rule, and for settlement and prosperity,—are much better now than ever before. Our Church must keep in the front, as before, and prepare for the time, which is surely coming soon, when a bright and enterprising population will pour into Alaska, and remain here. I believe that Congress will be compelled to pass the laws we need at this session."

* * *

Ruby City was born only yesterday, but it fully sustains the reputation of a boom gold camp: "Ruby City is coming to the front. The population there is probably already greater than that of Iditarod, and people are stampeding to that point from all other parts of the territory. I have just received a letter from a trustworthy friend who has gone to Ruby, and he speaks encouragingly of the prospects of that camp. Many old timers prophesy that Ruby will rival Dawson and Fairbanks."

The Totem Pole.

Young People's Department

Home Missions and the Children

The report of the Young People's Department for the past fiscal year reveals the following:

ASSETS.

The number of young people's societies contributing to home missions	2000
Number of contributing Sunday schools	2500
Number of salaries of missionaries pledged	37
Number of scholarships	133
Number of scholarship shares	161

(Also many shares in the general work of a field or station.)

Total amount received from young people's societies	\$29,317.60
Receipts from Sunday schools	49,512.58
Children are contributing to Home Missions in Sunday schools and in Intermediate and Junior C. E. Societies, Junior Guilds, Mission Bands and Cradle Roll Tens.	

An Eskimo Sabbath School.



Two Little Juniors.



Rhea Mission Band, Fort Street Presbyterian
Church, Detroit, Mich.

LIABILITIES.

There are 5,000 or more young people's organizations in our churches, and 9,500 Sunday schools. Note the number who are not sharing in the home mission enterprise. The children who need home missions are to be found by the thousands among the Alaskans, Indians, foreigners, New Mexicans, Mormons, mountaineers and on the Islands of Cuba and Porto Rico. Here are some of the "little ones."

A native ambulance, Porto Rico, coming to our hospital.

Navajo medicine men and their two
little boys.

Lives of many children are saved through the ministrations of the medical work supported by the Junior Christian Endeavor Societies. These children looked like the famine sufferers of India when they came to our hospital. There are many others like them calling to us for help for their bodies, and through these little ones we reach the hearts of many parents.

DIVIDENDS

Have our investments been worth while? Look at a few "returns".



Native Nurses, Presbyterian Hospital, San Juan, Porto Rico.



Results of a Pioneer Mission Day School.

Boys and Girls of the Presbyterian Training School, Tucson, Arizona.

The "Clearing House" (Young People's Department, Miss M. Josephine Petrie, Secretary, 156 Fifth Ave., New York) will furnish information in the form of letters, leaflets, books for study, etc., etc.

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- Risks of the ore diggers.....*D. D. Lescohier*
Survey 26:514, JI 1, '11.
- Safety first underground.....*A. W. Page*
World's Work 23:548, Mr '12.
- Seattle and the northwest,
Survey N 11, '11.
- Striking coal facts,
Sci Am 105:297, S 30, '11.
- Tragedy of the mine.....*Joseph Husband*
Atlan 107:100 Ja '11.
- Uniform child labor laws,
Annals Am Acad 38:sup JI '11.

- Visit to a coal mine,
Outl 99:632, N 11, '11.
- Visit to a colliery,
Outl 97:630, Mr 25, '11.
- Welfare war.....*R. W. Bruere*
Harp 123:674, O '11.
- Westmoreland (a) Penna. strike.....*P. U. Kellogg*
JI 29, '11.
- Westmoreland strike.....*S. M. Harrison and P. U. Kellogg*
Survey 25:345, D 3, '10.
- Westmoreland strike.....*R. C. Dorr*
Hampton 27:125, JI '11.
- Work hazards which go into a loaf of bread,
D. D. Lescohier
Survey 26:304, S 2, '11.

Books.

- Boy in the pit (pamphlet).....*Penna. Child Labor Assoc.*
Christianity and the social crisis.....*Walter Rauschenbusch*
Risks in modern industry.
Year in a coal mine.....*Joseph Husband*
Measure of a man (story).....*Norman Duncan*

JUNE STUDY.—"Alaska."

- The Native.
The Miner.
A Permanent Civilization.

Leaflet Aids.

- Alaskan Parishioners.
Home Mission Paragraphs—June 1910.
Home Mission Paragraphs—June 1911.

Colored Post Cards—(24 subjects) 25c. per dozen.

Book Aids.

- Handbook of Alaska, by Greeley.....\$2.00
Alaska and Its Resources, by Dall..... 5.00
Alaska, the Great Country, by Higginson..... 2.25
Alaska, The Land of the Totem, pa. 35c. clo. .50
Life of Sheldon Jackson, by Stewart..... 2.00
Kin-da-shon's Wife, by Willard..... 1.00
Stickeen, by Muir..... .60

JULY TOPIC.—"Lumber and Mining Camp Regions."

- Coal's Cost in Lives.
Family Life.
The Evangelism Needed.

Leaflet Aids.

- Among the Lumber Jacks.
Desecrating the Temple.
Home Mission Paragraphs—July 1910.
Home Mission Paragraphs—July 1911.

Book Aids.

- Anthrackite Coal Communities, by Roberts....\$3.50
The Slav Invasion, by Warne..... 2.50
Those Black Diamond Men, by Gibbons..... 1.50
Lumberjack Sky Pilot, by Whittles..... 1.00
Higgins—A Man's Christian, by Duncan..... .50
The Measure of a Man, by Duncan..... 1.25

A HAND-BOOK FOR WORKERS

Perhaps the most valuable publication that has been added to our printed helps on home missions this year is the "Manual of Presbyterian Home Missions" just off the press. Crammed from cover to cover with information that every active member of our church should possess, each presbytery within the boundaries of our General Assembly is given space for a concise statement of its "area," "resources," "population," "social conditions," "churches" and "problems and prospects." A map section of thirty-six pages giving the boundaries of the presbyteries completes the book and makes it veritably a Presbyterian atlas. Because this is the only publication in which all presbyterial boundaries have ever appeared it should meet a real need. By its use ministers will learn conditions in home mission fields and will be able to compare their own presbytery with others of similar size. It will be promptly mailed upon the receipt of its price, fifty cents, which may be remitted in postal money order or stamps to the Literature Department, Home Missions, Room 713, 156 Fifth Avenue, New York, N. Y.

PUBLICATION AND SABBATH SCHOOL WORK

ALEXANDER HENRY, D.D., Secretary

THE Board of Publication and Sabbath-school Work is in a peculiar sense the children's board. From the time when it published its first lesson-help for the use of the boys and girls in the Sunday school, forty-two years ago, it has developed year by year in its efforts to provide for the religious education and training of the Church's children and youth.

The General Assembly has repeatedly recognized that this board's special responsibility is the Christian nurture of the young, and from time to time new and additional duties have been assigned to it until today in its various departments it embraces every phase of Christian activity among children and young people.

Educational Work.

A great deal of the board's work for the children is of an educational and inspirational character. Aside from its missionary work for the children who do not have Sabbath school opportunities, the board gives unsparingly of its funds, and of the energy and genius of its workers for the higher development in Christian life and service of those who are already in the Sabbath school. It furnishes to the whole Church, the best that is available in promoting the efficiency of Sabbath school officers and teachers, in introducing new and effective plans for conducting the Sabbath school, never losing sight of the fact that the great aim of all such plans and ideals should be to bring the children committed to our care into a personal and vital relation with Jesus Christ as their Saviour.

Helping Our Mission Boards.

The board aims to educate, stimulate and inspire our Sabbath schools to a realization of their highest possibilities not only as training schools for developing Christian manhood and womanhood, but also in their vision of the great world-wide need of the Gospel. Thus these schools, besides raising up men and women for the Church of the future are inculcating an intelligent interest in the missionary operations of our denomination. This will result in a larger consecration of service and means for the advancement of the kingdom of our Lord in the years to come.

Our Young People's Department.

Through its Young People's Department, the board ministers to the needs of the youth of the Church who form the various societies of young people which are becoming increasingly helpful in the activities of the local church as well as in advancing the cause of missions in general. A continuous stream of information goes out to such organizations all over our land helping them to larger service and suggesting tried plans and methods for holding, interesting and training the young people for Christ and the Church.

The Board's Missionary Work.

The chief work of the board, however, in behalf of children, and the work which has given it its distinctive character as the children's missionary agency, is its Sabbath school pioneer work. Twenty-five years ago the General Assembly in its desire to minister to our youth and to enlarge the

activities of this board, gave it a special commission to care for the spiritual welfare of the multitude of children in our land who were living in places where churches were not and could not, at once, be maintained. This was to be done through the agency of the mission Sabbath school. The General Assembly realized not only that there were tens of thousands of children who were growing into manhood and womanhood without Christian training or ideals to whom we as a Church owed a responsibility, but also that in the new and developing sections of our country, the Presby-

Some Results. A recent report from the Rev. H. W. Bainton, who began Sabbath school missionary work in Wyoming twenty years ago, furnishes a forceful illustration: "When the Sunday school missionary went to Wyoming, there were only four churches with settled pastors in active operation along the line of the Union Pacific, which were organized by Sheldon Jackson; the rest of Wyoming was practically dead, so far as Presbyterianism was concerned."

Twenty-one Presbyterian churches now stand as the result of the work. Last year

Mission Sabbath school at Beaver Creek, Wyoming, from which a Presbyterian Church has recently developed.

terian Church was not living up to its opportunities in laying the foundation for churches of the future

Beginnings. The entire Church applauded this aggressive movement, and the board immediately organized its Sabbath school Missionary Work, which is universally recognized today as one of the most potent factors in the evangelization of the new settlements and of the rural unchurched portions of the United States, especially throughout the West, in the southern mountains and among the negroes. It is not too much to say that the story of the opening and development of hundreds of new settlements and towns is linked inseparably with the story of the self-denying, earnest labors of our force of pioneer Sabbath school missionaries.

two Sabbath school missionaries in Wyoming developed seven new Presbyterian churches from their pioneer schools, besides planting mission schools in many needy communities. This splendid record could be duplicated in many other states. Minnesota, with its 197 churches grown from this work; Iowa with 57; Nebraska with 72, all bear testimony to the far-reaching effect of this missionary work for the children of America.

Methods. Its method of operation is the same today as it was twenty-five years ago, and its fruitfulness is equally as apparent and encouraging. In Washington, which is one of the most rapidly developing states in the Union, seven Presbyterian churches grew out of the labors of three Sabbath school missionaries last year. In Colorado

Synod, which also is experiencing rapid growth, four Sabbath school missionaries reported thirteen Presbyterian churches last year as the fruit of mission Sabbath schools previously organized. Thus we see, while it is not the primary purpose of the board to organize or develop Presbyterian churches, that the Church which shows its concern for the children and enlists them under Christ's banner will be the Church that wins the fathers and mothers, extending its borders into new and ever-widening fields of action.

tion is set aside and a "Bible School" is organized. But the Sabbath school missionary's work has now only begun. He visits the school frequently, encouraging it, training the officers and teachers, the board furnishes lesson helps, Bibles and hymn books; again the missionary gives them an occasional preaching service, and if the community feels that it can support a church, the request soon comes to be received into the Presbyterian fold. Thus the children bring the parents into contact with Jesus. The words of the seer of old, "a little child shall lead them" never were more fully realized than in the Sabbath school missionary work of this board.

The Little Sabbath Schools.

But what of the little schools that may never develop into churches? These also receive the earnest care and nurture of the Sabbath school missionary. There are few of our missionaries who do not have a score or more of such schools under their supervision, and in these schools combined there is a total of more than one hundred thousand children who are receiving Christian instruction. In these schools boys and girls who have no other religious advantages are being trained in religious things and receiving impressions and impulses that will lead them out into the world as lights to guide others into ways of righteousness.

The result of a mission Sabbath school in the Pine forests of the Northwest.

Catholicity of This Work.

Another feature of this children's missionary work is that it does not confine itself strictly within denominational lines in its efforts to establish mission Sabbath schools for the children who do not have them. The catholicity of this work has always been one of the foundation stones of its success. The commission of the Sabbath school missionary is a broad one. In winning his way into godless, Sabbath-breaking communities, his only weapon is the open Bible, in whose blessed truths he desires to instruct and train the children. In many cases he finds those who at some time in their lives had been adherents of other denominations, and who would oppose the establishment of a Presbyterian Sabbath school. The Sabbath school missionary makes it clear that the Church which he represents is concerned first of all for the Christian training of their children and thus all opposi-

A Million Children.

As we review the labors of twenty-five years of this faithful ministry to the children, it is worth while to note what has been accomplished. About twenty thousand mission Sabbath schools have been established in all parts of our country, and nearly one million and a quarter children have been gathered into them. Growing from a force of fourteen Sabbath school missionaries during the first year of its existence, the board now has more than 120 such workers in the field.

Present Needs.

Never was there greater need for this kind of work; and the call comes louder than ever before to the Church to advance and enlarge it. The increasing claims of the things that are worldly, upon the attention of the youth of America, make it more necessary than ever that the Church should enlarge its activities in their

behalf. Within the last few days this appeal has come to us:

"There is a great stretch of territory, 16,556 square miles in area, reaching from the Golden Gate to the Oregon line, with a population of 192,000, of which 84 per cent. are in the country or villages. Less than seven weeks ago I met a young woman of eighteen years of age, who, with her sister of twenty-two, had recently come from within the bounds of that presbytery, both attractive and with really wonderful artistic ability, who just a few weeks before did not know who Jesus

Christ is; born and reared in California. There are many other such. What can we do?"

The slogan, "The Children of America for Christ" means enlarged activity in the winning of the millions of boys and girls living in the rural parts. It means an outpouring of consecrated means on the part of Christian men and women to enlarge the force of Sabbath school missionaries. It means, too, that the kingdom of Jesus will be hastened, and that America will be the chief of nations in her allegiance to Him as the King of kings.

The Summer Conferences for Presbyterian Young People

APPROXIMATELY four thousand Presbyterian churches are in the territory reached by the five summer conferences for Presbyterian young people planned

condition is that the church do her part, namely, send a delegate to the conference center.

The conferences meet as follows: For the Eastern States, Pocono Pines, August 22-29;

The march from the Dining Hall, Hollister Summer Conference.

for this season. It would take about twelve years for a worker to go the round of these churches spending but a single day at a place. Through the summer conferences, each church is offered the advantages of several expert leaders for a period of eight days. The only

for the Middle States, Winona Lake, July 9-13; for the Southern States, Lebanon, Tenn., July 18-28; for the Southwestern States, Hollister, Mo., August 13-20, and for Iowa, Minnesota, Nebraska and South Dakota, Storm Lake, Iowa, July 30-August 6. The conference

at Storm Lake holds its first session this season.

The natural question, of course, is, "What will the conference do for the church which sends a delegate?" Through classes in mission study, the Bible, and the boards of the

ence, the devotional life will be deepened and Christ's claim upon the lives more firmly fixed. Through the wholesome, healthful recreations and athletic sports of the afternoon, the social life will receive proper emphasis.

All these are but the pivotal points of influence, each one having within it the answer to a real problem in nine out of ten churches as regards the young people's work. Details cannot here be given but will be furnished concerning any of the conferences by the Department of Young People's Work, Wither- spoon Building.

To the pastor asking, "Is the conference worth while?" here is a pastor's answer. "We sent three delegates to the Young People's Summer Conference. One was sent by the Session, one by the Christian Endeavor Society and one by the Mission Study Class of the society. I can freely testify that no money we ever spent along similar lines ever brought such large returns."

For one who has doubts as to the value of the conferences we give the following statement from one of the leaders: "I went to the conference not believing in the Presbyterian conferences at all. You thoroughly converted me and I do believe in them most heartily now. They certainly are doing a tremendous work and should receive loyal support from every good Presbyterian."

Four thousand churches the five conferences, it is estimated that not more than be definitely influenced. V among the aggressive sev she be among the more tha pass the conference by u

Some mountain boys awaiting the arrival of the Sabbath school missionary.

Church, it will meet the need of a better educated young people as regards the work of our own denomination. Through conference classes on methods of work in the Young People's, Junior and Intermediate Societies and Boys' Clubs it will raise up a trained leadership for promoting the work of the organizations. Through the Quiet Hour, the evening inspirational addresses and the spirit of the confer-

A Final Word About Children's Day

There is still plenty of time to secure your supply of Children's Day material. Word has been received from quite a number of presbyteries in which special action has been taken at the spring meeting urging every Sunday-school to unite in observing the twenty-fifth anniversary of Sabbath school Missions on Children's Day this year. Appropriate programs and other material will be furnished free of charge upon application to the Sunday School and Missionary Department, Wither-

spoon Building, Philadelphia, Pa. Do not let your Sunday school miss this opportunity of sharing in this anniversary occasion. If your Sunday school has never before observed Children's Day and has not been a regular contributor toward this splendid work, be sure to see to it that they have an opportunity this year of helping in this great work of our Church in behalf of the needy children of America.

BOARD FOR FREEDMEN

Rev. EDWARD P. COWAN, D.D., Corresponding Secretary and Treasurer

Parochial Schools and Their Mission

REV. JOHN M. GASTON, ASSOCIATE SECRETARY.

THE question is often asked why the Presbyterian Church uses the term "Parochial" as it seems to have been adopted by the Episcopal and Catholic Churches particularly, and interpreted generally by the public as indicating a class of schools, in which emphasis is placed upon doc-

The fear that the children of the parish might come under Protestant influence, has brought, in recent years, a revival of these schools in many places in which the finest public schools are found. In the mission field only, the Presbyterian Church establishes and conducts such schools, and always with a defi-

Chattanooga Parochial School, Tenn.

trinal instruction, including enough of secular knowledge to quiet the fears and satisfy the ambition of parents who are seeking the very best advantages for their children, while they in their patronage to the school are demonstrating their loyalty to the church conducting it. In the Catholic Church the "parochial" is under the immediate supervision of the priest of the parish—who visits them periodically—and are taught by certain orders of sisters.

nite purpose. In the South the public school system is inadequate for the dense negro population, and, as in the North, no religious instruction is ever given to either white or black. The work of the Church on the mission field is primarily to build up Christian character and to promote Christian living, and it has been the plan of the Board throughout its entire history, to give, as far as possible, a parochial school, wherever a church is es-

tablished, whose mission is to give to the children of the Church religious instruction—to teach them God's word and how to live a life that will honor Him—and also a good, thorough common school education. These schools are under the care of the board, supervised directly by the pastor of the church, and indeed in some cases taught by him, but generally by other teachers, and they have been a great factor in the growth of the Church among the freedmen in the past and are acknowledged as almost a necessity today to save for the Church its young people.

Among the men and women standing as ministers and teachers today in church

and school, many testify that it was in the "little parochial" their awakening began. They are like the little creeks and rivulets that feed the broad river, for from these our seminaries and co-educational, boarding schools are largely fed. From South Carolina one pastor writes that, "in the section of the state in which a school of this grade has been carried on for fourteen years, there has not been a single conviction of a negro in the criminal courts, or one case of murder since the beginning of the school." He adds that "the removal of the school would be a death blow to the intellectual, spiritual, and moral growth of the people in that locality." He also writes that he could have eight hundred pupils if he had room to accommodate that number; at another point where the parents are too poor to pay even a few cents in tuition, the children bring eggs, butter, milk, and even salt, as a donation. Just imagine, a poor little negro girl or boy coming to the school with a cup of salt as compensation for the privilege of learning the lessons held so lightly by our children! These gifts from the children are sold for the benefit of the school—to buy fuel or text-books. The expense incident to the support of the parochial is surprisingly small, one hundred and fifty dollars is sufficient to carry it six months, and will furnish both literary and sewing teachers—one hundred dol-

Parochial School, Sumpter, S. C.

lars being given to the teacher in charge and fifty dollars for an assistant, who will spend three or four hours a day in the school, and instruct the girls in sewing. We know of no branch of the great work under the Freedmen's Board in which this amount of money can bring such results as in schools of this grade, where thousands of children get all of the training they will ever get. Not one-fourth of those who attend these schools enter higher institutions, while more than three-fourths go out into life with what they get there. If there is truth in the statement that the first ten years of a child's life are the years that shape the character, then these schools present the golden opportunity to save the children of the colored race.

In one of these schools recently a little girl asked God to bless the poor heathen, and to help her to be willing to take the gospel to them that are in darkness. Think of a "wee bit" of humanity like this black child scarcely out of the darkness of heathenism herself, asking God to make her one through whom He would send the light to others. In this school and others the children are organized into Mission Bands, and are being instructed in the work of the boards of the Church.

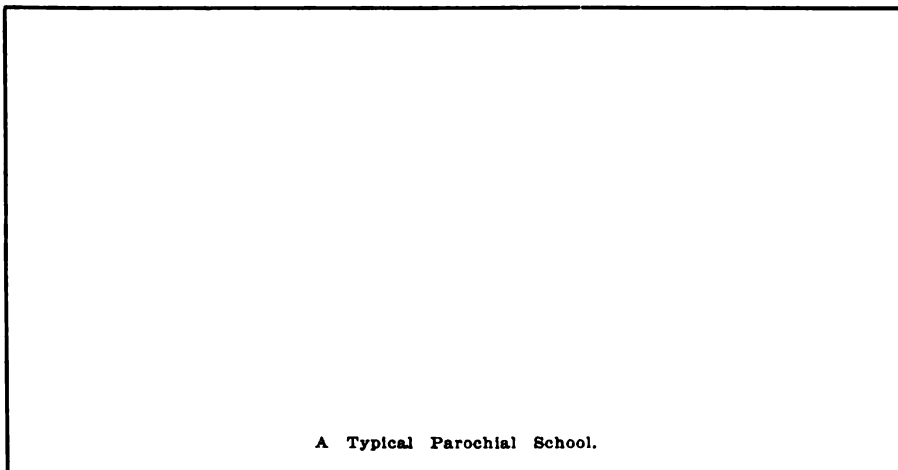
The people have to resort to much management to get their "booking," as one girl said,

for as many as five or six children have to use one book, and, again scarcely two books are alike or of the same grade. They are perhaps old school books sent in some box from the North. The teachers do not have maps, charts, and blackboards.

It would be well for our white children who have such beautiful books, and pictures and stories, reading made easy in every lesson, to try, in imagination to put themselves in the places of these colored children. One teacher speaks of making tablets out of brown wrapping paper which comes around packages. She irons it out, cuts it to proper shape, and sews the pieces together so that the children can have something on which to write their lessons. She also uses every unwritten page of any letters she may receive.

There are many sections where there are multitudes and no schools at all—no sign of booking has yet appeared. How shall they learn without teachers? How shall the teachers go except we send them?

One of the parochial schools was housed in an old blacksmith shop, the benches rough boards laid on blocks of wood, and filled with little tots. They were pretty lively, and often the board would tip, and the heads go down and the heels up, but they would soon pick themselves up and continue their lessons. In one school there are fifty-one children in a small room; the seats were made for two, but in every one are four and five children—and this a quiet, orderly school, too. It was a great delight to hear them sing and repeat Scripture—whole chapters.



A Typical Parochial School.

One of Our Parochial Schools

MISS MARY JANE SHRIVER.

AT Charlotte Court House, Va., successful work has been done, under the leadership of Rev. S. D. Leak and wife, a church was built, the Board of Freedmen giving substantial aid, then the united efforts of a good, self-denying people, with God's guidance and His blessing did the rest. What does it mean to these people of small resources and with such meager opportunities to be able to plan for, to give entertainments, raising thereby small sums toward the building fund? Others helped by boarding the workmen, some worked on the building. One man, a deacon in

the church, had hands but no feet: he sat down and worked out his share. Some few had money to give, so with faith and by work, a good, comfortable church was built with basement for school purposes. More than one-half the amount was raised by this people; are these people not worth helping? Are they not cross bearers? Can they not be followers of the Master, who went about doing good, and who came not to be ministered unto, but to minister and give His life a ransom for many.

Would it not be a blessed work to multiply these saving influences?

MINISTERIAL RELIEF

B. L. AGNEW, D.D., LL.D., Corresponding Secretary.

A Conundrum for the Young Folks

A NUMBER of times the writer has given the following conundrum to groups of very bright, intelligent people, and he has never found any person to solve the puzzle without some help.

"Twice nine of us are eight of us,
And six of us are three,
And eight of us are five of us,
Whatever can we be?"

"If that is not enough of us,
And you should wish for more,
Then seven of us are five of us,
And five of us are four."

If you want to have some fun, stop reading here and see if you can guess the conundrum. The answer is as simple as A B C when you find it, but you may rack your brain a long time before you find it. It is like many other things; it is a good thing and worth studying out.

There are a great many things in life that are very hard to do until we learn how to do them, and then they become easy to do. It may be very hard for you to guess this riddle, but when you learn how to solve it, it becomes very easy.

The Answer.

The conundrum is easily understood when you learn that the answer is, the Letters of the Alphabet.

For instance, twice nine are eighteen. In the word eighteen there are eight letters. So "Twice nine of us are eight of us."

"And six of us are three." That is, the word six is made up of three letters, and so all through the riddle.

Each letter is a very little thing in itself, but when you arrange the letters of the alphabet in a proper way, you spell all the words in the English language. With these little letters we write this magazine, and with them we print millions of magazines, newspapers and books. With these little things we write cheer-

ing and comforting letters to our friends when they are far away from home, and look at commercial life and see much of the business of the world is conducted by means of these little letters, and how could the world ever get along without these wonderful A B C's?

"Mony Mickles Mak' a Muckle."

That is a proverb among the Scotch. Many mickles, many little things, make a muckle, make much, or make a great thing.

How does this apply to the Board of Relief?

What is the Board of Relief? Years ago it was found that there were a great many ministers' families left without any means of support when the ministers became old and too feeble to work any more and their salaries were cut off, and they were found in great distress, and our General Assembly organized a board of men to raise money in the churches to furnish them a living, and the Assembly called the board, "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers," with headquarters in Philadelphia.

It has a tremendous work to do. Last year this board had 1,251 ministers' families represented on its roll of relief. That means that three or four thousand people are dependent upon the board for the money on which they are to live; and last year the board paid to these people over \$260,000. It should have paid them much more to enable them to live decently.

Conundrum.

How is this money raised? It comes from interest on its Endowment Fund, from bequests from people who have loved the ministers, from individual gifts and from collections in our churches and Sabbath schools. How can we increase the amount needed each year?

We are sorry to say that very little of this money came from our Sabbath schools last year, for example, only \$2,094.93.

How Can Some of the Needed Money Be Raised?

Last year we had 1,205,130 members in Presbyterian Sabbath schools. If every member would give to the Board of Relief one little penny a piece, they would contribute to the board over \$12,000. If every member would give five cents a piece, they would contribute over \$60,000. Just think of it how the many mickles make a muckle!

Money Given to Other Things.

It is reported that in one year the people in the United States spend \$1,250,000,000 for tobacco! How many little pieces of money make up that large amount?

The people in the United States, it is said, spend \$1,750,000,000 in a single year for various kinds of liquor to drink! This vast amount of money is made up of millions of little five and ten cent pieces

Perhaps you say, I don't use tobacco, and I do not drink any kind of intoxicating liquors. Well, how is it about chewing gum? The people of this country spent last year \$25,000,000 for chewing gum! This large amount of money was made up of pennies and nickles paid for this one article. How easy it would be to save a penny or a nickle, or much more than that and give the savings to benevolence.

It is said that 8,000,000 people attend daily our moving picture shows, and \$450,000,000 are spent annually for theatres.

How much of all this money could be saved and given to the various good things undertaken by the Church of Christ, from which the world receives such unspeakable blessings!

If the many mickles spent for these various things for supposed pleasure were given to the Church, what a muckle of money the Church would have for the conversion of the world and for the relief of God's needy people!

The number of communicants in the Presbyterian Church last year was 1,354,453. If each church member would give the Board of Relief 25 cents a piece, they would give over \$300,000. If every communicant in our Church would give the Board of Relief one dollar each, as they do in the Churches of Scotland and Ireland, for aged ministers and their families, they would give the Board \$1,354,453 a year. We often wonder why the people in this country do not give as freely and generously and

nobly to the cause of Ministerial Relief as the people do in Great Britain and Ireland. Conundrum: Why?

The Work is Worldwide.

Wherever in the wide, wide world we find our ministers' families in need, the board stands ready to help them to the full measure of its ability, according as the good people of our Church furnish it with money.

For several years there was one minister's family receiving aid from the Board of Relief for every eight ministers on the roll in the Minutes of the General Assembly, but last year the proportion was increased. We had 9,128 ministers on the Assembly's roll. One-eighth of that number is 1,141, but we had 1,251 names on the roll, or 110 more than one-eighth of the whole number.

Thus the number of persons to be aided is steadily increasing. The reasons for this increase are that the number of ministers in the Church is steadily increasing, and the small salaries most of them receive, and the increased cost of living in these days, are compelling more and still more ministers, and the widows and orphans of ministers, to ask the Board to supply them with a modest living when they are left without salary or income.

Surely our young people should be interested in this great and splendid work of the Board of Relief. The Board has to provide every year for about 100 orphan children, from one to sixteen years of age. A number of these are children of widows on the roll who are unable to provide for them until they are old enough to support themselves. Would you not like to help these young people prepare for self-support? We have 225 ministers on the Roll of Honor, whose average age is 78, and who have been in the ministry an average of 49 years. Would you not like to help these venerable ministers of Christ and make them comfortable in their old days?

We have quite a number of younger ministers on the roll who by reason of sickness are disabled from all kinds of work. Would you not like to help these good men? We have 650 widows on the roll, most of whom are quite aged and unable to support themselves. Would you not like to make their old days comfortable and happy? We will be glad to have your help as long as you live.

CHURCH ERECTION

DUNCAN J. McMILLAN, D.D., Secretary.

To the Young People and Children of the Church

THE good editor of the ASSEMBLY HERALD has asked the secretary to write something about *Church Erection* for the young people of the Church to read. And why shouldn't he? Children have always been interested and helpful in the building of churches. It has been said that, long ago, when King Solomon was building the great temple at Jerusalem, the boys and girls helped. The men gave the money that was necessary to build the house, the women spun, and wove, and dyed the cloth to make the curtains and drapery, and ornamented

them with embroidery. Then the boys and girls helped in many ways. They gathered pretty pebbles from the brooks and had them polished to adorn the temple and make it beautiful. Ever since then they have been helpful in many ways.

Last fall the secretary traveled over several new railroads in the far West where he counted one hundred and twenty new villages and towns. In some of these there was no church. In some they were building churches. In some of them churches had been complet-

ed. This was all very interesting to him because, long ago, he had traveled over the same regions when there was no town nor farm nor human habitation. Herds of buffaloes were roaming the plains, elk, deer, and beautiful, graceful antelopes were everywhere in abundance. Prairie dog villages abounded. The little dusky inhabitants would run from

days and worshiped, and got acquainted with one another.

But this would not do when winter should come with its snow and cold. One man gave a lot to build a church on. The other men hauled stone for the foundation. Some could give a little money. The women saved up and did what they could. The boys and girls help-

Some who saw the corner stone laid.

him and hide in their little mounds where they dwelt. And when he camped at night—sleeping on the ground, with the great broad star-spangled skies over him, and the coyotes howling all about—he thought, surely no human being would ever live there. But men have made great canals, called irrigating ditches, to bring water from the mountains to distribute over the land by means of little ditches and trenches to water crops of wheat, oats, sugar beets and alfalfa. Now there are hundreds of farms and happy new homes.

How much they need churches and Sunday-schools! How can they get them? The men have used the money they brought from their Eastern homes to build houses, make fences, and buy teams and wagons and farm machinery, or to establish themselves in other business.

This tent Sunday-school shows one way. They got a tent, which was good enough for summer. Here they had Sunday services and Sunday school, and the settlers met here Sun-

ed in many ways. Then the Board of Church Erection sent them money enough to finish the building. What a happy time they had, laying the foundation! Some of the boys and girls had never seen a church, and they wondered what kind of a building it would be. When they laid the cornerstone they were very happy. Then they watched the walls rising. And when the roof was put on—they thought they could not wait in patience till the house was completed. When the day for dedicating the church came, everybody for miles around came in wagons, on horseback, and afoot. Our good Board of Home Missions had sent them a preacher, and how he did preach on that dedication day! His text was: 2 Samuel 7:5-6. (Find and read the text.) And how the people did sing!

You see the nice Sunday school room, and the space where they could hold socials by removing the chairs. By rolling up the partition the Sunday school room became part of the church, and all the people, old and young,

could attend church services together. But sometimes the pastor would preach a little sermon to the children in their room, then let them go home while he remained to preach to the older people in the church.

In another new community the people built a church in the forest. The men felled trees and hewed the logs nicely and made this very pretty church.

They called it "*St. John's in the Woods.*" The women and children helped to make it

with its little spire pointing upwards, suggesting aspiration to higher things, was a silent but impressive witness for God every day in the week, not only to those who attended church, but to every traveler that passed by, it gave its mute but eloquent testimony to the truth for which it stood.

But the pastor must have a home for himself and his family in every place where there is a church. How much real enjoyment the people, old and young, have in building such a home. They call it a *manse*. The Board of

SEAT 400 IN AUDIENCE ROOM
SEAT 400 IN SABBATH SCHOOL
COST \$1000.00 TO \$1500.00

The Church

very beautiful inside, and the Board of Church Erection gave the money to help them pay for it. They placed in the tower a bell which could be heard miles away. Everybody heard its call to worship. Even those who did not go to church were compelled to know that it was the Sabbath. While the pastor gave his messages of salvation only on Sundays and at the mid-week meetings, the church

Church Erection helps in building manses also. This is the picture of a home where a happy home missionary's family live.

It is the privilege of all the Presbyterian boys and girls everywhere to take a part in this happy work. If you use the *Budget* envelopes, a part of your weekly offerings goes to this cause—while the greater part goes to the other boards.

The Manse.

The Tent Sunday school.

TEMPERANCE

JOHN F. HILL, D.D., Cor. Sec. Permanent Committee.

Outline of the Year's Work

Ending April 1, 1912.

1. More than 1000 meetings have been held by our representatives in 28 states. Beside assisting in New York, New Jersey, Pennsylvania, West Virginia, Ohio, Michigan, Indiana, Illinois, Wisconsin, Minnesota, Texas, New Mexico, Arizona, California, Utah, Montana, Nebraska, Missouri, Maine and Colorado, addresses were delivered before synods, presbyteries, ministerial associations, theological seminaries, universities, colleges, high schools, temperance institutes, Sunday-school conventions, Y. M. C. A.'s, chautauquas, Presbyterian churches and Sunday-schools. A prize of \$25.00 each was provided for a prohibition oratorical contest in some of the theological seminaries and colleges.

2. The equivalent of more than twenty-five million (25,000,000) pages of literature in eleven languages was supplied in connection with the work mentioned in paragraph one. This literature went into every state of the Union, to South Africa, Central and South America, Canada, Corea, India, Ireland, Scotland, England, Alaska, the Philippines, Cuba, Porto Rico, Ceylon, Mexico, East and West Indies, Russia, China, Bulgaria, Holland and New Zealand. Large quantities were supplied in the prohibition campaign in Maine and Texas.

3. Beside supplying literature free to thousands of Presbyterian organizations we have furnished it at cost to applicants in almost every sister Church in the United States, and some in Canada and European countries, as well as to other temperance organizations. The temperance resolutions of the Assembly have been distributed among our churches.

4. A column has been supplied each week in some of the Presbyterian papers, a supplemental lesson has been prepared for each quarterly temperance lesson in the Westminster Senior Quarterly. Some phase of the question has been presented in each issue of THE ASSEMBLY HERALD. Many new tracts have

been issued and most of the standard ones reprinted. A press bulletin has been sent to hundreds of secular and religious papers and widely used.

5. More than twenty thousand (20,000) personal communications have been sent out, including a letter to most of the Sunday-school superintendents in the entire denomination, so far as we have had their names and addresses. Many thousands of requests for information have come from pastors, elders, Sunday-school teachers, Christian Endeavor officers, missionary societies and other interested individuals.

6. One hundred and twenty-five thousand (125,000) copies of a temperance program, including responsive reading and music, with recitations accompanying, prepared by the committee, were used by our Sabbath schools. Nearly one hundred thousand (100,000) art pledge cards and pledge rolls were ordered by Sunday-school superintendents and teachers.

7. Two of our lecturers attended the World's Congress Against Alcoholism at The Hague. Temperance surveys of cities, and an original investigation of the Army Canteen have been made.

8. Two secretaries and two lecturers have been employed during the entire year and four additional lecturers for a part of the year, one of the latter speaking Spanish and the other various Slavic languages. These with the stenographers are the only persons drawing salary.

9. *The Amethyst*, official organ of the committee, has a circulation of 95,000 and is increasing rapidly.

10. The receipts for the year have been \$33,886.94 and the disbursements \$29,543.90. Thus at small expense and with a limited number of workers, the Assembly's committee has served a denomination numbering more than one million three hundred thousand communicants, with fully twice as many adherents and reaching into almost every part of the world.

MINISTERIAL SUSTENTATION FUND

JOHN R. SUTHERLAND, D.D., *Corresponding Secretary.*

THE progress which this agency of our Church has made during the past year is a source of great gratification and encouragement to those upon whom the responsibility of carrying out its provisions rests. No agency of our Church during the first three years of its operations has made larger progress than this agency has made. It has fully justified the expectations of those who formulated the plan and the faith of those who welcomed it as a much-needed advance movement looking towards a better provision for the aged and disabled ministers of our Church, their widows and orphans.

There is already in the treasury of the Fund over \$200,000 in cash and approved securities, and about \$160,000 in good subscriptions.

Besides the cash, securities and time subscriptions in the treasury of the Fund, over forty people of large means have either already included it in their wills or signified their purpose to do so.

The Fund is already paying 30 per cent. of the full amount of the benefits, which percentage will be increased from time to time, in proportion to the increase in the funds secured toward the 80 per cent.

Those entrusted with the management of the Fund are entitled to the hearty co-operation of all the ministers of our Church and the cause for which it was established to the liberal support of the membership of the Church:

1. Because it is an agency of the Church, unanimously approved by the General Assembly of 1906, and succeeding Assemblies, and the plan, which was formulated by a special committee appointed by the General Assembly of 1902, was submitted to three previous Assemblies for consideration and approved by them.

2. The plan embraces the best features of the plans in successful operation in the Presbyterian churches of Scotland, Ireland, Canada and Australia.

3. Because the Fund is an annuity or pen-

sion fund and is based upon well recognized economic principles:

- (a) That the beneficiary of any pension fund should be a contributor to the Fund.

- (b) That pensions should be based on length of service and a certain attained age of retirement and disability.

- (c) That a pension fund should operate immediately, automatically and continuously, in providing for the beneficiaries, in case of disability, old age or death, and without the humiliation of confessed want.

4. Because of the success which has so far attended the Fund, and the generous responses to the appeals made in its behalf by thousands of the liberal members of the Church. These responses are a guarantee that the Fund will accomplish the purpose for which it was established by the General Assembly, viz., to relieve the distressing financial condition in which many of our most faithful ministers find themselves when disabled or when reaching the age of retirement, and also to relieve the pressing needs of their dependent loved ones in the event of their death.

In view of the strong appeal which this Fund makes to the membership of our Church made acquainted with its object and provisions there should be no question as to the loyalty and support accorded it by the ministers in whose interest and for whose benefit it was established by the General Assembly. Had this advance movement failed no effort looking towards a better provision for the protection and support of the aged and disabled servants of our Church and those dependent upon them could be undertaken for many years to come. It is extremely doubtful if such a movement could be undertaken within the next fifty years.

It is not intended that this Fund should in any way interfere with the relief provided for them by the agency of the Church to which that special work has been committed, although the financial demands upon it for relief will naturally be lessening as the membership in this Fund increases and its financial resources are augmented.

THE COLLEGE BOARD

REV. ROBERT MACKENZIE, D.D., LL.D., Secretary

The Youth of the Church

IN Athens, at a certain festival, the people marched to the Acropolis in three sections. First came the old men chanting of what they had done; then came the middle-aged men chanting gravely of what they were doing; after them came the youth chanting buoyantly of what they were going to do. In such triple form do men move along through all ages. This number of the *ASSEMBLY HERALD* turns the eyes of the Church upon the third section—the youth of the Church.

The one thing on earth that made Christ home-sick for heaven was the sight of the children in the arms of their mothers; playing their games in the market place; singing hosannas in the temple. Always was He deeply moved by the sight of them, and that emotion found expression in the warm sentence that

came from His lips, "Of such is the Kingdom of Heaven."

He knew what it was to learn His own first lessons at His mother's knee; to go from that to the church school in the synagogue of Nazareth; to pass from that to a vision of higher education as, for a passing moment, we see Him asking and answering questions among the doctors in the temple school in Jerusalem. "When Israel was a child then I loved Him."

All real education must begin in the home. This is particularly so in respect to Christian education. "The father to the children shall make known Thy truth." The family tie includes all the important interests of life within its gracious bond. The influence of the home upon the children is immortal. The

earliest anxiety of the home is the education of the children. From the time that the little one pores over a book wrong side up, until he comes home with his college diploma, the anxiety of the home as to his education is sleepless. What manner of man, of woman, is this child to be in this world and the next?

The more the father and mother have been denied the privilege of higher education in their own youth, the more intent they are that their children shall have that privilege. In the homes back of the large body of students in our schools and colleges there burn the fires of noblest ambition, of holiest hope, of costliest sacrifice, of most earnest prayer, that the children shall know the truth; that the truth shall make them free and forceful and honorable in this world and partakers of the joy of the world to come. How many mothers repeat the prayer of Zebedee's wife: "Grant that these my two sons may sit, the one on Thy right hand and the other on Thy left, in Thy Kingdom!" The initiative to many a man's life of conspicuous usefulness and honor lay in such a mother's prayer. Few reach such usefulness and honor without such a mother's prayer.

All schools beyond the home are established and supported by the home to assist them in leading the youth to a more comprehensive knowledge of themselves, of the world and of

God. It is a poor home education that does not lead the children to the Sunday school—to that school in the temple where Christ asked and answered questions on his Father's business. The most sacred service the Church can do for the world is done in the Sunday school. Our Christian academies, our colleges, all our schools of higher learning were well-nigh empty of Christian results were it not for the groundwork of religious knowledge laid in the home and the Sunday school.

When the youth of the Church increase in stature, in wisdom and in age we find them in the high schools, in academies, in the preparatory departments of Christian colleges, which next to the home and the Sunday school hold the destinies of youth in their responsibility.

Separation of Church and State is a cardinal principle of our government. This was bought with a great price and must not be surrendered. This is generally interpreted to mean that the direct teaching of the Bible and of the Christian religion cannot be allowed in the public school. The Bible and Jesus Christ, the inspiration of our civilization, are *taboo*. The Christian school has therefore become and remains a permanent necessity; nor is there any place more favorable to confirm the young faith, to direct the nascent purposes of our youth; nor is there any place so well fitted to

BOOK REVIEWS

Calvin Wilson Mateer, by Daniel W. Fisher. The next best thing to having lived a good life is to have written one. Men live on in their biographies. Calvin Wilson Mateer was for forty-five years a missionary in Shantung, China. He was that and more. Some grow like the palm, tall, straight and branchless, others like the banyan, reach out and root themselves in the earth about them. Such a man was Dr. Mateer. He wrote books, organized schools, translated the Scriptures, and assisted at the transformation of a nation. His life was the life of foreign missions told in the concrete. Instead of words he employed deeds. The selection of Dr. Fisher as his biographer was especially fortunate. The two had been classmates at college and each kept the other in sight ever after. This biography has a two-fold interest—religious and political. It is an unanswerable argument in favor of foreign missions, and a marking of those incipient forces that are creating a new China. A faithful record of an eventful life. (The Westminster Press, Philadelphia. Price, \$1.50 net.)

Every Man's Religion, by George Hodges. The background of all religion, according to this book, is the fact of mystery, in the midst of which is a sense of the divine. With God and the soul in the world, religion becomes imperative. Revelation is the disclosure of God, not of historic facts, but of God. Miracles are made subordinate. They are few in number, and belong mainly to the times of six men: Moses, Elijah, Elisha, Peter, Paul and our Lord. Jesus is the supreme disclosure of God. The two fundamental facts in religion, God and soul, meet in Him. He reconciles man to God. Theology is a way of thinking, while religion is a way of living. In the New Testament theology is always a part of ethics. The result is character. Character in the Commandments was obedience to law; in the Sermon on the Mount it becomes aspiration toward an ideal. The strength of this book lies in its clearness of statement. The reader may not agree with all of its conclusions, we do not, but the author has put essential truth in a most readable form—"Theology is the technical side of religion, while religion is the practical side of theology." Studied from either side, both theologians and laymen will find this book one of

interest and profit. (The Macmillan Company, New York. Price, \$1.50 net.)

Everyland is a quarterly missionary magazine for boys and girls. It is published at West Medford, Mass., at fifty cents a year. The wonder is how a magazine of such excellence can be produced at so low a price. We are in receipt of the number for March and have read it with the greatest interest. It contains a Dutch story by Henrietta S. S. Kuyper; a Scotch story by Abbie Miller Ogilvie; an Indian story by Maude J. Ebmon; a Korean story by Caroline O. Brown, and a sea story by Mrs. Frances E. Clark, aside from short sketches by other writers. The illustrations are excellent and the magazine in every respect all that one could desire. As a children's publication we know of nothing superior. Single number fifteen cents. (The Everyland Publishing Company, West Medford, Mass.)

The Youngest King, by Robert Hamill Nassau. This is a story based upon the tradition that the Magi were made up of three kings each representing one of the great political divisions of the then known world. The youngest of these kings was Gasper, an African. He was a prince who, on the death of his father, refused to ascend the throne, claiming that he had heard voices that bade him find the true king far at the North. The kingdom is left in charge of a regency, while as a pilgrim he leaves the shores of the Nyanza, passes down the Nile and finally joins in the land of Moab a band of pilgrims, among whom are two other kings following a Star in search of the same Christ. They arrive at Bethlehem, see the Child, and return each to his own country. Gasper's kingdom in the meanwhile has passed into other hands. He dies, and his followers disperse among the people, only to carry out his teachings through the missions of modern times. The idea, as the reader will at once perceive, requires a pen of no ordinary skill. And in this the author is especially happy. His descriptions of the seas, deserts, mountains and forests of the great Southland it would be hard to surpass. This is a most delightful little book and a classic of its kind. (Presbyterian Board of Publication, Philadelphia. Price, 50 cents net, postage, 5c.

Dr. Wiley Resigns

AS A CONTRIBUTING EDITOR TO A MAGAZINE,
HOWEVER, HE WILL CONTINUE HIS GOOD
WORK FOR PURE FOODS.

The resignation of Dr. Wiley is a great loss to the cause of purity and cleanliness in the manufacture of foods. It will be keenly felt by millions of consumers who have looked upon Dr. Wiley as the one official connected with the Department of Agriculture who could be depended upon to enforce the national pure food law without fear or favor. It is not too much to say that almost any other official connected with the federal government might have been more easily spared.

In this case, however, the Government's loss is the people's gain. Dr. Wiley's editorial connection with a magazine of large national circulation will give him an opportunity to do more effective work in behalf of pure foods than it is possible to do in any federal job where the processes of prosecution are slow and tedious.

In the meantime, while the President is looking for a new Chief for the Bureau of Chemistry, women's clubs, housekeepers' leagues and other organizations are taking up the question of instructing consumers how to detect adulterations in foods. They are being shown how to detect the presence of adulterations in canned peas and other canned goods; how to tell the various imitations of butter; how to tell whether strawberry jam is made of real strawberries; how to analyze maple syrup, and how to detect the presence of formaldehyde in milk.

All this is good work, but it takes time and money to apply these tests, and moreover very few housewives will care to maintain a chemical laboratory in their kitchen. The safest way is to eat a pure, clean, elemental food like shredded wheat biscuit which contains nothing but whole wheat steamcooked, shredded and baked in the cleanest, most hygienic food factory in the world. In making this food nothing is used but the whole wheat grain. It contains no yeast, no baking powder, no grease, no chemicals, no preservatives and no seasoning of any kind.

Very few people know that two shredded wheat biscuits with milk or cream and a little fruit will supply more real strength-giving nutriment than meat or eggs and at a cost of only four or five cents. This is a fact, how-

ever, that will be readily affirmed by any physician who knows anything about Dietetics. In the steam-cooking and shredding processes all the rich, body-building material in the whole wheat grain is retained and presented to the stomach in a digestive form. Being made in biscuit form it is so easy to combine it with fresh or stewed fruits or creamed vegetables, making a meal that is not only wholesome and palatable, but very strengthening and satisfying.

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New Testament Theology.

New Testament Theology, by Henry C. Sheldon, Professor in Boston University. It is refreshing to read a work on Theology which is something more than the personal opinion or prejudice of the author. Such is the work before us. It discriminates between Theology Systematic and Biblical—a distinction unfortunately not always present. Three sources lie back of the New Testament essential to an understanding of its Theology, which the author recognizes at the outset—the consciousness of Jesus, the Old Testament, and post-canonical Judaism. These constitute the first two chapters. The third chapter considers those portions of the New Testament “more or less akin to the synoptical gospels in their representations of a primitive type of Christian teaching. The three remaining chapters are devoted respectively to the “Pauline Theology,” “Modified Paulinism—Hebrews and First Peter,” and “The Johannine Theology.” The work as stated in the preface is an effort to present a Biblical

Theology “sufficiently free from scholastic formality to be fairly acceptable to the general reader, and on the other hand, sufficiently compact in statement, logical in arrangement, and fundamental in its treatment of the subject matter to be fitted for service as a text-book.” In this the author has succeeded. A work alike valuable to minister and layman. (The Macmillan Company, New York. Price, \$1.50.)

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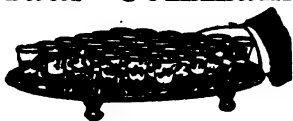


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The Board of Church Erection.—Office, 156 Fifth Ave., N. Y. *Secretary,* Duncan J. McMillan, D.D. *Treasurer,* Mr. Adam Campbell.

The Board of Ministerial Relief.—Office, 1319 Walnut Street, Phila., Pa. *Secretary,* Rev. Benjamin L. Agnew, D.D., LL.D. *Treasurer,* William W. Heberton, D.D.

The Board for Freedmen.—Office, 513 Bessemer Bldg., Pittsburgh, Pa. *Secretary and Treasurer,* Rev. Edward P. Cowan, D.D. *Associate,* Rev. John M. Gaston.

The College Board.—Office, 156 Fifth Ave., N. Y., N. Y. *Sec.* Robert Mackenzie, D.D., LL.D. *Office Sec. and Ass. Treas.* Rev. G. R. Brauer, to whom all remittances should be sent.

Permanent Committee on Temperance.—Office, 72 Conestoga Bldg., Pittsburgh, Pa. *Secretary and Treasurer,* John F. Hill, D.D.

THE ASSEMBLY HERALD is the Official Magazine of the Presbyterian Church in the U. S. A., published for the purpose of giving information as to all the work of the Church carried on by the Boards.

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THE ASSEMBLY HERALD

The Magazine of the Presbyterian Church, U. S. A.

JULY, 1912

The General Assembly

THE one hundred and twenty-fourth General Assembly of the Presbyterian Church in the U. S. A., met in the Warren Memorial Church of Louisville, Ky., May 16th at 10.30 a. m. and was opened with a sermon by the moderator, Rev. John F. Carson, D.D., of Brooklyn, N. Y., on "The Prophetic Call to the Church," Haggai 1:7, 8. In the devotional exercises prayer was offered by Rev. John MacMillan, D.D., moderator of the General Assembly of the Presbyterian Church of Ireland.

At the afternoon session Rev. Mark A. Matthews, D.D., pastor of the First Presbyterian Church, of Seattle, Washington, was elected moderator of the Assembly for the ensuing year and was welcomed to the chair by Rev. Dr. Carson.

A gavel was presented him by Rev. W. Francis Irwin, D.D., of the Louisville Committee of arrangements. It was made of pieces of wood from old Center College, Danville, Ky.;

from the home of Henry Clay at Ashland, Ky.; from the cabin where Abraham Lincoln was born; from an inkstand used by Supreme Justice John M. Harlan of Kentucky, and

from a piece of San Domingo mahogany from the greatest mahogany plant in the United States, located in Louisville, Ky. A second gavel, made of wood of the cedars of Lebanon, was later presented by a group of Syrian missionaries.

Elder James Yereance of New York City, was appointed by the moderator, vice-moderator of the Assembly.

On the evening of the first day, Thursday, according to rule, the Lord's Supper was celebrated. The ex-moderator, Rev. Dr. Carson, presided. Dr. J. D. Burrell of Brooklyn, N. Y., administered

the bread and Dr. Edward A. Wicher of the San Francisco Theological Seminary, California, the cup. Elders to distribute emblems were chosen from different parts of the Church.

MARK ALLISON MATTHEWS, D.D.,
Moderator of the General Assembly.

Advisory Council of Church Extension.

At the opening of the second day's session Rev. John MacMillan, D.D., moderator of the Presbyterian Church of Ireland, addressed the Assembly and fitting responses were made by both the moderator and stated clerk.

Following the election of the standing committees the first business to come before the Assembly was the report of the Advisory Council of Church Extension by its chairman, Rev. W. T. Jaquess, D.D., of Detroit. The Council is constituted, by order of the General Assembly, of one representative from each of the synods except those of Atlantic, Catawba, Canadian, East Tennessee and the Philippines, two representatives from the Board of Church Erection, two from the Board of Publication and Sabbath school Work, and three from the Board of Home Missions.

W. T. Jaquess, D.D.,
Detroit, Mich.

Its object is the unifying of all home mission agencies. It had been in session for two days previous to the meeting of the Assembly.

The report of the Council was referred in its parts to the appropriate standing committees of the Assembly and later upon their recommendation was approved.

The plan of federation for self-supporting synods was ordered sent down to the Home Board and the synods named, for their consideration and action, it being understood that a two-thirds vote of the agencies concerned shall provide for the inauguration of the plan.

The plan is given in full under "Home Missions in the Assembly" in this issue of the **ASSEMBLY HERALD**.

NEW SYNODS AND PRESBYTERIES.

Three new synods were created by the Assembly. They are: New England, formed of four presbyteries, constituted out of the Presbytery of Boston, and part of West Chester, viz.: Boston, Newburyport, Providence and Connecticut Valley; Arizona, formed of churches in Arizona, now connected with the presbyteries of Phoenix and southern Arizona, Synod of New Mexico, and constituted into

three presbyteries; the German Synod of the West, including Waukon, George and Galena Presbyteries.

Laramie Presbytery was recommended to be established by the Synod of Colorado, and Southwest Bohemian Presbytery by the Synod of Texas.

The consolidation of the Presbyteries of Denton and Fort Worth into one presbytery, Fort Worth, by the Synod of Texas was approved, as also those of Bellefontaine, and Marion, Ohio, into the Presbytery of Marion by the Synod of Ohio.

The German Church of Rosemont, Neb., and its pastor Rev. H. H. Ahrens was transferred from Hastings Presbytery to George; the Bohemian Church of Wakoo from Omaha Presbytery to Central West Bohemia.

JUDICIAL COMMITTEE.

MINISTERS.

Dr. F. W. Sneed, D.D., Chairman.

David G. Wylie, D.D.,	R. D. Scott,
J. A. Worden, D.D.,	O. S. Baum,
J. A. L. Smith,	G. O. Nichol,
D. H. Johnston, D.D.,	J. S. Edenburn, D.D.,
E. L. Gibson,	Charles W. Hayes.

ELDERS.

Frank A. Bell,	Harry Anderson,
H. M. Voorhees,	J. E. Watson,
J. A. Boyd,	W. C. Kennedy,
Prof. D. J. Evans,	M. W. Neal,
N. N. Richie,	Hon. J. H. Bean,
J. E. Glendenning,	

Into the hands of this committee is placed, by the stated clerk, all complaints and appeals. These are examined and if found in order and having basis for action and cannot be adjudicated except through formal trial are recommended to be placed in the

F. W. Sneed, D.D.

hands of the Permanent Judicial Commission. Two such were before the Assembly.

One was a complaint against the Synod of Indiana for nominating trustees to the state board of trustees of the Anti-Saloon League, a non-ecclesiastical body. Inasmuch as this is contrary to the constitution of the Church which forbids synods or councils to conclude or handle anything not ecclesiastical, the complaint was sustained.

The following were elected members of the Judicial Commission: Rev. W. F. Irwin, D.D., Louisville, Ky., Rev. S. C. Dickey, D.D., Winona Lake, Ind., Rev. D. H. Johnston, Toledo, O. Elders J. B. Welsh, Kansas City, C. D. Lennox, Paris, Texas.

BILLS AND OVERTURES.

Standing Committee:

MINISTERS.

Dr. John F. Carson, Chairman.

Henry Ward, D.D.,	E. Wallace Walts,
Charles Everett, D.D.,	D. S. McCaslin, D.D.,
E. A. Loux,	Clifford Culley,
Thomas Watters, D.D.,	Peyton H. Hoge, D.D.,
F. M. Hyder, D.D.,	John R. Gass, D.D.,
	J. F. Willis.

ELDERS.

F. C. Curtis,	J. A. Mitchell,
James Yereance,	Hon. E. O. Hand,
H. N. Abercrombie,	J. N. Beach,
W. S. Smith,	W. W. Cockins,
Dr. Rufus B. Hall,	G. H. Johnston,
	U. K. Loose.



J. F. Carson, D.D.

To this committee was referred, by rule, all memorials, overtures and miscellaneous papers addressed to the General Assembly. These are, after proper consideration, and if found in order, recommended to the General Assembly for trans-

ference to appropriate committees for action upon. An agreeable way of getting rid of resolutions and papers offered in the Assembly is to refer them to the Committee of Bills and Overtures.

EXECUTIVE COMMISSION REPORT.

There was included a plan for presbyterial executive commissions, an outline of their duties, and a series of recommendations in reference to them.

"The Plan of Administration of Assembly Finance" which it had been instructed to devise and put in operation at the present Assembly, was given in detail and approved. By it a budget of expenses for the succeeding year is to be presented each Assembly.

This, for the year April, 1st, 1912, to March 31st, 1913, is as follows:

Commissioners, Assembly, 1912:

Mileage.....	\$ 43,000 00
Entertainment.....	17,000 00
Salaries:	
Stated Clerk.....	5,000 00
Permanent Clerk.....	750 00
Assistant Clerk.....	3,000 00
Minutes, 1912:	
Printing and Mailing.....	10,500 00
Office Stated Clerk:	
Clerical Services.....	2,400 00
Postage, Expressage and Telegrams.....	450 00
Supplies and Sundries.....	300 00
Miscellaneous Printing.....	1,600 00
Executive Commission.....	5,000 00
Judicial Commission.....	1,200 00
Appointments various Bodies:	
World Presbyterian Alliance.....	1,940 00
Federal Council.....	1,350 00
Council Reformed Churches.....	200 00
Loans, repayment of.....	8,000 00
Moderator's expenses.....	500 00
Special Committees.....	3,000 00

\$105,190 00

Estimate of Receipts.....\$106,000 00

The Commission, to whom had been referred the matter of a "Purchasing Agent" for the boards, recommended "that the appointment be held in abeyance for the present and that it be empowered by the General Assembly to employ an efficiency expert, for such time as may be necessary, with the view of utilizing him, in cooperation with the boards, in seeking to devise the very best methods of conducting our Church business in the manner most efficient and economical." This was adopted.

The Commission's extended action and recommendations in connection with the boards of Ministerial Relief and Church Erection, which were reported in full, greatly aided in the settlement of their affairs as hereafter given.

In the matter of the budget and the boards the Commission recommended:

1. That financial work, so far as church collections are concerned, should be done through synodical and presbyterial committees working with the Joint Executive Committee.

2. That it is indispensable to the best interests of the life and work of the Church and to the success of the budget plan that each board should have the fullest and freest educational access to the Church.

3. That in carrying out the budget plan the integrity of the presbyterial committees should be maintained.

4. That the advisability of maintaining the custom of the observance of special days, as now set apart in the Sunday schools is reaffirmed.

5. That the General Assembly counsels all of the benevolent agencies of the Church to refrain from any special appeals for Church offerings that will interfere with the most complete operation of the budget.

6. That the sessions and trustees of the churches be asked to call a joint meeting, at their convenience, to determine their budget for local support and benevolences for the ensuing Church year, in accordance with the action of the General Assembly of 1911, p. 193.

7. That the sessions of all our churches be asked to secure statements from their treasurers of all receipts and disbursements of benevolences, properly audited, prior to the report of the sessions to the presbyteries, and that such statements be made part of the minutes of the sessions.

8. That the Joint Executive Committee secure from the session of each church the name and address of some representative man in each congregation with whom, as well as with the pastor, it may communicate on all matters concerning the plans and work of the joint conference.

9. That the Assembly authorize the apportioning to the uses of the following boards and permanent agencies, the amounts of money set opposite their names, respectively, as these amounts may be secured from the churches and several agencies.

National Home Missions.....	\$375,694 57
Home Missions through Woman's Board.....	371,003 75
Synodical and Presbyterial Home Missions.....	491,909 63
Board of Foreign Missions.....	840,590 13
Foreign Missions through Woman's Board.....	459,769 30
Board of Education.....	78,483 54
Board of Publication and S. S. Work.....	171,959 05
Board of Church Erection.....	76,585 55
Board of Ministerial Relief.....	127,926 47
Missions for Freedmen.....	88,069 04
Missions for Freedmen through Woman's Bd.....	85,993 51
College Board.....	141,986 62
Permanent Temperance Committee.....	35,000 00

10. That the permanent agencies set apart a sum of \$12,000 for the work of the Joint Executive Committee in connection with the budget to be drawn upon during the year as the needs arise.

THE ASSEMBLY HERALD.

Committee: A. W. Halsey, D.D., John Dixon, D.D., Wm. H. Scott.

The committee's annual report showed a substantial financial improvement over the last few years. The total number of subscribers is 51,492. Five hundred and eighty pages of reading matter were given readers during the year.

The Executive Commission of the Assembly in their report on the consolidation of missionary magazines, said:

"THE ASSEMBLY HERALD is issued at a remarkably reasonable price, especially in its club rates; it is faithfully conducted, but does not receive the loyal support to which it is entitled, and is attended with a yearly deficit. It carries out the instructions of the past Assemblies by giving its readers monthly information regarding all our benevolent agencies, and serves as a channel through which each of these can speak.

Upon its recommendation, the following was adopted by the Assembly:

We earnestly urge our people to give their loyal support to THE ASSEMBLY HERALD, "the official magazine of the Presbyterian Church in the U. S. A., published for the purpose of giving information as to all the work of the Church carried on by the boards." We express our appreciation of the faithfulness of the committee having this publication in charge, and would ask them to take counsel with their own experience and judgment and inquire whether its structural form could not be wisely changed, making it more of a general missionary magazine without loss to the interests of any of our benevolent agencies.

SABBATH OBSERVANCE.

Committee:

James Yereance, Chairman.

F. C. Monfort,	Wallace Radcliffe,
Edgar P. Hill,	F. W. Johnson,
M. D. Kneeland,	Alfred H. Barr,
J. W. Dinsmore,	Benjamin L. Hobson,
Arthur J. Brown,	S. M. Templeton,
J. R. Harris,	James A. Beaver,
Frederick J. Stanley,	Charles T. Thompson,
D. DeF. Burrell,	Giles Kellogg,
John Wanamaker.	

The annual report of the special committee was made by the chairman, Mr. James Yereance, of New York, vice moderator of the Assembly. Among the victories of the year cited were the closing of ninety per cent. of the post offices of the country on the Lord's Day, thus giving freedom from work to many

employees; the closing of the United States government reserves to competing clubs; progress in many states towards a stricter public observance of the Sabbath, and an edict issued by the government of China decreeing that Sunday should be observed as a rest day.

In a series of resolutions, strong disapproval was expressed of games and sports on the Sabbath, unnecessary travelling and purchase of goods and of Sunday newspapers.

The Saturday half-holiday and omission of recitations in colleges and seminaries on Monday mornings were viewed as favorable to Sabbath observance.

A Sabbath observance committee in each presbytery and synod, to co-operate with other organizations was recommended; the Lord's Day Alliance of the United States and the Woman's National Sabbath Alliance was commended and the second week of April designated to be observed as a week of prayer by congregations for the preservation of the Lord's Day, the pastor being urged to preach upon the subject and an offering be given for the work of the Lord's Day Alliance.

INTERMEDIATE CATECHISM.

Committee:

David S. Schaff, Chairman.

John F. Carson,
Maitland Alexander,
William McKibbin,
Mathias L. Haines,
George N. Luccock,

Henry C. Minton,
Ralph E. Prime,
John V. Stephens,
Cleland B. McAfee,
Philip E. Howard.

The above, consisting of seventy-three questions and answers, was presented in printed form, by the chairman Dr. D. S. Schaff, as having the unanimous approval of the committee. It was approved by the Assembly but owing to

the desire on the part of a member to add a question or two, it was recommitted with instructions to the committee to receive suggestions and report to the next Assembly.

A recommendation to add proof texts to the answers of the catechism was also referred to the committee.

Said the report of the committee:

The following principles were laid down

in the instructions given by the Assembly of 1908: 1. That the catechism "cover the system of faith and practice held by this Church and taught in the Scriptures." 2. That it be adapted for use in the home and Sabbath school. 3. That "it be simpler in language than the Shorter Catechism."

In carrying out these instructions, it has seemed wise (1) that your committee should avoid even the appearance of making an attempt to furnish a revision of the Shorter Catechism or a parallel to it, either by adopting its exact sequence of thought or its distinctive phraseology;—and (2) that, as far as possible, it should employ the method of statement and the method of approach to Christian truth now in vogue in the pulpit and Christian intercourse within our Church.

HOME MISSIONS.

Standing Committee:

MINISTERS.

C. M. Steffens, D.D., Chairman.	
Wilson A. Eisenhart,	Frank P. Knowles,
Joseph D. Burrell, D.D.,	Clarence J. McConnell,
George Robinson,	Nathaniel McGiffin,
J. N. Wagenhurst,	J. K. Thompson,
John B. Hobart,	A. S. Badger, D.D.,
	J. H. Condit.

ELDERS.

James Jackson,	Herbert Powell,
Lyman B. Coddington,	E. H. Grant,
Charles McIntire,	J. L. Raney,
Denton Crowl,	J. A. Todd,
C. R. Alexander,	M. C. Nobles,
	B. Raynor.

The receipts for current work during the last year under immediate direction of the board were \$1,009,112. Additional receipts for mission school work, under direction of the Woman's Board were \$482,070. Receipts for work administered by self-

Rev. C. M. Steffens.

supporting synods and presbyteries, \$454,787, making a total of \$1,491,182. Churches, as such, contributed to the board's treasury, \$208,276. There was received from legacies, \$797,214. About 3,000 ministers and workers were supported wholly or in part, during the year.

The report of the standing committee reviewed, in detail, the work of the various departments of the Home Board and congratulated it on what was being accomplished.

Argument was presented in favor of co-operation on the part of the different agencies engaged in Home Mission work, and the plan of federation of the self-supporting synods, and the Board of Home Missions, endorsed and urged. No danger, it was felt, would result from centralization. \$900 was recommended as the minimum salary of a home missionary. His installation must be insisted upon.

Dr. Charles L. Thompson, secretary of the board, addressed the Assembly in advocacy of the cause, with his old-time eloquence. Dr. Wilson Phraner, of East Orange, N. J., the oldest member of the board, 90 years of age, spoke with great vigor and earnestness of the change observed in the country during his connection with home mission work, and was listened to with great interest.

FOREIGN MISSIONS.

Standing Committee:

MINISTERS.

F. W. Russell, D.D., Chairman.

William M. Gardner,	E. H. Brayer,
Harold C. Harmon,	E. A. Aldenberg,
Robert Morrison,	Howard C. Irvine,
F. N. Moore,	W. M. Cleveland,
A. R. Wilson,	J. W. Dobias,

Andrew Beattie.

ELDERS.

John N. Bernart,	E. A. K. Hackett,
Louis L. Eldred,	Daniel Butterfield,
W. J. Monholland,	J. R. Engle,
R. L. McCarty,	B. L. Dennison,
Irving Drew,	R. A. McCord,

W. H. Reid.

The committee called attention to the report of the board as being its seventy-fifth annual, or diamond jubilee report, and spoke of the history of the seventy-five years as "wonderful, almost beyond imagination." For the first time in its history

F. W. Russell, D.D.

the receipts of the past year amounted to over \$2,000,000. This enabled the board to send to the field 97 new missionaries, the largest number ever sent in one year. The total number of American missionaries in the employ of the board is 1083. Following the mention of seven, who had died during the year, the Assembly was led in prayer by Dr. A. W. Halsey.

The Assembly recorded its appreciation of

the splendid devotion and sacrifice of the women of the Church who through their jubilee gifts of \$197,000, increased their offerings, during the year, by more than \$217,000 and who now, with unwearied faith, have responded to China's need by issuing a call to the women of the Church to enter upon a campaign of information, prayer and consecration leading to definite financial results.

That in view of the extraordinary emergency now confronting the Church in China, appeal is made to reinforce the China missions within the next three years by the appointment of 100 new missionaries, irrespective of wives and the securing of special gifts in excess of the regular budget, which will cover the cost of maintenance including the new property and the enlargement of the work which this re-inforcement will involve.

Pastors and sessions were urged to secure a contribution from every member of the Church to establish, as far as possible, mission study classes, and to circulate missionary literature in churches and Sunday schools.

To the recommendations of the standing committee, the following was added by the Assembly: "That the churches be urged to so redouble their efforts for foreign missions that the work undertaken in new fields can be accomplished without prejudice to the necessary progress of those missions where our Church has a complete monopoly of the missionary work.

CONSOLIDATION OF MISSIONARY MAGAZINES.

The Executive Commission to which this was referred a year ago, reported it as "at the present time impracticable"; it congratulated *Woman's Work* and *The Home Mission Monthly* "upon their honorable history and the many women who have insured their success," and mentioned the "household names" of two editors, Miss Ellen C. Parsons and Mrs. Delos Finks "who retired from their activities during the past year, one to a needed rest here, and the other to the rest which remains to the people of God."

While congratulating these publications upon their worth and work, the committee asked the women's boards, under whose direction they are published, if the time is not rapidly ripening when they may be profitably and conveniently united, and with them, perhaps, the child's paper, *Over Sea and Land*,

into one magazine, without any sacrifice to present efficiency.

Attention was called to the fact that the two magazines above mentioned are not under the jurisdiction of the General Assembly and that they are both self-sustaining.

MINISTERIAL RELIEF.

Standing Committee:

MINISTERS.

F. S. Hayden, D.D., Chairman,
Charles G. Sewall,
A. C. Eepak,
William C. Robinson,
Wm. L. Schmalhorst,
Elijah A. Arthur,
A. L. Duncan,
O. M. Caward,
W. W. Tait, D.D.,
Robert Liddell,
W. B. Strong,
S. A. George.

ELDERS.

James S. Thorp,	J. K. Price,
Fred. W. C. Crane,	Charles P. Hulbert,
Martin Graßns,	W. H. H. Nivelling,
George A. Dunlap,	H. B. Allen,
M. L. Morris,	T. L. Street,
	Beryman Souler.



F. S. Hayden, D.D.

The report of the standing committee read by Rev. F. L. Hayden, D.D., expressed a deep appreciation of the labors of the secretary of the board, Rev. Dr. B. L. Agnew, and its earnest hope, mingled with deepest sympathy with him in his

present illness, that his life may be spared for many years. The Assembly stood and was led in prayer in his behalf.

More than 1,800 families shared in the help of the board during the past year. 162 new names were added to the list of beneficiaries, a larger number than any previous year. The funds furnished the board by the churches were announced as insufficient to give worn out ministers anything like generous aid.

Attention was called to the need of a plan of co-ordination or combination with another agency working in the same field.

MINISTERIAL SUSTENTATION FUND.

Dr. Robert Hunter, president of the fund, presented the report of the same, embracing a financial statement, and called attention to the fact that since being put into operation, the Sustentation Fund has made an average growth of \$10,000 a month in cash and subscriptions over and above the necessary expenses. Besides this, over forty persons of

wealth have either put it in their wills or signified their purpose to do so.

The cash assets in the treasury of the fund was reported as \$196,194.72, and outstanding subscriptions in the hands of the treasurer, as \$148,425.

The report was approved and the Assembly expressed its gratification at the progress the fund had made during the fiscal year and directed the secretary of the fund to convey to the friend of the cause who contributed the sum of \$50,000, the appreciation and thanks of the Assembly.

COMBINATION OF BOARD AND FUND.

The General Assembly voted to combine the Board of Relief for Disabled Ministers and the Widows and Orphans of deceased Ministers and the Ministerial Sustentation Fund. The plan, and directions for carrying it out, are given under the Board of Ministerial Relief in this number of the ASSEMBLY HERALD.

The Executive Commission was enabled, as directed, to secure, by telegrams, the resignations of the members of the Board of Relief and of all the Directors of the Ministerial Sustentation Fund, and the following persons were elected members of the combined board and fund:

For one year, Rev. Wm. J. Darby, Evansville, Ind., R. M. Shick, Esq., and I. Layton Register, Philadelphia, and Thompson McClintock, Bryn Mawr, Pa.

For two years, M. A. Brownson, D.D., Philadelphia, Rev. Geo. F. Greene, D.D., Cranford, N. J., A. Charles Barclay, Philadelphia, Pa., and Henry B. McCormick, Harrisburg, Pa.

For three years, J. R. Davies, D.D., Robert Hunter, D.D., H. S. P. Nichols, Esq., and H. S. Goodrich, all of Philadelphia.

PRINCETON SEMINARY CENTENNIAL.

The special committee to attend this reported through Dr. Wm. H. Roberts and in addition to congratulating the seminary on its history and fidelity to the trust committed to it "congratulated the General Assembly itself that forty-three of its moderators have received training within the walls of this institution, that many of the leaders in the missionary and benevolent work of the Church have had the same privilege, and that out from it have gone hundreds of home and foreign missionaries, and above all, in the successive generations, a great number of pastors

who have served faithfully in their respective spheres of labor, and have built up Christ's likeness in many human lives, and have laid the foundation of churches and organizations which have become powers in the Church universal."

The adoption of the report was moved by Dr. David S. Schaff, professor in the sister Seminary, the Western, at Pittsburgh.

UNION SEMINARY NEGOTIATIONS.

Committee:

MINISTERS.

David G. Wylie, John R. Davies,
Wm. Hiram Foulkes, S. S. Palmer.

ELDERS.

Louis H. Severance, Elsie H. Perkins,
Henry V. Freeman, Warner E. Settle.

The negotiations had not been brought to a close owing to the Board of Directors of the seminary being unable to meet in regular session after the final definitive proposition of the Assembly's Committee had been submitted. The hope of the president of the board, Mr. Robert C. Ogden, was that the Assembly would grant another year for the negotiations. This was done and the Committee on Conference continued.

CHURCH ERECTION.

Standing Committee:

MINISTERS.

William B. Jennings, D.D., Chairman.
James Todd, D.D., S. G. Livingston.
Jacob Norris, A. J. Montgomery,
U. Franklin Smiley, L. C. Hills, D.D.,
Oscar D. Brownback, H. L. Saunders,
Henry J. Becker, D. F. Waynick,
John E. Youel.

ELDERS.

William E. Tuttle, J. M. Welsh,
Theron B. Clark, V. N. Rief,
Calvin N. Payne, A. J. McCormick,
John A. Lloyd, J. B. Welsh,
William H. Jackson, H. T. Baird,
A. J. Zumwalt.

Through the recommendation of the Standing Committee, Rev. W. B. Jennings, D.D., the board was commended for its diligence and fidelity and the churches were urged to enlarge their gifts in view of the increasing demands for aid. Expression was given to the sense of loss felt in the death of Rev. Charles J. Young, who served seventeen years as a member of the board.

An extended extract from the Standing Committee's report, as also one from the report of the Executive Commission, bearing on the distribution of church erection funds, appears under the head of "Church Erection in the Assembly," on another page of this number of the ASSEMBLY HERALD.

In answer to hundreds of overtures and upon the recommendation of the Executive Commission, after extended deliberation, the board was "authorized and directed, if the way be legally clear, to set apart from the moneys received from the John S. Kennedy Loan Estate \$500,000 to constitute the John S. Kennedy Loan Fund, to be loaned to churches subject to the rules now governing the Loan Fund, the Executive Commission being authorized, directed, and empowered to act in behalf of the General Assembly in directing and approving said rules of the board."

The board was also authorized and directed "to make investments of its fund, known as the John S. Kennedy Fund, if the way be legally clear, in loans to the Presbyterian Churches in connection with the General Assembly of the Presbyterian Church in the U. S. A. upon such security as in the judgment of the board is sufficient to fully secure the same."

Former action of the General Assembly in conflict with the above was rescinded.

The Board of Church Erection was also authorized in its discretion to place church contributions, legacies and other gifts of money received by it which are not otherwise designated, into a fund that, in distinction from the General Fund, shall be known as the Special Fund, which may be used by the board, as part of its regular work, for the purchase of sites for the erection of church buildings in special and exceptional cases arising from applications from feeble churches connected with the General Assembly of the Presbyterian Church in the U. S. A.

Six additional members of the "Board of Church Erection Fund" were authorized to be chosen from the west and southwest. These as afterward elected by the Assembly are: Dr. John H. Boyd, Portland, Ore.; Dr. J. Frank Smith, Dallas, Texas; Dr. R. B. McBride, Leavenworth, Kan.; E. C. Stringer, St. Paul, Minn.; W. M. Cosby, Birmingham, Ala.; and H. P. Crowell, Chicago.



W. B. Jennings, D.D.

TEMPERANCE.**Standing Committee:****MINISTERS.**

F. E. Stockwell, Chairman.

F. Hyatt Smith,	Charles E. Flisk,
— Griffin,	J. H. Sulley,
A. J. Sauerbrunn,	J. S. Corkey, D.D.,
Thomas E. Thompson,	W. M. Cleveland, D.D.,
J. L. Hollowell,	E. V. Ostrander,
	E. S. Chapman.

ELDERS.

Robert Marshall,	Caleb S. Pitkin,
D. W. McWilliams,	James Cumming,
Theodore Reeves,	J. F. Breathwaite,
David T. Cleland,	R. L. Graham,
M. A. Taylor,	H. T. Cowan,
	A. H. Montgomery.



F. E. Stockwell.

The report of the standing committee as read by Rev. F. E. Stockwell, of Newburg, N. Y., commended the diligence and zeal of the Permanent Committee of the Assembly, of which Dr. E. Trumbell Lee, is chairman, recommended the

Amethyst, and urged its use by churches and Sunday schools; called upon schools and institutions of learning to give larger place to modern scientific literature on temperance; recommended an observance of Temperance Sunday in churches and Sunday schools, either the third Sunday of October, or another convenient day, and that congregations make an offering to the work of the Temperance Committee.

The disregard of the laws of the land, in reference to the sale of liquors at army posts, was deplored, and the stated clerk was directed to call the attention of the proper officials of the United States Government to the fact; as also to the injustice suffered by several states and numerous communities who find themselves helpless to enforce prohibitory laws in the face of a judicial nullification of them.

"The White Slave traffic" and its kindred evils were denounced, in the belief that public opinion must be aroused, educated and brought to the point where there shall no longer be two standards of morality, one for men and one for women.

NEXT PLACE OF MEETING.

The invitation of the Presbyterian Church of Atlanta accompanied by an invitation from

the Presbyterian Ministers' Association of Atlanta, the Evangelical Ministers' Association of Atlanta, the Atlanta Chamber of Commerce, the Mayor and Common Council, the Auditorium and Armory Committee of the city of Atlanta and the Governor of the state of Georgia, was received.

The invitation was first extended to the General Assembly of the Southern General Assembly and it was understood that it would not be extended to other Presbyterian bodies unless first accepted by that Assembly. By telegram its acceptance as also its cordial welcome to the Northern Assembly to come south was announced and the information given that an invitation was also to be extended to the General Assembly of the United Presbyterian Church and the Associate Reformed Synod of the South.

The purpose, it was said, was to bring these several bodies together in the city of Atlanta at the same time for simultaneous meetings, and it is noteworthy that they represent nine-tenths of the Presbyterians in our country. The Harris Street Church extended the offer of free entertainment to all commissioners and officers of the Assembly and the free use of church edifices and the Atlanta auditorium for meetings.

In view of this, it was resolved,

That the Assembly places upon record its gratification with the cordial spirit of fellowship which characterizes the invitation extended for its next meeting at Atlanta, Ga., and rejoices in the welcome extended to it by the General Assembly of the Presbyterian Church in the U. S., meeting at Bristol, Tenn.

And accepts the invitations, as extended by the Harris Street Church of Atlanta, Ga., and by other religious, civic and commercial bodies endorsed by the governor of the state.

AID FOR COLLEGES.**Standing Committee:****MINISTERS.**

E. A. Wicher, D.D., Chairman.

John N. McIntosh,	H. K. Fox,
H. M. MacCracken, D.D.	Charles M. Brown,
G. A. Burslem,	John W. Pressly,
Edgar R. Tait,	Thomas F. Marshall,
William C. Press,	F. L. Hudson,
	William A. Smick.

ELDERS.

Charles W. McClair,	J. D. Rodgers,
Eugene R. Cory,	I. S. Buck,
David B. Shields,	A. E. Ball,
John M. Hull,	E. F. Riley,
S. H. Bucannon,	J. E. Barry,
	J. R. Clayes.

From the report of the Standing Committee made by the chairman, Rev. Edward A. Wicher, D.D., of San Anselmo, Cal., it was learned that 57 colleges and 7 academies are affiliated with the Presbyterian Church, at which 23,000 students attended the past year, and that \$1,342,000 was raised for their aid, a more liberal amount than usual.

The economic management of the board and the splendid judgment and devoted efforts of the secretary, Rev. Robert Mackenzie, were highly commended.

The presidents of colleges were thanked for securing so large an amount of money during the year as reported by the board, and gratification expressed at the steps taken by the Conference of College Presidents, looking towards the standardization of the colleges.

The protest of the Presbyterian college presidents and representatives, against

E. A. Wicher, D.D.

the publication of the United States Department of Education of conclusions not based on facts and accurate investigations, was endorsed.

BOARD OF PUBLICATION AND SABBATH SCHOOL WORK.

Standing Committee:

MINISTERS.

William H. Matthews, D.D., Chairman.

George C. Yelsley, D.D.

J. Oscar Boyd,	S. B. Doty,
Albert A. Bird,	Joseph H. Barton,
Robert L. Ryall,	M. D. McClland,
J. W. Pennington,	W. C. Hunter,
J. Walton McDonald,	Paul Stevens.

ELDERS.

George N. Patriek,	H. John,
E. Stanley Sloat,	H. L. Taylor,
Thompson Irwin,	J. G. Woodman,
James Vinson,	W. P. Hall,
William M. Jones,	W. L. Noel,
	C. C. Bryant.

The following recommendations of the standing committee were adopted by the Assembly: That as far as possible the 25th anniversary of the Sunday school missionary work be celebrated by a service on Children's Day and a silver offering be taken.

That 50 per cent. of the net profits of the

business department of the board be paid to the missionary department as soon as the balance of the mortgage on the Witherspoon building is paid.

That attention of churches be called to the excellence of the revised hymnal.

That \$500 be devoted to the work of the temperance committee.

That Rally Day be observed in all the churches and that the young people observe the first Sunday in February as Young People's Day.

That the following be re-elected as members of the board for three years: Revs. W. B. Green, D.D., L. Y. Graham, D.D., M. J. Eckels, D.D., Samuel McLanahan, J. B. Hunter, Elders, W. W. Allen, T. W. Synnott, Geo. Hall, M. D., L. M. Rice, Thos. R. Patton.

In reference to the Graded Lesson Helps, issued by the board, the committee concluded that they were in conformity with the standards of the Presbyterian Church and that the method of publishing them in conjunction with other denominational bodies should on account of comity, economy and efficiency be continued. While the committee would have preferred to present to the General Assembly recommendations in reference to them, in line with those of previous Assemblies, yet in view of the fact that overtures and criticism bearing upon them had been presented to the Assembly, it was thought wise to recommend the following, which were adopted with an amendment, striking out the words "the Board of Publication" in the second resolution, leaving the duty designated to the ad interim committee:

"Whereas, The graded lessons now in use in the Sunday schools are unsatisfactory to a portion of the Church; and,

"Whereas, Our Board of Publication is one of the syndicate publishing said graded lessons; therefore,

"Be it resolved, That the Assembly through its moderator appoint an ad interim committee to which shall be referred in connection with the Board of Publication the whole matter of the graded lessons;

W. H. Matthews, D.D.

"Be it further resolved, That the Assembly direct the Board of Publication and the ad interim committee to withdraw from circulation such graded lessons as the committee finds objectionable;

"Be it further resolved, That said ad interim committee report to the General Assembly which shall meet in Atlanta in 1913 all matters concerning said issue."

The following are the members of the ad interim committee:

Rev. Charles Little, D.D., Wabash, Ind.,
Rev. Robert S. Inglis, D.D., Newark, N. J.,
Rev. Frank N. Sneed, D.D., Pittsburgh, Pa.,
Rev. W. R. Taylor, D.D., Rochester, N. Y.,
Rev. T. N. Weaver, New York, Rev.
M. A. Brownson, D.D., Philadelphia, Elder
George W. Bailey, M.D., Philadelphia; Hon.
John Wanamaker, Louis A. Severeance, Cleveland, O., Pres. John H. Finley, Hon. John W. Foster, Washington, D. C.

Following action upon the board's report, the Assembly voted to extend its sympathy to Rev. Dr. J. R. Miller, editorial secretary of the board, in his illness and the body stood while it was led in prayer in his behalf by the Rev. Dr. M. A. Brownson of Philadelphia.

Some account of the "Popular Meeting" held in the interests of the board on Friday evening of the Assembly week, as also of the action of the Assembly on some further matters, will be found under "the Board at the Assembly" in another part of this number of the ASSEMBLY HERALD.

PRESBYTERIAN BROTHERHOOD.

Standing Committee:

MINISTERS.

J. Frank Smith, D.D., Chairman,

Wm. A. George,	George H. Silverina,
Cordin J. Culp,	F. C. Jones,
Hermann M. Hosack,	Henry A. Mullen,
W. Dent Atkinson,	A. J. Thompson,
W. F. Kennedy,	T. A. Stancliffe,
	S. S. Patterson,

ELDERS.

Arthur Hay,	J. C. Brown,
Henry C. Smith,	F. P. Vose,
Geo. E. Scott,	E. F. Warren,
T. H. West,	O. H. Young,
William F. Fleck,	H. J. Capeman,
	R. O. McChintock.

The report called attention to the efficiency of the brotherhood in such churches, as Dr. Stone's in Chicago, Dr. Carson's in Brooklyn and Dr. Merrill's in New York.

There was recommended a men's organization in every church to include five groups or subcommittees with active and competent chairmen; a systematic interchange of fellow-

ship and suggestion between similar groups or sub-committees in communities where there is more than one Presbyterian Church; the establishment of an efficient central body in every large city to see that the men are organized and at work, and if not, to ascertain why; an active committee in every presbytery for the same purpose, and state or synodical conventions and special and periodical literature for larger fellowship, stimulus and inspiration.

J. F. Smith, D.D.

The proposal for a special committee to advise with the national council of the brotherhood in plans to extend men's work into a greater number of churches was approved and the following were appointed: H. C. Swearingen, St. Paul, Minn., E. W. Work, D.D., New York, Rev. Charles R. Erdman, Princeton, N. J., Rev. Aquila Webb, D.D., Louisville, Ky., Rev. W. F. McDonald, Decatur, Tenn.; Elders Wm. H. Scott, Philadelphia, Robert P. Hargett, Cincinnati.

FREEDMAN'S BOARD.

Standing Committee:

MINISTERS.

H. S. Williams, D.D., Chairman,	
Frank S. Bisbee,	Madison E. Morse,
William M. Dager,	D. D. Tallman,
William B. Irwin,	Stanton A. Parker,
Elias Compton, Ph.D.,	H. S. Murdock,
G. C. Shaw, D.D.,	Kenneth Brown,
	John N. Crawford.

ELDERS.

John C. Dayton,	M. M. Sanford,
Edwin J. Gillies,	Robert Stewart,
G. A. Cairnes,	James B. Baker,
J. C. Newham,	Lucien Rule,
T. Crawford Bailey,	L. H. Carlock,
	J. F. McCurdy.

The report read by Dr. H. S. Williams of Memphis, Tenn., showed the remarkable advance of \$41,000 in giving for the benefit of the colored people. This brought up the sum of the receipts for that board to \$255,000 last year. The far more remarkable fact was, however, that the 25,000 colored Presbyterians belonging to the "U. S. A." Assembly gave last year for their own church and school expenses, \$245,000. The board has under its care 398 churches with 24,863 communicants. These are under the care of 240 ministers.

The aggressive, evangelistic and temperance movement being carried on in connection with the Assembly's temperance committee, and the farm home scheme in Georgia, and Harbison Industrial College, where intensive farming is the special object in connection with daily training in religious life, were highly commended.

Sunday schools and young people's societies were urged to make at least one offering each year near Lincoln's birthday, for the cause.

Churches were urged to make an earnest effort to meet the ten per cent. increase asked for by the Budget Committee.

The request of a number of presbyteries for a change in the name of the "Board of Freedmen," eliminating the obsolete term of "freedmen" in favor of the term "colored evangelization," which is used in the South, was refused on the same ground heretofore advanced, that the charter of the board cannot be changed without endangering property rights.

The colored mission in Louisville, under the joint auspices of the Presbyterian and Reformed Churches, under the leadership of Rev. John Little, was recommended to the Board of Freedmen for aid.

Rev. Drs. Maitland Alexander, S. J. Glass, and J. M. Duff, and elders Vincent Miller, and A. C. Robinson were reelected members of the board for three years.

Rev. Dr. Cowan, the veteran secretary of the board, his associate, Rev. John M. Gaston and Rev. R. S. Holmes, D.D., made earnest and efficient addresses on the subject.

At the popular meeting in the evening, interesting addresses were made by missionaries from the field.

EVANGELISTIC WORK

The report of the year was presented by the chairman, Elder Charles L. Huston, the successor of the lamented John H. Converse. The purposes and work of the year was given and the need of an increased evangelistic effort in the individual churches emphasized. The new secretary, successor to Dr. J. W. Chapman, Rev. Geo. G. Mahy, spoke on the resolution appended to the report, as did Rev. Edward A. Wicher, of San Francisco, Dr. H. C. Minton, Dr. W. H. Foulkes, Dr. J. R. Davies and president S. F. Wilson of Maryville College. It was resolved to appoint a committee on evangelistic work, to be com-

posed of nine ministers and nine elders, with a sufficient number of members living near enough to the headquarters in Philadelphia to constitute an active working Executive Committee; that the expenses of the members of the whole committee in attendance at two regular meetings be paid by the General Assembly and that this committee be entrusted with certain designated commissions intended to advance the work.

Dr. Wm. H. Roberts, Elder L. H. Severance, Dr. Robert F. Coyle with Drs. John F. Carson and J. W. Chapman as *ex-officio* were reappointed a committee on co-operation with other Presbyterian and Reformed Churches. The need of special work at San Francisco at the 1913 celebration of the opening of the Panama Canal, where it was said that among a population of 450,000 there were but 10,000 evangelical church members, was referred to the federal council evangelistic commission.

The expense of the Evangelistic Committee was reported as \$13,000.

THEOLOGICAL SEMINARIES.

Standing Committee:

MINISTERS.

M. A. Brownson, D.D., Chairman,	
William R. Taylor, D.D.,	T. B. McAlmris,
Reid, S. Dickson,	B. A. Fahl,
Charles Lee, D.D.,	William E. Fisher,
Wm. G. Regnemer,	J. D. Prigmore,
J. P. Crawford,	R. R. Crockett,
	John A. Ainslee,

ELDERS.

Hardy Miller,	S. T. Cooper,
Edwin M. Rowley,	F. L. Vandoren,
John C. Hinkson,	A. A. Lamareaux,
A. S. Heck,	J. W. Smith,
Charles W. Dabney,	J. M. Lyons,
	J. A. Campbell,

The report gave the number of candidates in the ten seminaries of the Church as 725, being an advance of 25 over last year.

Notice was taken of the resignation of Dr. John DeWitt, Professor of Church History, for many years in

Princeton Seminary, after having previously served in Lane and McCormick Seminaries.

There was congratulatory reference to the Princeton Seminary Centennial. A plan for



M. A. Brownson, D.D.

the permanent consolidation of Lane and Lebanon Seminaries which have been working in alliance at Cincinnati for two years past, was approved.

Special endorsement was voted for the Kentucky Seminary at Louisville in its endeavor to add \$100,000 to its present endowment, was approved.

The Newark and Dubuque Seminaries were especially commended to the generosity of the Church in their efforts to train ministers for foreign speaking peoples.

The chairmen of presbyterial committees of education were recommended to encourage candidates under their care in schools and colleges, to pursue appropriate courses in Greek and such other studies as will best prepare them for their theological course.

BOARD OF EDUCATION.

Standing Committee:

MINISTERS.

C. C. Albertson, D.D., Chairman.

B. Van Vliet Putnam,	C. E. Huffer,
G. F. Pentecost, D.D.,	Richard Pugh,
Frank Malven,	J. W. Currens,
Joseph W. Dunbar,	T. F. Barrier,
Alfred J. Funnell,	L. F. Smith,
E. S. McCartney.	

ELDERS.

Ebenezer R. Harkness,	William Hungerford,
Francois French,	J. P. Wallace,
C. W. Derr,	H. S. Morrison,
J. A. Moormaw,	J. E. Garrett,
C. M. Morris,	D. F. Jensen,
A. T. Covert.	

\$124,286 was raised by the board for its work during the year and it was closed with a balance in the treasury.

The report of the standing committee, read by the chairman, Rev. Dr. C. C. Albertson, Rochester, presented facts and recommendations which held the attention of the Assembly.

It is given in full in this number of the ASSEMBLY HERALD, under the Board of Education Department.

The secretary, Rev. Dr. Jos. W. Cochran, addressed the Assembly with his usual force and clearness.

The second Sunday of February, 1913 and the Thursday preceding the second Sunday, were recommended to be observed as days of prayer in academies, colleges, universities and churches for the outpouring of the Spirit of God upon our educational institutions.

CORRESPONDENCE.

Standing Committee: MINISTERS.

S. C. Dickey, D.D., Chairman.

George F. Walker,	Robert E. Anderson,
Robert Robinson,	J. P. Williamson,
Henry S. Welty,	J. C. Orth,
David G. Davidson,	W. A. McMinn,
S. J. Grier,	Samuel Magill,
J. Edward Blair.	

ELDERS.

Edwin B. Husted,	A. Bausman,
F. Willis Edwards,	Mr. Perry,
Barton E. Klipp,	J. P. Taylor,
J. H. Beam,	P. L. Gephart,
J. O. Simpson,	J. C. McSpadden,
A. P. Slack.	

The chairman, Rev. S. C. Dickey, D.D., introduced Rev. Wm. McKibben, D.D., who brought greetings and spoke for the World's Presbyterian Alliance; Rev. H. B. MacCauley, D.D., for the Federal Council of Churches of Christ in America; Dr. Cobb for the Presbyterian Church in Brazil; Dr. Underwood for the Presbyterian Church in Korea; Dr. Simpson for the Presbyterian Church in India, and Prof. Wolf for the Colored Cumberland Church. A fitting response was made by the Moderator.

S. C. Dickey, D.D.

VACANCY AND SUPPLY.

The overture providing for the appointment by the General Assembly of a permanent Committee to supervise the supply of vacant pulpits and the service of unemployed ministers was declared adopted and the Committee on Christian Life and Work, as previously instructed, presented a plan for carrying it into operation.

The committee consisting of twelve members, six ministers and six elders, not more than three from any one synod, was appointed as follows:

For three years: Geo. M. Luccock, D.D., Chicago; John E. Bushnell, D.D., Minneapolis; Henry P. Crowell, Chicago; E. A. K. Hackett, Indianapolis.

For two years: John T. Stone, D.D., Chicago; Wm. L. McEwan, D.D., Pittsburgh; Robert S. Sinclair, Cedar Rapids, Ia.; Benjamin F. Edwards, St. Louis.

For one year: S. S. Palmer, D.D., Columbus, O.; Paul B. Jenkins, D.D., Milwaukee; A. A. Loetscher, Dubuque; Wm. R. Farrand, Detroit.

It is understood that headquarters will be in Chicago.

A corresponding secretary is to be employed "independently of the committee, to act as a constant and helpful medium of communication between different parts of the Church," and to be the only salaried officer.

The Assembly declined to adopt a regulation that "correspondence should be treated as confidential."

The expenses of the Permanent Committee are to be met for the first year by the General Assembly and are not to exceed \$2,000.

CHURCH POLITY.

Standing Committee:

MINISTERS.

J. G. K. McClure, D.D., Chairman.	
J. J. Lawrence,	William C. Mahr,
J. B. Ferguson,	Harlan P. Carson, D.D.,
John C. McCracken,	Everett G. Beyer,
Chalmers F. Carson,	R. A. Bartlett,
J. S. Williams,	J. W. Caldwell, D.D.,
	James McDonald.

ELDERS.

Herman J. Gorke,	A. J. Longhead,
Ralph E. Prime,	William J. Fleming,
William M. Terrell,	L. H. Gowdy,
Edward A. Zellan,	George C. Barber,
Samuel C. Miller,	J. F. Gordon,
	W. A. Kelley.

Owing to the need felt for union in mission fields, the following, bearing on changes in the form of government of the Church, presented by the Standing Committee on Polity, in answer to certain overtures from the presbyteries, was adopted by the Assembly.

J. G. K. McClure, D.D.

1. Bodies of Christian people in a given community of which Presbyterian people, or a Presbyterian organization, form a part, may form into an interdenominational union for worship and ecclesiastical administration.

2. Such bodies may have individual autonomy but that autonomy must be in harmony with such principles as are herein declared as consonant with Presbyterian faith and polity.

3. All denominational parties to such a union shall have representation in the courts

of the denomination of which they form a part.

Overture I.—Shall the Form of Government, Chap. 1, Sec. 8, be numbered 9, and the following be Sec. 8? "A minister of the Presbyterian Church may become a pastor of a congregation formed under a bond of union with another denominational body if such union is made for the promotion of evangelical faith and life as evangelical truth is interpreted by Presbyterian Standards."

Overture II.—Shall Chap. 8, of the F. of G. be amended by the addition of the following?

(a.) 'A union or federated congregation, of which a Presbyterian Church forms a part, may form its own plan of autonomy, but such plan of autonomy shall receive the sanction of the presbytery within whose bounds the congregation is.'

(b.) "Such united body shall have the right to appeal to or have conference with any other court than the presbytery to which the Presbyterian body in it shall belong. But the presbytery may also be heard in that court, in whatever interests it may have under the 'Presbyterian Form of Government.'"

Overture III.—Shall Chap. 9 of the F. of G. be amended by the addition of the following?: "A Presbyterian Church in union with another body of Christian worshippers shall be represented by its elders in other courts of the Presbyterian Church without prejudice on account of being a part of a united body."

Overture IV.—"Shall the Form of Government, Chapter X, Section 13, be amended by adding the following?:

a. "A minister who is called to become the pastor of a congregation formed under a bond of union shall be enrolled as a member of the presbytery within whose bounds said congregation is located.

b. "A minister of the Presbyterian Church shall be deprived of no right or privilege because of his relation to a union body."

Overture V.—"Shall the following section be added to the Book of Discipline?:

a. "Ministers who serve congregations formed under a bond of union shall be amenable to the presbytery of which they are members.

b. "All cases of judicial process relating to ministers serving congregations formed under a bond of union shall come under the

rules for judicatories and process of discipline."

Overture VI.—Shall the Form of Government, Chap. IX, Sect. 10, be amended and altered so as to read:

"X. Every church Session shall keep registers or rolls of persons admitted to or suspended from the Lord's Table; and of the deaths, and other removals of church members; but the names of members shall be placed upon or removed from the rolls of the church only by order of the Session, and in accordance with the provisions of the Book of Discipline. The church Session shall also keep a fair register of marriages, and of baptisms, with the times of the births of the individuals baptized."

Overture VII.—Shall the Book of Discipline, Sect. 50, be amended by the addition to it of the following paragraph, namely:

"The roll of suspended members shall contain the names of those members who have been suspended either with or without process. Such names shall not be reported to presbytery as being among the active members of the Church. The session shall make an annual review of the roll of communicants and of the roll of suspended members, before its report to presbytery, and in making such review shall make no erasures from the roll of communicants, without paying full regard to the law of the Church as contained in the Book of Discipline, especially as to the notice to absentees whose addresses are known and the sessions shall make earnest effort to restore to good and regular standing all suspended members."

The following from the Presbytery of Seattle was adopted as an expression of the Assembly:

"*Resolved*, That this General Assembly recommend a movement for the union of small churches in communities where it can be done in the interests of ministerial efficiency and practical economy and without injury to the cause of Christ; and that presbyteries take such action as shall bring about a union of Presbyterian Churches with other denominational bodies within their bounds."

2. Also the following: "The General Assembly, while recognizing the desirability and necessity, in special instances, of a presbytery granting power to its Executive Commission to act on its behalf, calls upon the presbytery

to exercise great care in granting such powers to an Executive Commission."

3. A session has the right to refuse to receive into Church membership an applicant bearing a letter from another Presbyterian Church certifying to the good and regular standing of the applicant and the session is not compelled to give any reason for such refusal.

4. It is not constitutional for a presbytery to elect members of a Synodical Commission.

5. The moderator of a vacant church shall be of the same presbytery as the church.

6. That while presbyteries are to be careful to observe due courtesy towards each other each presbytery has the right, under the Form of Government, to determine for itself whom it will receive into membership.

7. It is deemed inexpedient for a presbytery to receive under its care women as candidates for the ministry.

Overture on change of Assembly representation.

Shall Chap. 12, Sec. 2 of the F. of G. be amended so that it shall read?: "The General Assembly shall consist of an equal delegation of ministers and elders from each presbytery in the following proportion, viz.: each presbytery consisting of not more than forty ministers shall send one minister and one elder and one additional minister and elder for each additional fraction of ministers not less than twenty-four."

The overture sent down by the Assembly of 1911 amending the formula of baptism by inserting the words "calling him by name" was announced as adopted.

NECROLOGICAL.

The roll of ministers deceased during the year, read by the stated clerk, numbered 138, Of those whose ages were known, three were over 90, 28 over 80, 60 over 70, and 91 over 60 years of age.

Remarks were made by Dr. Carson upon the character of Rev. John B. Devens, D.D., and by Dr. R. S. Holmes upon Dr. Devens, as also Dr. Geo. W. Knox, and a resolution of testimony and sympathy prepared by Dr. Holmes was adopted by the Assembly after which it was led in prayer and sang "Blest Be the Tie that Binds."

W. P. White.

Home Missions at the General Assembly

THE home mission cause having closed the best year in its history the presentation at the Louisville Assembly could not have been other than thrilling.

Dr. Thompson made the annual address, marshalling the new events of the past year and outlining the program of the various departments. He pointed to the home mission problems, showing that home missions now means not only increasing the number of churches; but, deeper, matching with spiritual vigor the new conditions—social, political, industrial and moral—of our well churchled communities.

The attention the Assembly gave to Dr. Thompson's presentation proved the strong hold which this great cause has on the confidence and affection of the Church.

Though the display of home mission facts and progress by chart and map and general literature has been impressive at all the sessions of the General Assembly, the exhibit at Louisville quite surpassed any of its predecessors. The main home mission exhibit was assembled in five booths, the general work of the field being given the central booth. On the one side were the exhibits of the Indian and Country Life Departments, and on the other those of Immigration and Social Service. The accompanying cuts give some impression of the appearance. Days of study

could not exhaust the fund of information graphically presented here. In addition, the walls of a separate room were utilized to display the charts resulting from special studies in the city of Chicago. One of the social service staff made headquarters at McCormick Seminary for a considerable

period last year, when a special course was given to a selected class of the students of the seminary. The results of their work in studying certain sections of Chicago were a conspicuous feature of this presentation at Louisville.

The Pacific Coast was much to the fore at this Assembly. In the presentation of Dr. Matthew's name as a candidate for the moderatorship, repeated emphasis was laid upon the fact that he represented the coast region. Care was taken to suppress the appeal of sectionalism, but the Assembly was urged to realize that the whole land and

the whole Church have a stake in what is now transpiring and will during the next few years transpire on the Pacific Coast. It is anticipated that Dr. Matthews, during his year in the moderatorship, will put forth special and successful effort in bringing the coast more completely to the understanding of the eastern church, and will help to draw sections of the Church more closely together. It is indeed true that the whole Church has a stake in the Pacific Coast. A pamphlet issued

Charles Lemuel Thompson, D.D.

by the board, entitled "The Panama Canal—The Pacific Coast—The Presbyterian Conscience," was distributed among the commissioners on Home Mission Day at the Assembly. There is a sermon, and more than one, in this pamphlet. Before the year is over it is hoped that many ministers, East and West, will extract and present this sermon to their people.

The home mission committee was, as usual, composed of twenty-two members, twenty-one of whom were elected by as many electing sections of the Assembly. Chairman Rev. Dr. Cornelius M. Steffens was appointed by the Moderator. A more appropriate appointment could not have been made. Dr. Steffens is the head of the Dubuque Seminary, which is rendering an indispensable service to the cause. The enrollment of students at Dubuque is increasing every year. The seminary is being held true to its original purpose of preparing leaders for the Church in its approach to our polyglot population. The flourishing German work in the Middle West is largely a tribute to the devotion and efficiency of this institution. A new development among the Bohemians in the middle West and Southwest is largely inspired by leadership from the same source.

At the popular meeting on Tuesday evening, May 24th, Miss Fraser spoke for the

Woman's Board and its enlarging work. Rev. Dr. John P. Hale, the chairman of the Synodical Committee of Indiana, spoke for the rapidly developing work of the self-supporting synods. The treasuries of these synods have enlarged more rapidly than any others of the home mission cause. The increase of funds administered by the self-supporting synods has been threefold in the past ten years. Dr. Hale expressed hearty approval of the plans now proposed for the federation of these self-supporting synods by groups, and their closer affiliation with the national work through the Board.

Rev. James H. Condit, whose presence as a commissioner at the Assembly had certainly cost the most in time and in money among all those from American fields, spoke for distant Alaska and all the far-flung lines. His pastorate is in Fairbanks, deep in the interior.

Rev. Dr. Warren H. Wilson, Superintendent of the Department of Church and Country Life, deeply stirred the commissioners and the popular audience with his characteristically vigorous and pointed presentation of the Country Church problem.

The following pages present recommendations from the report of the home mission committee, read by the chairman, Dr. Steffens. The body of the report is necessarily omitted.

Report of the Standing Committee on Home Missions

General Assembly, Louisville, Kentucky

THE chairman of this committee was Rev. Dr. C. M. Steffens, president of the German Theological Seminary, Dubuque, Synod of Iowa.

The body of the report presented a comprehensive review of the home mission field and of the activities of all the home mission agencies, the Board, its departments, the Woman's Board, and the self-supporting synods. New and promising developments in method of administration were noted and principles guiding the various agencies were set forth.

The recommendations of the committee with brackets interspersed, are as follows:

The Conduct of Immigration Work.

[The following was presented to the Assembly by the Advisory Council on Church Extension; it was referred to the Home Mission Committee; it was again presented by the Home Mission Committee and adopted by the Assembly.]

In regard to work among foreign-speaking peoples, it is the judgment of the Council that

such work should be administered by the presbytery or synod in which it is located, as far as this is feasible; that, owing to the peculiar nature of this work and the problems arising under it, it is especially desirable that synods and presbyteries engaged in it keep in close touch with one another and with a central agency having interest in, and expert knowledge of, the whole field. This may be best done through the Immigration Department of the Home Board. The Council therefore advises that those engaged in this work keep in touch with this department as tending to the unification and increased efficiency of the work as a whole, and in all its parts.

[Like the recommendation above the following was presented by the Advisory Council on Church Extension and, upon favorable report from the Home Mission Committee, was adopted by the Assembly for submission to the synods concerned and to the Board.]

To secure closer and more efficient advisory relations between home mission agencies, the Council asks the Assembly to adopt a plan, of which the following shall be the outstanding features, adjustment of details being left to the agencies concerned.

Proposed Plan for Federating the Self-Supporting Synods and the Board of Home Missions.

Preamble. Valuable as self-administration and support have been to synodical missions, resulting not alone in more careful supervision because of the nearness of the authority to the need, but also in a larger and more comprehensive giving, the conviction is grow-

ing that there should be a closer relation established between all the agencies of home mission work within the denomination. Not only does this age of cooperation suggest this, but changing social conditions and the incoming millions of foreign-born citizens demand it.

Believing that a plan of cooperation can be established between the Home Board and the self-supporting synods, without in the least disturbing present organization and independ-

ence, the Advisory Council would respectfully suggest the following plan of federation to the Assembly, requesting that if it meets with the Assembly's approval it be sent down to the Home Board and the synods named for their consideration and action, it being understood that the Board's approval and that of two-thirds of the synods concerned shall provide for the inauguration of the plan.

1. That the self-supporting synods be organized into groups, of which the following may be taken as a suggestive arrangement:

The Eastern Group consisting of the Synods of New York, New Jersey, Pennsylvania, Baltimore and West Virginia.

The Group of the Middle West: Ohio, Indiana, Illinois, Michigan and Wisconsin.

The Western Group: Iowa, Nebraska, Kansas and Missouri.

2. That each synod and its constituent presbyteries shall continue their present form of organization, except as changes may be deemed desirable by the synod or presbytery concerned.

3. That each synod shall appoint not more than two members, either ministerial or lay, to constitute, in company with similar representatives from other synods of the same

Rev. Cornelius M. Steffens.

group, a Federation Council, meeting once or twice each year as the group may desire, representatives of the Home Board being corresponding members of each group.

4. That each of the synods shall appoint one representative as a corresponding member of the Home Board, who shall attend annually a meeting of the Board at the Board's expense, being also welcomed at any meeting of the Board.

5. That it shall be the duty of the Home Board to appoint one of its officers, or a representative, to assist the synods in matters of synodical finance, budgets, work among peoples of foreign speech, and so forth, at the request of the synod's home mission officials.

That each synod, if desiring, shall have the privilege of availing itself of the treasury facilities of the Home Board, providing that if such synod's account is overdrawn the board shall send a representative into that synod for the purpose of assisting it to get back to a position of self-support.

The Future of the Advisory Council.

[The following reached the Assembly by way of the Advisory Council on Church Extension and the Home Mission Committee, and was adopted.]

The Council asks that the developments of the future be permitted to determine the continuance of the Council as now constituted, it being the conviction that if the plan proposed above shall be put into operation, it and other methods of bringing home mission agencies into harmonious and effective relationships will produce better results and at less cost than the present Advisory Council.

Labor and Capital.

Your committee had referred to it Overture 271, from the Presbytery of Southern Oregon, in reference to the relations between labor and capital, asking the Assembly to take steps looking to the organization of an Industrial Commission, which shall have representatives from different denominations; and we offer the following answer:

1. That we greatly deplore the contentions between labor and capital and are willing to lend our influence for their elimination.

2. That the Presbyterian Church as a whole is not devoted to the interests of one class as opposed to those of another.

3. That the establishment of an Industrial Peace Commission by the Assembly does not seem practicable and wise in addition to the Department of Social Service already established.

Sectarian Garb in Government Indian Schools.

[The following, in support of action taken this spring by a great majority of the presbyteries of the Presbyterian Church, and by bodies representing the Protestant churches throughout the country, gained a specially hearty endorsement from the Assembly, being adopted by a rising vote.]

Replying to the Overture 358 from Presbytery of Minneapolis, 356 from the Presbytery of Spokane, and 269 from the Presbytery of Buffalo, with regard to the suspension by the President of the United States, of the Order of Robert G. Valentine, Commissioner of Indian Affairs, concerning the use of sectarian insignia and garb in government Indian schools and sectarian instruction, a representative of the Board of Home Missions, with others interested, has already appeared before the administration and made request for the revoking of the President's order, and that the President has this request now under consideration. We recommend that the General Assembly take advantage of this opportunity to declare its position on this important matter in the following action:

To express its judgment, that the Constitution of the United States, and the traditions of our national life, demand that there shall be no attempt at proselyting in any government institution, even in an indirect manner; that the use of ecclesiastical insignia and garb in government schools constitutes a subtle and powerful propaganda; that the fact that this has been permitted in time past, as it never should have been permitted, does not justify its continuance; that one Church should not seek nor desire special privileges which other Churches do not possess nor ask; and that complete obedience, on the part of everybody concerned, to the principle of freedom from all trace of sectarianism in government institutions, is the only just and fair basis on which government schools can be maintained; and that the Assembly respectfully request the President of the United States to see to it that the Order of Commissioner Valentine be revived and put into impartial operation immediately.

A PART OF THE HOME MISSION EXHIBIT AT THE ASSEMBLY.

A PART OF THE HOME MISSION EXHIBIT AT THE ASSEMBLY.

The Way of the Evangelist in the Lumber Camps

REV. FRANCIS E. HIGGINS.

Mr. Higgins is thoroughly identified with the lumber camp work. He has tramped the forests of the northwest for years and has presented the appeal of the neglected lumber-jack in a countless number of churches, East and West.

THOUGH evangelistic work in the logging camps cannot be classed with other evangelistic effort, yet there is the same need of Christ as everywhere else. Human nature is much the same everywhere. Sin is the same no matter where it is found, whether it be in the great forest or in the centers of civilization. I know of no place where a missionary, or evangelist, whichever you prefer to call him, needs to be blessed with good practical sense more than in this work.

It would be hard to formulate any concrete rules for the conduct of this work, for every locality has its own peculiar needs. In one place the camps are operated by companies; the companies may or may not encourage the work, though with only one exception in seventeen years I have always been welcomed to the camps. It may be the camps are operated by contractors, and, in a few cases, while the contractors have no faith in such work yet they will give the missionary plenty to eat and a place to sleep, at the same time making him feel that the loggers are not up there for evangelistic work. I am thankful, however, to say these cases are the exceptions and not the rule.

I have found it desirable that the missionary

should have twelve or fifteen camps, as may be conveniently located, and that he remain but one night in a camp, tramping to another for the next night, and so on all through the season. If a missionary should stay too long in one camp he would soon wear out his welcome both with the men and the operators. Besides, the men should not be deprived of much needed rest after the day's work is over. The one thing the missionary must do is to convince the men that he really loves them—that he is willing to be their servant.

I have been severely criticized more than once for doing things out of the ordinary line of a minister's work, such as going into saloons, gambling halls, and other places of sin. I have often been misunderstood as I have pulled men out of such places and took what money they had left, if any, put them to bed, nursed them through sickness: all that they might know I would be their friend and do anything for them.

The missionary should have but one message in the camps: Sin with its awful consequences; conviction of sin by God's Holy Spirit, and the great remedy, Jesus Christ. Experience has shown that these men always love the man who will come to them with a strong, straightforward message.

The Lumber-Jack of the North and His Mission

JACK MCCALL.

IF I could take you with me through the great pine forests of Northern Minnesota it would surprise you to see the vast amount of timber yet standing in this great territory. St. Louis county alone, as large as the state of Maine, has timber enough to keep its many mills in operation for many years to

come, and it is not without labor and expense that this timber is brought down to the mills by rail and river.

Preparing for the Harvest.

In the fall of the year the big companies prepare for the winter's work by building

camps, railroads, and cutting roads through the timber to make ready for the great harvest after snowfall. With the building of the camps comes the lumber-jack, and with the coming of the lumber-jack the saloon in nearby towns, where the keeper prepares to reap the harvest for which he has not sown.

He knows it will not be long before some of the boys will have stake enough for his first spree. But the saloon-keeper does not count on the missionary who gets into the camps as soon as they are built to warn the men by the gospel of Christ and urge them against the pitfalls that are laid for them. And the appeal is not always in vain, for some stop to think, and at least make an effort to lead a better life.

This great work among the boys in the forest was first organized by Rev. Frank E. Higgins, the "Sky Pilot," the lumber-jack's friend, who is loved by them all for his consideration and love. I may say in passing that I count it a great privilege

to be associated in this great work for Christ with such a consecrated man as Frank Higgins.

Letting in Light.

Three years ago next fall I was called to this work in the district in which I am now located. When I first went into the camps I found conditions very bad in a spiritual way. The camps were dark and cheerless, no reading to uplift the mind, only the old stories to tell one another to pass away the time, some of them not very uplifting. When I went into the camps I spoke to the boys and asked them

why they had not more light and reading. "Read," said one man, "why I have just finished this story printed on this package." And he showed me an empty package which had contained tobacco. A broad hint. And it was not long before there was some good reading matter in this camp and all the others.

It would surprise many to come into one of the camp meetings and hear these great rough fellows sing, a little out of tune, perhaps, but from the heart. And when you tell them of the power of Jesus to save and keep from sin, and watch their faces, you see that many of them have not forgotten their mother's God. They are attentive and respectful, and when the missionary puts the Gospel of John into their hands and gives each a word of encouragement, they seem to look on the brighter side of life and promise to try and do better; and they mean it too.

Hard Fight With the Saloon-Keeper.

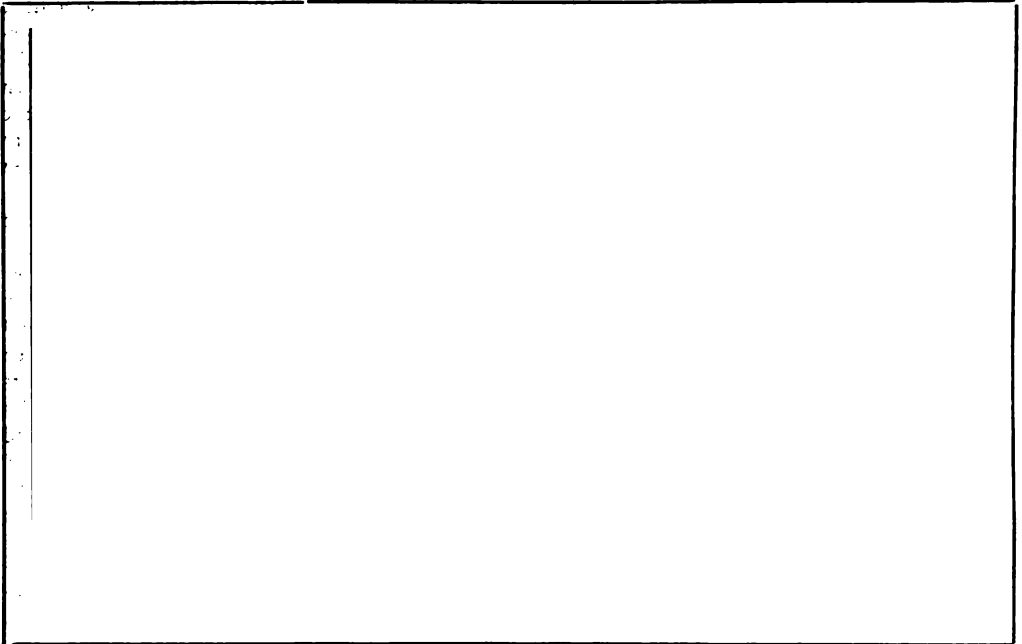
But the saloon-keeper is not going to let the lumber-jack and his hard-earned money go if he can help it. He will try all kinds of schemes to get Jack or Tom started by sending whiskey into the camps and in other ways, for once he gets Jack started he is sure of his stake that he worked for so hard all winter.

One year ago I went on St. Louis drive to speak to the boys along the river. I spoke to about thirty men at one point and as I got through speaking a Frenchman told his story. He said, "Boys, the whiskey is no good. And the fellow that sells it is worse. I worked

Mr. McCall coming into camp after nine miles walk through woods.

hard all winter, had a pretty good stake this spring. Now I have nothing." "How was that, Two Bits?" (The name the boys called him.) "Well, I come down this spring and made up my mind not to drink. I went into Joe's place. He says, 'Hello, Two Bits. Have a drink of whiskey.' I said, 'No, not this time.' He asked two or three times but I said, 'No.' Next morning I went into Joe's place again. He said, 'Hello, Two Bits, have a drink of whiskey.' I said 'No.' He said, 'I went up to

touched by the missionary. We have only touched it in spots so far. Last year, that is the year of 1911, there were 30,000 men in the camps of Minnesota alone; not over one-third heard the gospel. This year not so many. Still a greater number never heard of Jesus. I made sixteen camps, covering a great deal of territory. My work covered three counties. The camps averaged 110 men each. I preached in each camp once every twenty days and visited the hospitals, prayed with the



Mr. McCall preaching in a logging camp after supper. Men sitting on edge of bunks.

the church last night and the priest gave me some holy water to put in the whiskey to keep the boys from getting drunk. Come along, it won't hurt you.' Well," said Two Bits, "I drank the whiskey, got drunk and lost my money. That's all." I remember Two Bits taking my hand before he came down and promising not to drink, and I believe he meant it, too, but this vile wretch who sells the stuff that steals away man's manhood lied to this simple-minded Catholic to get a chance to rob him. There are many men of Joe's stamp in the towns of the forest who are preying on such men as Two Bits.

Touched Only in Spots.

There is much of this territory that is not

sick, buried the dead, wrote letters to the friends of sick and dying; gave first aid to the boys injured in camps that I was in when the accident happened; and many other duties that fall to the missionary to do. Still there is so much undone. We are looking forward to the time when consecrated men who are not afraid of danger and hardship will be raised up to go into this great work for Christ, which has been so well supported by the Presbyterian Church through its Board of Home Missions. The Home Board has helped the work by its prayers and counsel and we are entering the coming year with more confidence than ever before to strive to win these big-hearted men for Christ.

Winning a Town Church as a Refuge for the Lumber-Jack

A UNIQUE development in Washington is worthy of particular notice. The

Rev. J. W. Beard has shown a peculiar fitness for the lumber camp work. He was for a considerable time serving as an evangelist in the camps. His marked ability appealed so strongly to the Presbyterian church at Hoquiam that they claimed him for their pastor. He accepted the call on condition that they make the church a center from which the lumbermen might be reached.

Greeting the Lumber-Jack When He Comes to Town.

The need is emphasized in these words from Mr. Beard himself: "The men of the woods are great, strong, manly fellows, princes of men when out in the forest; it is only when they make their visits to town that they kick over the traces and run amuck . . . Some are good, some bad, but most of them have hearts as big as the trees among which they work, or as big as the donkey engines with which they pull the logs; in fact, if their hearts were a little smaller it would be better for the boys themselves, for then they would not fall a victim so readily to the low-browed sons of hell that run the saloons and kindred joints in our cities and towns."

Instead of leaving these men helpless before such damning influences this church in Hoquiam has joined heartily in the campaign to redeem them. As the new pastor avers, "The

church here in Hoquiam is in its heart and soul. We are raising five hundred dollars towards a man's salary to keep up this effort. This five hundred dollars of course goes into the Home Board and the man is under the Board's direction. Besides this I myself spend six days of every month out in the camps holding services. The church doors are thrown wide open to the men whenever they come to town, and an ever increasing number are attending church services. The happiest week of the whole month is that which I spend out in God's open, presenting the message of Jesus Christ under very primitive but very satisfactory conditions.

"This church has a membership of some two hundred and twenty and is growing. The elders are not satisfied that it shall grow for itself but that it shall work for men. They do a great deal of the regular work which would fall upon the minister, such as writing letters, leading the prayer meeting, and so forth, in order that the minister may spend some time with these men of the woods."

The preacher in his priestly robes.

An Army to Be Reached.

There are thirty or forty thousand men working in the woods of the state of Washington. So far as known Mr. Beard, whose method is described above, and Mr. Simpson, under commission of the Board of Home Missions, are the only men at work for the spiritual welfare of this great army except as they

tions. Anyone whose heart God has touched must feel a deep response of sympathy as he reads an appeal like this from this tried friend of the lumber-jack:

"Place the men in your place and mine, and place yourself in the woods and under their conditions. We work for months at a time out in the open, in sunshine and rain, we put in long

A bunch of lumber jacks.

may be brought incidentally into touch with conventional town churches, the most of which exert a very slight, if not negligible, influence among them.

The Appeal of Strong Manhood.

The pathos of this situation goes to the heart of anyone familiar with the conditions. Mr. Beard has seen the men under all condi-

"With hearts as big as the donkey engines with which they pull the logs."

hours, ten or twelve a day. We rise before the sun and sleep soon after the evening meal. Sundays we wash our own clothes. We eat heavy, coarse food. We store up an immense amount of animal vitality. For months we have not seen a baby's face, nor have we heard the sound of a *good* woman's voice, nor the swish of her dress skirts. Then we come to town; we have no place to go; we know none whom we can call our friends; the very preacher has a strange face; few have a smile for us but those who want our money; but we know our fellows; we know the saloon keeper; he will log with us if we want to log,

Assembled at the camp mess immediately after a religious service. The preacher stands near the center—the only man standing whose features are distinguishable.

or he will drive the river with us if we want to drive; he will talk about the thing we want to talk about; he will be a companion to us as long at least as the money lasts. Now these are the conditions in camps, and they are the hard facts of town. Under these conditions how long will you and I be good? Just as long and no longer as we retain our hold on the life of Jesus Christ. Only one great need is ours, the old, old story told from a man's heart, and told like a man.

Know a Man When They Meet Him.

"And they will hear it. Some of them, it is true, will, as one man said, 'cuss the preacher,'

but, as another man said, 'a preacher that can't stand a cussing ain't worth being cussed, anyway.' The most of the men will take it upon themselves to see that the preacher is treated like a man, and to give him a sympathetic hearing.

"Last month Mr. Simpson and I were out in a camp up the Wishakaw River. When we left, one of the big fellows with a heart like a child's, and just as clean, grasped our hands and said, 'I am serving that Master of whom you spoke.' Another boy, a Church of England man, said, 'It is a great comfort to have this thing to hold us up out here in the bush.'"

Practical Camp Evangelism in Figures

The following table tells an eloquent tale of the recent labors among the lumber camps of Oregon by Mr. Fred. W. Davis, a missionary under commission of the Home Board:

MONTH	Number of Camps	Number of Men in Camps	Street Meetings	Number of Men who Asked for Prayer	Number who Professed Faith in Christ	Number of Sick Visited
September	20	1800	3	108	6	69
October	22	1960	2	96	9	126
November	18	1440	4	152	11	158
December	14	960	2	89	3	204
January	12	1000	10	65	12	118
February	18	1800	1	94	6	95
March	21	2200	2	116	14	111
April	19	1975	4	76	7	62
	132	13135	28	796	68	943

1350 pounds of reading matter were carried to the camps and distributed. There were distributed one complete Bible, 47 Testaments and 147 copies of the Gospels.

Adding Ten Years to a Mother's Life

THIS incident is from the experience of the same missionary, Mr. Fred W. Davis, in the lumber camps of Oregon. It will seem to the reader most remarkable. It is typical of many experiences the evangelists relate.

"It is difficult to select any particular experience that a logging camp missionary has during a year's labor among the loggers. However, the one I have selected is the conversion of Mr. S.; his home is in New York. Like many other young men, who leave their eastern homes, Mr. S. contracted vicious habits he could not control.

"Mr. S. struggled three years, depending on his own will power, only to go deeper into sin. May 3d, 1911, I was passing through an alley in Marshfield, Oregon, on my way to a steamer going to the logging camps, when a saloon keeper said to me in a sneering tone, 'One of your kind of men is in that old shed,' at the same time pointing to an old moss-covered shack in which he used to stow away his 'samples.' I thanked him and went into

the shed, and there lay poor S. drunk, his pockets turned inside out, his money all gone, his friends gone and no home. His hat, shoes and coat had been stolen, and he sadly needed a friend.

"I knelt beside the sleeping boy and asked God to cast out every devil in him and to save him. Then thanking God for answer to prayer, I got an express wagon, took him to my own room and applied the three S's, soap, soup and salvation. For two hours I worked with him before I could lead him to realize that he needed Jesus for his personal Savior. After he had prayed and accepted Christ, I gave him a cup of cold water for his future drink, and I gave it in Jesus' name.

"Mr. S. is 28 years old, and a graduate of an eastern college. His father is a Congregational minister of high standing. In a letter I received from his mother she said, 'The conversion of my son has added ten years to my life.' He is now helping his father and intends to study for the ministry."

From a Western Mining Region

REV. RAY F. CARTER.

The paper from which the article below is extracted was presented to the Consultation held in Spokane, Washington, December, 1911, when the general subject of unmet needs in the wide home mission fields was discussed under the auspices of the Home Missions Council. The paper proved one of the most noteworthy contributions to the series of Consultations held in fifteen of the great western states. These Consultations prepared the way for the survey of religious conditions now in progress in this wide region. Wherever mining interests are being developed reports showed that an increasingly difficult and delicate problem is facing spiritual agencies of our civilization. Each community presents unique conditions. This astonishing story from one of the noted mining regions of the West will be read with deep concern by all who look for the coming of the Kingdom.

BEFORE mentioning the needs I wish to give a brief description of the field. It is a country of high mountains and narrow canyons. The interests are wholly mining and commercial. Some of the greatest lead-silver mines of the world are in this district. In this small section have occurred some of the most exciting episodes in history

of American industries. It has experienced strikes, lock-outs and the blowing up of mills. Martial law has prevailed for months at a time. The bull-pen of the Coeur d'Alenes in which were herded hundreds of miners and sympathizers is anathema in the labor world. The conflict of 1899-1900 broke the power of the Western Federation of Miners, but the

Federation is still represented in the prospects and smaller properties. There are seven towns all of which are dependent upon the mines. Wallace is the county seat and has a population of three thousand. The other towns range from 500 to 2,500 inhabitants each.

The Vice Mill Grinding.

The old vices of civilization, intemperance, prostitution and gambling, which flourish most malignantly in mining camps still flourish, but not so openly as in the old days. The sentiment against them is slowly growing, but the influence of the old timer, who considers them indispensable, is still potent. Wallace has one saloon for every 120 inhabitants, and in the county with 14,000 population is one saloon for every 213 inhabitants. In Wallace alone the red-light district contains between thirty and fifty women, and the other towns have their proportion. It has been estimated that vice costs this one city of 3,000 inhabitants over half a million dollars yearly.

Overstrain of Labor.

Next in destructive power to this trinity of vices must be placed the continuous labor in the mines and mills. The broken hours of rest and sleep play havoc with home and church life. The monotony and fatigue are responsible for much of the intemperance and the decay of inhibitory powers. The effects of vice and overwork are not effectively counteracted by social and religious agencies. Many of the people have lost interest in the church, if some have ever had interest in it. In the struggle against the Sunday theatre, Sunday labor and the vicious element, the Church comes off second best. Several of the towns, Mullan, Burke and Murray, with a combined population of between 6,000 and 7,000 have no regular religious services. Many of the small places never had a service. There are eight churches in the county with a combined membership of less than 400. Twenty-eight hundred school children are enrolled while the Sunday school enrollment is about 600. The social and religious forces of the Coeur d'Alenes consist of eight struggling churches, one Y. M. C. A., at Kellogg, and one library.

A Graphic Quotation.

A writer on the country says: "Amid these surroundings the modern industrial system is not only found, but is found at its worst. No

one would try to find a parallel anywhere else on earth for the reckless, unscrupulousness and maddening insolence of the corporations in the Rocky Mountain states. And practical anarchism among corporations is always a strong promoter of theoretical socialism among trade unions. The fact is the miners and mine-owners are brothers under their skins. They come in the main from exactly the same breed. Practically identical in breed, the mine-owners and the miners are practically identical in temperament. They transact their affairs on both sides with an untrammelled recklessness which is appalling, but which if the distinction be admitted, savors rather of anarchy than illegality. The lawlessness of the Rocky Mountains is the lawlessness of men not yet reduced to order."

The rapacity and the lawlessness of the mine-owners is illustrated by their system of tax-dodging. On properties which yield annual net profits of \$2,000,000, four companies paid in 1909, \$23,000 taxes, and a combined income tax of \$71,000, a total of \$94,000. A laboring man contributes a larger proportion of his earnings to city and county than the men of wealth who own the mines, and others, men in the East and West, some of whom in other places are liberal patrons of art, education and the Church. Such evasions throw a heavy burden upon the merchants, who shift the burden upon the consumer. Prices and rents are exorbitant. But the worst feature is that the citizens feel that the saloons, which pay a large proportion of the taxes, cannot be dispensed with. In addition to this, prostitution, which is outlawed by the state and city, is made to yield a large amount of money, in other words, graft. No one on the outside knows how much. Only a few days ago a woman paid a fine of \$200 in the district court for keeping a house of ill-fame and the city practically licenses the same house by its monthly fine.

Community Controlled By Corporations.

The big companies practically control the entire community, socially, financially and politically, and make no return save wages. There is not a gift on record to promote the social, moral or religious welfare of the people, except that of the Bunker Hill and Sullivan Company, which last year, erected a Y. M. C. A. at Kellogg to which miners and townspeople both belong. With the growing

tide of feeling against our social evils they could be wiped out if the corporations were to assume their fair proportion of public expense. As it is now the people are compelled, or believe they are, to pay the expenses of city and county by the degradation and wicked exploitation of the bodies and souls of men, women and children.

In Wallace are nineteen secret societies, in Kellogg twelve, in Burke eight and in Mullan twelve. Every town has its score of social organizations which meet weekly or monthly for cards and dancing. The theaters are open every night in the week. The best shows on the road come as a rule to the mining camps for the people have the reputation of being good spenders, and they are.

How to Meet the Need.

In the light of these facts what are the unmet needs? It sometimes seems that we need almost everything which is found in normal communities. First of all we need ministers who can accurately and sympathetically study the communities in which they reside. The gospel must be preached, but a man's best work will be done outside of the church,—in the homes, offices, mines and mills. The people are susceptible to religious influences, but the type of religion must be that which was manifested in Him who went about doing good. Religion in its institutional features carries little weight. There is a large field open to the man who will visit the hospitals, prospects, boarding-houses and mills. It is unfortunate that at present, owing to the fact that the church membership is small, money for the church must be solicited from the wealthier class. This brings the Church under the ban of the socialistic element. The gulf between labor and the Church is wide, and will only be healed by the Church showing that it is not for any party, but stands for social service of the broadest and most helpful kind. The old labor troubles have left a residuum of bad feeling, smouldering but ominous.

The need for trained men in the field is acute. Some of the worst conditions are inheritances from the days when mining camps were a brawling, fighting, drunken conglomeration of adventurers. We must study the conditions in the light of the latest social science

and make plain the economic waste of the saloon, prostitution and gambling, and the social value of clean streets, supervision of theatres, playgrounds, settlement boys' clubs, and the church. More social sins are of ignorance than of intent. With ignorance goes a complacency born of prosperity and pride in material resources, and the bubble must be pricked by hard facts, truthful comparisons and illuminating illustrations. Such service demands time, training, patience and persistence.

Secondly, when good men are found they must if possible tarry with the work. Much harm is done by the incessant changes. As it is now the only permanent feature in the social landscape is the saloon. Ministers come and go, churches wax and wane, but generally wane. Times come when the minister must lift up his voice in protest or by silence consent to iniquity. A protest coming from a man who drifts in to fill the pulpit for a season is more irritating than beneficent. He is felt to be not a true citizen. A minister should pay his taxes and share in the burden of the community. He should be an integral part of the life. The knowledge of a city, the acquaintance with the people, the influence which a man acquires, are part of the working capital of the Church and this ought not to be dissipated. I have read in church publications warm words of praise of the men and women who go to the foreign fields and it is high time that the home fields were presented to the men in the seminaries in the same heroic light. There are spots in the Coeur d'Alenes where a man will suffer almost as much from isolation, indifference to high ideals, the spectacle of sin, and pagan frivolity as in China.

Thirdly, closely connected with the question of men is the question of financial support. In the face of hostility and indifference to religious and social work men must not, in all cases, be compelled to get their living on the field. Our most serious problem is to find men to finance the church, and with an unstable population and the cost of living in mining camps, this is no light matter. The church which is mean in appearance, whose minister is behind in his rent, whose services are destitute of good music, whose doors are closed a good part of the time, cannot hope to compete with the theatres or win the respect

of the people. When a minister and a church become objects of pity their usefulness is about gone. . . .

Finally in spite of the fact that there is considerable denominational feeling the exigency of the situation calls for concerted action. If no one denomination is equal to the founding of a strong aggressive institutional church then we must join forces and do it. This is declared by some to be an impossibility, but to my mind this is one of the few utterances for which men ought to be indicted for heresy. I cannot believe that a council of Church leaders and the local churches, met for the purpose of inaugurating a new social and religious crusade for the salvation of

men, women and children, could be so trivial, so obtuse, or so un-Christian as to dicker over creeds and rites and ancient prejudices in the face of our needs. . . .

If by means of the Home Missions Council, representing as it does so large a part of Christian America, public opinion could be focused on the Coeur d'Alene country, its problems studied and its needs brought to light, I believe the mining companies could be induced to erect buildings and supply money for social and religious work. If such a happy result could be brought to pass the expenditure of time, energy and money on the part of the missionary societies would be amply justified.

Coal's Cost in Lives

THE Titanic accident resulted in the loss of 1,635 lives. Twice that number of men are killed by preventable accidents in coal mining operations in the United States in one year—some years. The average per year now exceeds the Titanic record by several hundred. The

average for the past twenty years has almost equalled that record. Every million tons of coal mined costs five or six lives, not lives worn out by service to society, but vigorous unspoiled man-power, carried off by accidents preventable by reasonable safeguards. During the century between 1808 and 1908 the sober government statisticians estimate that 44,000 lives have thus been sacrificed in digging out the coal deposits of the United States.

Coal is essential to civilization. Lives expended in its production are a legitimate investment of society. But these 44,000 were not *expended*. These men were needlessly killed. They did not come down to old age in the service of their fellows. Their fellows allowed them to be carried off prematurely because adequate safeguards were not thrown about their occupation, leaving behind uncounted widows and orphans to perish or to

have their lives cramped and stunted by abnormal demands upon them in gaining a livelihood. Forty-four thousand would people a very respectable city. The more than 3,000 carried off in one year recently, would supply the population of many a flourishing county seat.

What added to the shock of the Titanic disaster was the character of many who went down under the waves, their eminent value to society. Some of them wielded the mightiest economic and spiritual forces which make modern civilizations. The humble miner is ordinarily not esteemed of great value to society. His life comes very cheap. Sacrificing him only compels some one else to pick out a few more tons of coal which his loss leaves in the bowels of the earth.

On the other hand this very reckoning adds to the honor of the perennial tragedy. These human lives are thus held cheap. Yet they are human lives, with all the latest dignity and worthfulness which distinguishes the normal human life. We hold these men cheap and then kill them recklessly because we have made them cheap.

The government statistician analyzes the record of 1908 which involved 2660 deaths by accidents. The average age at death was 31.8 years. "At 32 years of age the normal expectation by the most recent English life tables (there being no corresponding life

tables for the United States) is 31.51 years. If this number of years is multiplied by the number of accidents (2,660), which includes the 391 accidents to persons whose ages were not stated, but who were presumably of the same average age, the net loss in years of life as the result of fatal accidents in coal mining occurring during the year 1908, may be conservatively estimated at 81,000. Assuming that the average age at commencing work was 15, the men killed lived on an average not quite 17 years subsequent to their entry into the mining industry. At 15 the normal expectation of life by the most recent English life tables is 45.21 years, so that the amount of not-realized lifetime is represented by 28.41 years for the individual and 75,500 years for the 2,660 deaths reported during 1908."

It is not surprising that even a cold-blooded statistician should add: "In other words, the curtailed average lifetime as the result of coal-mining fatalities is of most serious economic and social significance. If the facts were clearly realized, it would be difficult, indeed, to induce young men to enter so perilous a vocation, except as an inevitable alternative as a matter of self-support. The waste as measured in years of human life implies a very material destruction of national wealth. Although it is not possible to assign a definite monetary value to a human life, it requires no discussion to sustain the view that the loss involved in the destruction of human life as

the result of coal mining casualties is absolute and represents a destruction of national wealth of the highest potential value in the form of trained human energy."

This is still saying little of the widows and orphans, and the kind of "society" they make after the grind of sustaining life under the abnormal conditions, the loss of the natural provider and protector imposes.

It is a notorious fact that the Church languishes in mining communities, especially among congested coal-mining populations. Are not the causes apparent and fundamental? The Church was not made to succeed in such an environment. No institution of orderly society can be expected to survive such conditions. It must either re-order such society and abolish its abortions or itself perish.

The simplest analysis shows that a peculiar ministry is demanded of the Church in such communities. Renewed study is being given the field. Cooperation is essential to the fullest success. The competition of sects certainly has no legitimate place among communities whose first need is the letting in of the light. The doctrinal distinctions which separate sects are certainly too rare for this murky atmosphere. The Home Missions Council is taking steps toward devising a method by which the present vast neglect can be redeemed and all the force in the Churches can be trained upon the economical discharge of the common responsibility.

The Month's Home Mission Topic

CHURCHES, church organizations and individuals are asked to study, during this month, the Lumber and Mining Camp Regions. Suggestive sub-topics are Coal's Cost in Lives, the Family Life which camp conditions do and do not foster, and the type of Evangelism needed to meet the peculiar conditions.

This number of the *HERALD* reveals something of the nature of the evangelism needed. It is evangelism of a very robust type. It can be successfully prosecuted only by robust men. Physical robustness in the evangelist is not finally determinative, though that is exceedingly important. Spiritual robustness is indispensable. There is nothing lackadaisical

about these fellows who are bringing their companions out of debauchery into clean manhood. Not the least impressive feature of their work of uplift is the hearty cooperation they get from the men themselves. The men are not their own worst enemies. They are victims; they are being preyed upon, sometimes systematically and maliciously preyed upon. Our civilization, and those who make it or permit it, must not lose the sense of responsibility for the distressing conditions while they are carried away with admiration for the strong men of the forests and the stronger men who are helping to redeem them to a clean life.

Of family life in the lumber camps there

is none, of course. The mill towns in the forests of the South do somewhat better. In many mining sections the family life is more consistently maintained still. Few realize how much the Church is a creature of stable home conditions. Where family life is insecure the Church is either a complete failure, or it conducts so peculiar a ministry that many misunderstand its motives. But the Church cannot pass these conditions by with no concern. Our civilization deliberately maintains this camp life, and the people in the churches are supported in comfort and luxury by this civilization. Literally millions of Americans are kept, by the ordinances of American civilization, in communities for the proper spiritual ministry to which the American churches have not devised a way. Either home life should be made possible or spiritual agencies should find out a way by which life can be made wholesome and clean by some other means. This is certainly a problem deserving of study. Do

not fail to ponder it, however distant the nearest lumbering or mining camp may be, for every American immediately profits by these vast industries.

The reckoning of the cost of coal in human lives cannot be made in cold figures. The carnage is terrible at times. Study the reports, and imagine what figures cannot supply. The brief article on another page is no adequate showing. One who really wishes to know can gain his best knowledge by a little research on his own account. Keep your eyes open for a year in reading the newspapers. Only the big stories get into the papers. But they tell a tale which no lover of his kind will care to follow long. The most of us do not care. Studying this home mission topic faithfully is designed to make one care for some religious concerns which cannot be wholly satisfied by going to meeting on Sunday.

Young People's Department Notes

IT WAS an encouragement to see three or four pastors in the audience at the conference on methods in young people's work, held during the annual meeting of the Woman's Board in Louisville, Ky. One of these asked a question which we desire to answer still more publicly, as it has not been referred to in these columns for several years: "What is the relation between the chairman of presbytery's committee on young people's work and the presbyterial young people's secretary?"

There should be but one answer. The closest possible cooperation between those who are engaged in the same work for the same Master. If we have the right understanding of the functions of these offices, the chairman of presbytery's committee works through pastors, or a correspondent delegated by him, seeking out churches where no young people's organization exists, endeavoring to effect one and to strengthen in them all the various phases of Presbyterian endeavor. The young people's secretary, elected by the women's synodical and presbyterial organization, is supposed to be an expert in the missionary

work of the Boards, presenting this specific work to young people's societies through the corresponding secretary or the chairman of the missionary committee. Although appointed by the women, the young people's secretaries who represent this department are supposed to be alive to all the interests of the Board of Home Missions and the Woman's Board. It would be well if these "elect" people could meet for conference and an interchange of methods and thus establish a complete cooperation in this most important work of the Church—the developing of our Presbyterian young people for intelligent service in the local field, in the broad field of home missions and into "the uttermost parts of the earth."

This department stands ready to serve the chairman of the young people's committee of presbytery, and the 325 synodical and presbyterial young people's secretaries. Few of the former have been known to apply. The annual report of the department shows that 2,160 general letters of instruction were sent the secretaries, beside the uncounted personal letters.

Unification.

A big advance step! Have you heard the new plans for mission study? Read them and rejoice. For helps on general Presbyterian methods, the study of the various boards, plans for organization, etc., continue to make request of the Department of Religious Education, Board of Publication and Sabbath school Work, Witherspoon Building, Philadelphia, Pa. For mission study courses, helps for leaders of study classes, etc., etc., send to the "Department of Missionary Education," 156 Fifth Avenue, New York City.

This department will present the mission study text-books and helps issued by the Missionary Education Movement and by the Boards of Home Missions, Foreign Missions and Freedmen. One set of files will be kept, and one united effort put forth for the furtherance of systematic mission study in young people's organizations and Sunday schools. The mission study secretaries of the various women's Boards, and those in synodical and presbyterial societies will cooperate with this department along these broader lines. This re-organization and unification will give all study class leaders the benefit of the directorship of the experts in these missionary Boards. Further reports will be made as the plans of administration are more fully developed. The mere announcement of this combined scheme for missionary instruction will be applauded.

This Young People's Department of the Home Mission Boards will continue to provide fields or "objects" for gifts, helps for missionary chairmen and for the missionary meetings, and general field letters and special missionary letters to contributors.

A new name appears this month with our list of officers at headquarters—Rev. Jay S. Stowell, comes to our Board as educational secretary, and will be one of the specialists in the Department of Missionary Education. His introductory work will be in connection with the conferences at Storm Lake, Iowa, and Hollister, Mo. M. J. P.

JULY TOPICS.—"Lumber and Mining Camp Regions".
Coal's Cost in Lives.
Family Life.
The Evangelism Needed.

Leaflet Aids.

Among the Lumber-Jacks.
Desecrating the Temple.
Home Mission Paragraphs—July 1910.
Home Mission Paragraphs—July 1911.

Book Aids.

Anthracite Coal Communities, by Roberts.....\$3.50
The Slav Invasion, by Warner.....2.50
Those Black Diamond Men, by Gibbons.....1.50
Lumber-Jack Sky Pilot, by Whittles.....1.00
Higgins—A Man's Christian, by Duncan......50
The Measure of a Man, by Duncan.....1.25
Degenerate Sects, Mormonism, etc.

Magazine Articles.

Cross bearers of New Mexico.....I. L. Kenney
Overland n.s. 56:292, S '10.
In the land of Zion.....Dillon Wallace
Outing 57:578, F '11.
Methodist minister's defense of Mormonism.
Cur Lit 51:526, N '11.
Methodist minister's view of Mormonism....F. V. Fisher
Outl 98:726, JI 29, '11.
Methodist's defense of Mormonism.
Lit Digest 43:247, Ag 12, '11.
Mormon revival of polygamy.....B. J. Hendrick
McClure 36:245, 449 Ja-F '11.
Mormon revival of polygamy.
Cur Lit 50:289, Mr '11.
Mormon theological doctrine.
McClure 36:360, 2 Ja '11.
Mormonism and free speech.....H. P. Freese
Outl 99:343, 7 O, '11.
Mormonism of to-day.
Outl 99:310, 7 O, '11.
Mormons to-day.....J. F. Smith
Collier's 47:26, 12 Ag '11.
Mormons who are not polygamists.....J. F. Smith
Everybody's 25:427, S '11.
Nineteen years of "Shiloh". (Holy Ghost and Us.)
Lit Digest 44:165, 27 Ja '12.
On the road to Jackson's Hole (Utah)....Dillon Wallace
Outing 58:70, Ap '11.
Other house: tragedy of a Mormon marriage
Martha Anderson and H. J. O' Higgins
Delin 78:141, 222, 327 S. N. '11.
Prophet and big business,
F. J. Cannon and H. J. O' Higgins.
Everybody's 25:209, Ag '11.
Reply to Col. Roosevelt regarding the new polygamy in Utah.....H. J. O' Higgins
Collier's 47:25, 10 Je '11.
Roosevelt to the Mormons.....Isaac Russell
Collier's 47:28, 15 Ap '11.
Sound of running waters: campaign against the Mormons
Outl 99:484, 28, O '11. Keene Abbott
Stray religions in the northwest.
Littell's Liv Age 252:266, 2 F, '07.
Trail of the viper.....A. H. Lewis
Cosmopol 50:693, Ap '11.
Under the prophet in Utah
F. J. Cannon and H. J. O' Higgins
Everybody's 23:723, 24:29, 189, 383, 513, 652, 825
25:94, 209, Dec '10—Ag '11.
Viper on the hearth.....A. H. Lewis
Cosmopol 50:439, Mr '11.
Viper's trail of gold.....A. H. Lewis
Cosmopol 50:823, My '11.
Books.
Cumorah revisited; or, The book of Mormon and the claims
of the Mormons re-examined from the viewpoint of
American archaeology and ethnology. C. A. Shook
Land of the rancher (in his *Heart of Canada*, p. 223).
Frank Yeigh
True origin of polygamy.....C. A. Shook
Under the prophet in Utah.....F. J. Cannon

SEVENTY-FIVE YEARS

The Seventy-fifth Annual Report of the Board of Foreign Missions of the Presbyterian Church in the United States of America is prefaced by an Introduction which surveys briefly the growth and development of the work of the Board in the three-quarters of a century of its history. The Introduction should be read by Presbyterians interested in the work of Foreign Missions. The report is sent free to all pastors, and can be had also by applying to the Board office, 156 Fifth Avenue, New York.

Numerous illustrations add greatly to the picturesqueness of this valuable volume. Best of all, however, in this busy age, is the index, which has been prepared with more than ordinary care and will be found most useful to all seeking information regarding the work of the Board during the year.

The year 1911-12 was a memorable year. The total receipts of the Board from the regular sources were \$2,046,187, as compared with \$44,548 for the year 1837-38, and \$969,180 for the year 1900-01.

Some idea of the extent, variety and scope of the work of the Board in a single year can be obtained from a study of the table of contents. For example, under "Striking Events of the Year," one of the items is "Building Operations," to which there are 53 references. Under "Obstacles," there are 40 pages noted.

The statistical summaries refer to 88 places in the report. How effectively the Church is leading in union work with other Boards can be gathered from the fact that there are 38 references to this.

No department of the Board is better developed than the educational. Under the single caption of "Boarding and Day Schools," there are 79 pages noted, while colleges, universities, high schools, institutes, kindergartens, manual training, night schools, medical and normal schools, nurses' training and village schools, etc., have numerous references.

That the evangelistic work is not neglected can be seen by the 51 references to "Native Pastors and Evangelists." There are 25 references to "Re-vivals," and 20 pages in which can be learned something about "Training and Bible Classes and Conferences with Helpers."

The medical work of the Board looms up large; the references to hospitals, dispensaries, epidemics, plague, etc., can be found on 146 pages. The literary work of the Board is not small, as is evidenced by the 73 references, which include publications of various sorts, translations, press work, etc.

One of the most helpful features of the index, which was introduced a few years ago and is much enlarged in this report, is "Illustrations for Addresses." Under each country are given significant illustrations for addresses by pastor or missionary leader which will be found most helpful.

This report rounding out seventy-five years of organized Foreign Mission activity of the Presbyterian Church is a mine of missionary information. It is a convenient hand-book to be used with the Year Book of Prayer published by the Women's Boards and Societies. The report furnishes information regarding each of the missionaries to be prayed for, enabling the leader to offer intelligent prayer.

The Diamond Jubilee Year of the Board should be marked by a more intelligent understanding of the task committed to the Presbyterian Church as its share of World Evangelization.

An Imperative Call For Advance in China

The emergency in China is awakening the whole Christian world. The General Assembly at Louisville passed the following resolutions:

1. That the Assembly expresses its approval of the board's endorsement of the "Policy for China," drawn up by the Committee of Reference and Counsel at the request of all the Foreign Mission Boards working in China, and adopted at a meeting held in New York, February 29th, 1912.

This plan contemplates:

- (a) An increase of missionaries in the next three years.
- (b) The establishment as far as possible of Union Educational Enterprises.
- (c) A Unified System of Primary and Secondary Schools.
- (d) The circulation of Interdenominational literature.
- (e) The setting up of Evangelistic Campaigns.
- (f) Interdenominational Conferences on the field.
- (g) The establishment of Interdenominational Federal Councils of Missions working in different fields.
- (h) The fullest measure of co-operation in every phase of Christian enterprise.

2. That the Assembly heartily approves the action of the Executive Commission and its Budget Committees in its recognition of the emergency that China's revolution has created in the work of the Foreign Board and joins with it, with the women and with the Foreign Board in making the following appeal to the Church.

That in view of the extraordinary emergency now confronting the Church in China, an effort be made to reinforce the China Missions within the next three years by the appointment of 100 new missionaries, irrespective of wives and the securing of special gifts in excess of the regular budget, which will cover the cost of maintenance, including the new property and the enlargement of the work which this reinforcement will involve. That the Church be urged to so redouble its efforts for Foreign Missions that the above can be accomplished without prejudice to the necessary progress in those Missions where our Church has a complete monopoly of the missionary work.

If the resolutions passed by the Assembly are to be made effective this present year, the board will need at least \$600,000, in addition to the regular budget, to meet the immediate needs confronting its Missions in China.

In all the Seventy-Five Years of the history of the board, no such opportunity has been given to the missionary as now confronts the Christian world in the Chinese Empire.

Some Fruitful Fields

AFRICA

Elat—Metet

A Church Offering, 7,354 Pieces of Money—A School of 1,000 Pupils,
with 51 Village Schools, in Which are 1,000 More Pupils—
A New Church—A New Outstation

ELAT.

THERE were over 2,500 people out at service my second Sunday here," writes a new missionary. "It was a most inspiring sight. The large number of people the day before clamoring for envelopes in which to make their offerings,—it would have taken a Church treasurer at home to really appreciate the sight to its full. My first work was in helping count that offering. There were 7,354 pieces of money, amounting to 358.65 Marks."

A School of 1,000 Pupils.

The latest news from Elat is most encouraging: "We have about one hundred and fifty in the girls' and women's school this term, half of whom are boarders. To teach them in the afternoon, watch them in the dormitories, and teach them sewing, etc., is a great responsibility.

The industrial class or department have been having a series of trials, what with the accident to the saw-mill and later the fire, of which you will have heard. It occurred just at noon when a thousand school boys were at service, making it possible to save our dwelling house and other buildings near. Our boys always come to our rescue in emergencies. It is a great loss to the station and mission, but we can only try to make the best of it and hope it may be righted some way, as fires usually are. "Our Hope" is a brave man and if anyone can overcome it, he is the one. 'Tis the second time I have seen this disaster here. Our school began the 26th ult., with Mr. Schwab in charge. He has enrolled about four hundred and fifteen in the German school. I have five hundred and eighty-five in the Bulu, an even one thousand together at morn-

ing Chapel. What opportunities are ours. I have eighteen teachers in two buildings and am kept busy. We had fifty-one village schools this last vacation and loaned Metet ten teachers to help them. The village schools sent in about three hundred graduates to us for examination for entrance into the station school. The Bulu graduated about one hundred and fifty into the German, last term, and will continue to do so each term judging from the present numbers. As soon as we get a fresh and adequate supply of the gospels, most of the Bulu work will be relegated to the village schools, and the work here be principally German."

METET.

The new Church at Metet was organized on March 10th with ten charter members—four men and six women. We elected and ordained two of the men as elders. There were about one thousand people out at the service on Sunday morning. This is about twice as many as any previous Sunday.

From the Regions Beyond—Yebekolo Bush:—

At the present writing I am up here in the great tribe of Yebekolo beyond Akon Olinga, about 42 miles on the government road which goes into the interior passing Abong Mbong. I came up here about the first of the year in company with Dr. S. F. Johnson and brought 15 boys to help us in the establishing of an outpost station here. Dr. Johnson stayed until we had succeeded in purchasing a small strip of land from a big chief, Olinga Beyale by name, and then he went back to Metet.

My first great problem was to get food for all these boys, but as we had brought along a case of medicines and began to demonstrate

what we could do with it, we created quite a demand for our medicines and the sick people of all ages, shapes and colors, began to pour into our place of residence. As we refused to take money but demanded food in pay, we soon had more hank, plantains, peanuts, ngon, corn and bananas than we could use, but I took it all and fed it to my boys as much as they could accommodate, and, of course, they didn't refuse to take it. I also had a "shoot man" with me and he began to bring in monkeys and antelopes and these people almost fell over themselves to buy this meat. Anything I wanted I could get for "tit" so I have begun to demand chickens and eggs and money and they are responding very nicely.

Another great problem was to get our place cleaned and get some buildings up and with my force we couldn't make very rapid progress, as you know the speed of these people for work, and I began to beg some of the natives to help us. But they were all afraid of the white man, as the only whites they know are government and factory people, and for sometime I couldn't get them interested in our work but finally we secured four young men to work by the month, and some boys who wanted to go to school, consented to help in cleaning in the afternoons, and so we have gotten along very well. I begged, persuaded, threat-

ened and ordered the old chief to call some of his slaves to help me make mats and finally he did get out 15 one day and 25 another, and they made a pile of mats, too. I have promised him, in return, to plan and lay out a big palace house for him, as he likes our style of houses. We have been here now about five weeks and have completed the school house, teachers and evangelists' house and a dormitory for boys is nearing completion.

On Sundays we have big crowds here, seated in the street, as there is no palace house, and they sit and listen to "Nejo me Zaube" just as long as Meva and I will talk and often ask for more. The crowds range in number from 200 to 450 and now they are learning some of the songs, and it is a great pleasure to lead them and teach them these old songs of Zion. Of course, the school boys are a great help in this respect; as Onono teaches them these songs each day and on Sundays they love to show the others that they can sing them. Each Sunday I divide my boys up into two companies and send them out to hold meetings in the little villages around us here, (and their name is legion) and in this way, on each Sunday, we succeed in telling "the Story" to several hundreds of people, and they are coming to know us and realize that we are here to help them and to instruct them.

The New Day in China

POLITICAL

DR. O. T. LOGAN, CHANGTEH, HUNAN, CHINA.

THE city here has been very quiet through all the troubles. I think we are as safe here as anywhere in China. There is no possible doubt that the lives of foreigners are safer now than ever before except from accidental involvement in troubles that are directed against others. It is too much to expect China to solve this biggest revolution in the world's history, so far as numbers are concerned, without some friction, but it is certain that no matter what party or section is at strife with another party, both sides regard the foreigner as a person who is to be protected if at all possible. It is easy to see why this is so, the winning or losing party cannot afford to do deeds that will provoke interference from the foreign powers.

This being so, I think our friends may feel easy about us, no matter where we may be.

Many would like to know what we think of the prospect of a solution of the present condition. In my mind, there is little doubt that the Chinese will work it out. They are naturally a peace-loving people, who are very adaptable to new and trying conditions. Centuries of floods and famines as well as the lesser problems, have made them a long-suffering people. They also have marvellous powers of recuperation. We have had three years of flood and famine in most of the districts about here, and it seemed to me that the people were reduced to the lowest possible poverty. Miles of gaping embankments remained untouched when we left here three

months ago, but I am told that now practically every one of these gaps has been repaired. Where the money came from, I cannot tell, but my eyes saw thousands of people working on the great break just below the city where the dirt used was mostly being brought from across the river in small boats. This one

break is about a half mile long and the bank is fifteen to twenty feet high. Every bit of the earth used has to be dug out by hand and carried on men's shoulders; most of it apparently also being transported across the river which is a fifth of a mile wide.

CHINESE, MANCHU AND CHRISTIAN

REV. COURTENAY H. FENN, PEKING.

ALMOST from the beginning of the disquiet, the various cities in the mission began to receive visits from men and women of rank and wealth, asking for protection in case of trouble. Many an official family would gladly have moved en masse into the mission compound, to remain there until the troubles were all over, and to pay a good round price for the privilege. Some asked only that we should take in their women and children in case of trouble. At Tengchou, fourteen miles from Peking, a large number of families of military officers and others were actually received and quartered on the large property of the North China Union College. The pleading has been truly importunate; and it has thrown into sharp contrast the present conditions with those of 1900, when the desire of these people was to remove as far as possible from foreigners and the Christian Church as doomed to extermination. Today the Church and foreign compound are regarded as the safest places in the city or country, even though there may be no foreign soldiers to guard them, and they even beseech us to take charge of all measures looking to strictly Chinese self-protection, as they think every foreigner "hath a way," and they know full well, by experience, that they cannot themselves get together and stay together in any scheme, or depend upon one another for the unselfish administration of common funds. Merchants have come to the mission begging to be allowed to store their goods in our cellars. At Paotingfu there were several days when neither officials nor government schools could

draw any money from the Chinese banks for current expenses. But when a missionary sent to one of the banks for \$200.00 the bank sent him \$500.00, and asked him if he would not like a thousand. They were evidently convinced that, while empires may rise and fall, the missions go on forever. Of course this attitude of the people toward us has rendered possible the cultivation of more intimate relations with our non-Christian neighbors than has ever before been possible. Early in the trouble we decided to send invitations to all our immediate neighbors to come in and talk over measures for mutual protection. They came gladly, gratefully, eager to be protected, but ready to accept also the idea that they could be of service to us. At first on a small scale, afterwards on a much larger one, they took up the idea of cutting off this section of the city by barricades in case of riots, the residents in each street or lane making themselves responsible for the barricading of the ends of that street or lane. It is the universal feeling that we have little to fear from revolutionists or imperialists in organized action; but aside from the hungry and vicious mobs which present conditions may speedily produce, there is no class of men in the empire so feared as the soldiery, either Chinese or Manchu. While they are far more orderly and trustworthy than they were ten or a dozen years ago, yet let them be defeated or disbanded or mutiny, and they will throw law and order to the winds and perpetrate any atrocity in the endeavor to secure abundance of loot.

INDIA

SIR ANDREW FRASER—FOR 37 YEARS A CHRISTIAN RULER IN INDIA.

ON MARCH 5th, 1912, at Calcutta, India, occurred the ceremony of unveiling the statue of Sir Andrew Leith Fraser, the late lieutenant-governor of Bengal.

Among those present were the lieutenant-governor of Bengal, the commander-in-chief, the Chief Justice, the Metropolitan of India, the Right Rev. Dr. Meulemann (Roman Catholic Archbishop of Calcutta), the members of the viceroy's council and various European and Indian notabilities. The statue, towards the erection of which over 37,000 rs was subscribed, stands in Dalhousie Square on a high pedestal. The viceroy, on arrival, was received by the Maharaja of Burdwan and members of the Executive Committee, a guard of honor of the Black Watch presenting arms while the national anthem was played.

After His Excellency had taken his seat on the dias, the Maharaja of Burdwan made a speech in which he said he deemed it a great honor in being permitted to take a leading part in the function, and it had given him peculiar pleasure as well, for not only was Sir Andrew Fraser a chief for whom he had the greatest respect, but a friend for whom he entertained and would always entertain a warmth of feeling and regard which no words of his could adequately express. Sir Andrew Fraser was a lieutenant-governor of Bengal at a time when the province was passing through a very critical time in its political history, and the government and the people were both being somewhat severely tried. It was to be regretted for these reasons that Sir Andrew Fraser's great solicitude for the student classes in Bengal, his zeal and ardent support in all schemes of education and medical relief, had rather been lost sight of. In normal times they would have loomed large in the public eye. Be that, however, as it might, his unflinching courtesy to all that came in contact with him, his unassailable attitude towards the betterment of the young men of the province reading in schools and colleges, and his ungrudging help to all projects relating to education and sanitation, were things that were undeniable and would always remain to his lasting credit.

The viceroy then rose and said: "Ladies and gentlemen, I had not the pleasure of Sir

Andrew Fraser's acquaintance, but I have tried to find out from some of those who knew him best what sort of a man he was. He served the Indian Government for over thirty-seven years, and ended a distinguished career as lieutenant-governor of Bengal. High office in the best times carries with it enough of care, toil, and responsibility, but during Sir Andrew Fraser's lieutenant-governorship, the burden was heavier than usual. It was a time of unrest, both political and industrial, upon which it is no pleasure now to dwell. I believe that few civilians have ever had greater sympathy for the people among whom and for whom they work. He put forth strenuous efforts to develop village government in this province, and to resuscitate village institutions. He passed two great agrarian measures, the amendment of the Bengal Tenancy Act and the Chota Nagpur Tenancy Act. The appeal of suffering humanity found always a ready response in his heart, and he not only visited practically every hospital in the provinces, but devoted large grants from the public expenditure to the improvement of the buildings and equipment of medical institutions, alike in the mofussil and in the city of Calcutta. Between the services and Sir Andrew there was a bond of mutual respect and goodwill, due to the frequent conferences which he initiated between the high officers of his government and, I am told, that there has seldom been a better understanding than existed in his time between the Secretariat and mofussil officers. One of the most marked characteristics of his administration lay in the intimate relations he established with the chiefs and nobles. He made them feel that the government was their friend, anxious to guide and help, and among them he had many personal friends not the least the Maharaja of Burdwan, who risked his life to save Sir Andrew's life when an attempt was made against it. To non-officials he was most readily accessible, and he was not only glad to listen but ready to inform, and long before the revised councils were discussed, he was an advocate of the more extended association of non-officials with the administration.

"This city will remember him as one who had a hand in all good works within its

boundaries. In private life he was a God-fearing Christian who never lost his faith, who never lost his courage, who never lost his temper, and never lost his affection for the people; and even now in his well-earned retirement he devotes his energies and his time to good work and philanthropic efforts. That, gentlemen, is the man whose statue I shall now unveil, and I am proud to have that privilege."

REV. K. C. CHATTERJEE, FOR 50 YEARS A FAITHFUL SERVANT OF CHRIST IN THE PUNJAB MISSION.

Dr. Chatterjee in sending to the mission the report of his fiftieth year of work includes the following summary:

"Preached in the English church of the station, one sermon every Sunday for the year. Also ministered to the Hindustani Church, preaching once on Sundays and often on Wednesdays. A portion of my time has been spent in visiting the members of the two churches in their homes."

Among non-Christians, daily preaching the Gospel, either by public addresses or by visit-

ing in their homes. Constantly visited the reading-room and talked with the visitors there, the messages being received with thoughtful attention.

Held a Bible class in his study for enquirers during the summer months. Superintended the village work of the station, eight centers in all, and in each one are stationed evangelists, licentiates and catechists. Five churches and nine day schools in connection with these villages with work going on all the time.

Besides this definite and regular work, much time has been spent in station duties, keeping station accounts, looking after repairs of mission buildings, correspondence with missionaries of other stations, with friends of mission work in America, England and India, with enquirers and workers in the district.

Dr. Chatterjee closes his report with these words: "I thank God from the depth of my heart for this long opportunity of service, and for the health and strength granted to me to carry it on. To Him be all the praise and glory!"

PERSIA

The Missionary Compound as a Safe Deposit Vault

FROM HAMADAN—

While negotiations are pending between the Persian Government—through the English and Russian authorities—and the Salar-ed-Dowleh rumors were everywhere abroad that the Salar or some of his followers were on the way to Hamadan and might arrive here any day. One result of these groundless reports has been to spread panic among the people of the city and from all quarters they have been moving away their four-legged, tin-clad treasure trunks to places of hiding and safety. Applications by the wholesale have come to us for the privilege of storing goods on mission property or obtaining a vacant room in one of the hospitals to take refuge in, many of the applicants being mere casual acquaintances who are just now most effusive in their expressions of friendship. One man had the audacity to send his loads of wares to the men's hospital without even asking permission first; another room-hunter, when told that all

available hospital space was full, was courteous enough to suggest that under those circumstances Dr. Funk's study would do for him, and most of them seem to labor under the impression that the mission buildings are apartment houses where one or two-room flats can be had for a smile and a compliment. It may be that "a friend in need is a friend indeed," but we have been tempted to feel that too many "friends in need" are a problem rather than a blessing.

While these things have been going on we have been receiving the sympathy of our friends at home because of the terrible famine through which we have passed. And from the American papers we learn that in the vicinity of Hamadan the destitution has been so appalling that parents were eating their children, and children eating one another. Since this had appeared in the American papers, we knew that it must of necessity be true, and upon inquiry we found that such had

been the case, only the papers were about forty years late in publishing the news, and since the terrible famine at that time nothing of the kind has happened here. And so far as we can learn, the nearest approach to a famine in Hamadan and the immediate vicinity is the prevalence of high prices, which of course makes it very hard for the poor.

Perhaps the event of greatest significance in the work of the city has been the assumption by the Jewish church of a tenth of the pastor's salary for the coming year. They hope to assume another tenth each succeeding year until they are responsible for the whole salary and thus they are helping along the cause of self-support.

Native Workers at the Presbyterian Mission Home

MISS DONALDINE CAMERON.

"The old order changeth, yielding place to new, and God fulfills Himself in many ways."

THE "New Order" that has recently taken the place of the old in our Chinese Mission Home, is the appointment of native teachers and matron, to fill the

This change, we trust will prove a forward step—the fruition of nearly forty years sowing, and watchful tending watered by God's loving care. All the various departments of the Mission Home and its rescue work have ever largely depended upon the helpful influence of native interpreters and teachers. Year by year from among the Chinese girls in our home have come forward helpers sufficiently capable and faithful to occupy positions of trust and blessing to others.

Looking backward over many years, our hearts lovingly name them one by one. For years Mrs. N'gow Wing (who before her marriage was Miss Culbertson's assistant and interpreter), was Bible woman and teacher among her people; and still teaches the little ones in Occidental School.

Another helper in these earlier days was Ah Ching, a strong, earnest Chinese character, whose name is still fondly remembered in San Francisco's Chinatown.

Her mantle fell upon lovely Yuen Qui. She bore with grace and courage the many responsibilities that fell to her lot, as interpreter for the home. But she was not called to serve long; God early took her to Himself.

Following Yuen Qui, were Tien Fook and Woon Oie. Then Ah Tye, Ah Ching, Yoke Lon, Margaret Woo, and others, who did their part faithfully, each helping to bring forward, step by step, the present régime when others are now prepared to take up even larger responsibilities.

That the readers of THE ASSEMBLY HERALD may better know our Chinese workers, we will introduce them separately. First, Mrs. Young

MISS FOONG SEEN CHAN.

Graduate grammar school, San Francisco, now assistant teacher in primary school (Chinese) in Mission home, 920 Sacramento St., San Francisco. American name "Minnie," an inmate of the Mission since in fancy, now 15 years of age.

positions formerly occupied by foreign workers.

court of appeals, for nearly thirty little Chinese girls, who have the same troubles, mental and physical, peculiar to all humanity, and to whom Miss Wu, or Ah Yee, (Aunty), is an unfailing source of consolation.

When the family of fifty are roused, washed and dressed, the prayer bell rings. All assemble in the dining-room where Mrs. Young, with great dignity, conducts morning service in the language familiar to all. Breakfast

MISS YOKE LON LEE.

Graduate grammar school, for some time teacher in night school Chinese Presbyterian Church, Dr. Laughlin, pastor. A good musician, both instrumental and vocal. Now in training school, Phila.

these various classes requires much patience and tact. In this class room, time is given to the study of Bible verses and learning of sacred songs.

Soon after luncheon, Mrs. Young comes in

to take charge of the Junior classes in Chinese, which are held until three o'clock. From that

cleaners vigorously polishing chairs. The most energetic worker in the group was Babybye, aged four, who delights our monthly meeting audiences with her baby solos.

From such material have our present native workers been developed. They seem naturally fitted to make the most of their new privileges in preparing these little sisters of their own race for the great opportunities which China is today offering to her educated Christian daughters.

MONTHLY CONCERT TOPICS

JULY.—Review of the past year. The Annual Report of the Board of Foreign Missions.

I. The Annual Report of the Board of Foreign Missions.

Analyze the Seventy-fifth Annual Report of the Board. See Index.

Seventy-fifth Anniversary Series of leaflets, Nos. 1, 2, 3, 4, 5 and 6.

II. The Year 1911 in Foreign Missions.

(a) "The World Atlas of Christian Missions," Den-
nis, for full statistical summaries.

(b) Special Events—Revolutions: China, Mexico,
Persia, India. War with Tripoli, etc.

(c) The World Vision. See *Missionary Review of the
World*, January, 1912.

**III. The Unfruitful Fields of the Presbyterian
Church in Foreign Lands—Name Them—Pray
for Each Field, Designating Needs.**

Suggestion for Sermon or Address: "What Things
God Hath Wrought." "Seventy-five Years of
Organized Foreign Mission Work."

Seventy-fifth Annual Report of the Board.
Seventy-fifth Anniversary Series, leaflets.

AUGUST.—Outlook for the Coming Year.

**I. The Permanent Results of the World Missionary
Conference at Edinburgh.**

II. The Larger Plans for Foreign Missions.

III. The Peace Treaty.

**IV. The Place of the Pastor in the Foreign Missions
Enterprise.**

V. Helpful Books of the Year.

SEPTEMBER.—Africa.

OCTOBER.—Philippines.

NOVEMBER.—Latin America.

DECEMBER.—Mosaic Lands—Syria and Persia.

LEAFLETS.

See also page of Illustrations in this issue of Seventy-fifth
Anniversary series.

Seventy-fifth Anniversary series No. 6 Asiatics in the
U. S. Price 2 cents each.

Bulletin No. 2, Second series

Bahaim and Its Claims.

Annual Report of the Board, full volume—25 cents each,
postpaid.

Historical Introduction to Annual Report and Treasurer's
Report—ten cents each, postpaid.

Send for full catalogue to 156 Fifth Ave., New York.

MISS QUI MUI LEE.

Graduate grammar school, San Francisco, now a
teacher in the primary school (Chinese) Mission,
920 Sacramento St., San Francisco. American
name, Miss "Ida Lee," an inmate of the Mission
home since childhood, now 18 years of age.

time until four-thirty, she teaches the more
advanced pupils who come in from the upper
class room. Dinner at five o'clock; followed
by prayers with the superintendent at seven,
closes a full day.

In such a large, busy, household, there is
every incentive to be industrious and helpful.
There are duties to occupy even the smallest.
On a recent Saturday, when much extra work
was in progress for our large meeting, the
superintendent came upon a band of small



A Program from the Assembly Herald for the Mid-week Meeting

A SERIES OF SHORT SELECTIONS FROM
THIS NUMBER TO BE READ ALOUD

By REV. C. WALDO CHERRY

SONG SERVICE.

PRAYER.

SCRIPTURE: Luke 14:15-33.

HYMN, "O Beautiful, My Country!"

I. PRESBYTERIAN MINING AND COAL INTERESTS

1. The Great Timberland and Its Environment, page 372, bottom of page, read to end of second paragraph on page 373.
2. A Mining Camp's Struggle, page 380, paragraphs 1 and 2.
3. The Lumber Jack, page 376, paragraph 2.
4. The Great Desire for Gain, page 380, paragraphs under heading "A Graphic Quotation."

PRAYER.

HYMN, "Fight the Good Fight with all Thy Might."

5. A Strong Foe and Its Terrible Tactics, page 373, paragraph commencing "One year ago," to end of same on page 374.
6. The Cost of Coal, page 382, paragraph commencing "The Titanic accident."
7. A Little Leaven, page 374, paragraph "Touched only in spots."
8. A Large Parish, page 372, paragraph commencing "I found it desirable."
9. The Need of the Future, page 381, third paragraph, "the need of trained men" to end of paragraph.

HYMN, "Beneath the Cross of Jesus."

II. MODERN METHODS OF CHRISTIAN WORK AS SHOWN BY THE REPORTS TO THE GENERAL ASSEMBLY.

1. Interest in Labor and Capital, page 367, read three sections beginning "We greatly deplore."
2. The Demand for Religious Freedom, page 367, last paragraph.
3. The Church as an Educational Factor, page 390, read through sentence ending "he is the one."
4. The Place of the Church in Politics, page 392, read sentence beginning "The pleading has been truly importunate" through sentence ending "has ever before been possible."

PRAYER.

5. A New Safe-Deposit Vault, page 394, first paragraph under "Persia."
6. The Call for Young Men, page 399, third paragraph.
7. Taking Care of the Veterans, page 403, section (2).
8. The Saving of Souls, page 405, paragraph commencing "In the midst of all the work."
9. The Hope of the Church, page 410, paragraph commencing "Your committee counts."
10. A Modern Christian Hero, page 413, first article in full.

HYMN, "My Hope is Built on Nothing Less."

SUGGESTIONS FOR THE MEETINGS.

This program is planned to take three-quarters of an hour. To complete it in this time will require that persons taking part shall respond promptly.

Ask those attending the meeting to bring with them their own copies of the Assembly Herald and to follow the readings as they are given. Be sure to announce the topic and to give the page and paragraph of the selection before it is read.

See that those who are to read shall have time to familiarize themselves beforehand with the selection assigned them. Caution them to read distinctly, in a clear, full voice, and to stand where they can be seen by all. No one should read from the back of the room.

The readings should be interspersed with hymns and short prayers, so that the people may rest and variety be maintained.

MINISTERIAL EDUCATION AND UNIVERSITY WORK

JOSEPH WILSON COCHRAN, D.D., Secretary

A RECORD YEAR

DR. ALBERTSON'S STIRRING REPORT—COMMISSIONERS
PASS IMPORTANT RESOLUTIONS

Vocation Day Recommended to Churches and Sabbath Schools—The Following
Is the Report of the Standing Committee on Education With Reso-
lutions Embodying the Latest Stages of the Board's Work

Report of the Standing Committee on Edu- cation to the General Assembly of 1912

THE ninety-third annual report of the Board of Education was presented to the General Assembly in session at Louisville, Ky., May, 1912, and was referred to the Standing Committee on Education, which presented the following report, which was received and its recommendations adopted:

Your Committee on Education, aware of the unwisdom of affirming that any one special department of Church work is the most important subject to be considered, begs leave to direct the attention of the Assembly and through it, the attention of the Church to the fundamental and vital value of this work, related as it is to the vexed and vexing problem of finding and furnishing leaders, in every branch of Christian activity.

A poet wrote:

"Vain mightiest fleets of iron framed,
Vain our all-conquering guns,
Unless proud Abblon keeps sustained
The pure hearts of her sons."

In vain do we build chapels and churches;
in vain do we found and endow theological seminaries; in vain do we survey the "gates of ancient empire lifted off their hinges" for the forward movement of the evangelizing Church, if, when the voice of God sounds forth, "Who will go for us," there is no ade-

quate response on the part of our sons and daughters; if the spirit of the age has so paralyzed the spirit of moral leadership as to evoke, in answer to that challenge, no better response than, "Here am I, send some one else!"

In 1896, for the first time in American history, we took our place among the great commercial nations of the world, the balance of trade being in our favor to the extent of \$75,000,000. The next year it was \$100,000,000, the next \$300,000,000, and the next \$615,000,000. It is no mere coincidence that in 1897 our number of ministerial and missionary candidates fell from 1,037 to 911. The next year, it decreased to 814, and the next to 716. We reached the "low water mark" in 1902, with but 572. These were the seven fat years of commerce, and the Church's seven lean years. In 1903, with commerce not less prosperous, a religious reaction had set in. We had begun to adjust ourselves to the new condition. The Church awakened to the danger,—all the Churches were alarmed. Influences were set in motion to correct the peril. The number of ministerial and missionary candidates began to increase. The figures show 658 in 1904, 699 in 1906, and 1,205 in 1912. We have had seven

years, if not of fatness, at least of "increasing plumpness."

And your committee is convinced that your Board of Education has had no unimportant part in arresting the decline, and promoting the growth of interest, in the supply of ministerial and missionary candidates among us.

We do not wish to be understood as believing that the facts adverted to above—the increase of commercialism in America—is the only explanation of the dearth of candidates for ministerial and missionary offices; nor even that it is the chief cause of that decline. We are not unaware that the comparatively recent movement towards social service in various fields has opened innumerable new fields for unordained men and women who aspire to be moral leaders. But, rejoicing in the growing number of such as give themselves to institutional work of a social and philanthropic character, we call them and the whole Church to a new sense of the truth expressed by Count Okuma, at the celebration of the fiftieth anniversary of the beginning of Christian missions in Japan: "No nation that neglects the spiritual can permanently prosper . . . Modern civilization had its rise in the Sage of Judea, and in Him alone is the dynamic of moral progress."

No more urgent duty lies upon the Church, under the hand of God, and in view of the spirit of the age, than to look to the sufficient supply and the adequate training of those who, at home and abroad, are to continue the work the Master began, "both to do and teach."

In fifteen years, our country's population has increased by millions. The membership of the Presbyterian Church in the United States has increased by tens of thousands. But our supply of ministers and missionaries has increased by only 168.

Now, if ever, we should fall to prayer,—nay, rise to prayer, for never do we rise so high in power as when we bend to prayer. "Pray ye the Lord of the harvest that he send forth laborers into the harvest," "Send forth,"—that is strong; it is *thrust forth*, exactly the word that describes how Jesus swept the mercenary out of the temple!

"We write unto you, fathers," and mothers, to remind you that the first ordination of every minister and missionary is at your hands while still your children are about your hearthstone and your altar.

We remind you, pastors, that boundless opportunity is yours to speak the word in due season to the youth who is meditating, long before his elders are aware of it, "What shall I do with my life, where invest it so as to secure the largest returns of satisfaction?" We remind you, pastors, that both in private and public, you may not only affirm the excellence of the ministry as a vocation, but demonstrate its glory in the obvious joy of your labor.

We have read with care and pleasure the annual report of the Board of Education, and marked the manifoldness of its service to the Church. We believe that, if that large number of our churches which did not, last year, or in any previous year, contribute so much as a penny to the Board, could be informed of its work, few of them could resist making an effort, henceforth, to redeem their record.

Consider:—Since the Board was organized, it has assisted, by loans and grants, more than 15,000 candidates for the ministry and missionary work. Has it pauperized them? Does the nation pauperize the military cadet at West Point and the naval cadet at Annapolis by educating them, free of charge, boarding and clothing them while they are in training to be leaders of our forces on land and sea? Free education, free books, and free tuition, free board and free lodging and free uniforms, did not debilitate the manhood or degrade the spirit of Grant and Sherman and Sheridan, or of Schley and Sampson and Dewey!

We heartily approve the efforts of the Board to provide for the religious care and culture of our Presbyterian students in state universities. And we mark the indubitable evidences that the representatives of the Board who are at work in such institutions are conserving much of our most valuable personal material, from which already we begin to see the development of coming leaders in Christian work of every kind.

We perceive in every foreign-speaking student helped, at Dubuque or at Newark, the relation between the Board and the missionary fields at home or abroad.

We approve the Board's effective plan of evangelistic and vocational campaigns in colleges, and note the ceaseless activity of its Secretaries who for much of the time during

the year are in the field, visiting the colleges and churches.

We offer the following resolutions and recommendations:

I. That the Board be commended for its complete and searching report of conditions affecting the supply of ministerial candidates and other matters relating to Christian leadership. The tabulations and charts are valuable, and should be studied carefully by the Church.

II. That the suggestion of the Board that ministerial candidates be encouraged to pursue their studies at those colleges where increased efficiency is the rule and where a consistent advance is sought in the strengthening of the Liberal Arts courses, be approved.

III. That the Board be authorized to remit the obligations of men aided, who enter the ministry of any branch of the Reformed Church holding the Presbyterian system, provided such Church shall extend a like courtesy to this Board in similar instances.

IV. That the additional rules presented by the Board governing the policy of aid to certain medical students looking forward to work upon the foreign field, as found upon pages fifteen and sixteen of the report, be approved.

V. That the Board be instructed to continue and strengthen the plan of college visitation under which evangelistic and vocational meetings have been held in forty-four of our colleges, in cooperation with the Evangelistic Committee of the Assembly.

VI. That churches and individuals contributing to the work of ministerial education and the training of lay workers be urged to use the Board of Education as their agent in transmitting funds to such institutions and such students as are in direct relation with the Board, under the authority of the Assembly, rather than to send their contributions direct to such institutions or students.

VII. That the progress of the Board in supplying the religious needs of Presbyterian students at state universities be most heartily commended, and the new policy, be approved of assuming the entire support of certain university pastors in those synods whose presbyteries cooperate with the synod's committee in

increasing the apportionments to education based upon the contribution of the Board to this work in such synods.

VIII. That the Board be instructed to use more stringent methods in dealing with students, who allow extra-academic activities to interfere with their scholarship standing and to admonish those engaged in supply work to refrain from this practice, unless under highly exceptional circumstances, until they have finished at least the first year of their theological course.

IX. That Presbyterian Committees be urged by the Assembly to keep in closer touch with their candidates and that they be earnestly admonished to exercise the utmost care in learning the whereabouts of candidates who have abandoned their purpose to enter the ministry, and that they use every means within their power to assist the Board in collecting refunds of aid.

X. That the Board be authorized and instructed to prepare a comprehensive plan for reaching Sabbath Schools, Young People's Societies and Brotherhoods with information touching the demand and opportunity for Christian leadership in the ministry and missionary life, including the introduction into mission study courses of such material. We further suggest to pastors and Sunday school superintendents the desirability of setting apart one Sunday during the year for the consideration of this important subject to be known as Vocation Day.

XI. That the newly created Department of Publicity and Research be approved and commended to the Church as a most useful agency for the dissemination of information relating to Christian Education.

* * *

XV. That the second Sunday of February, 1913, that is the ninth, and the Thursday preceding the second Sunday, that is the sixth, be observed as Days of Prayer in our academies, colleges, universities and churches for the outpouring of the Spirit of God upon these institutions to the end that there may be an adequate consecration of our youth to the activities of Christian leadership, especially in the ministry and the missionary life.

MINISTERIAL RELIEF

B. L. AGNEW, D.D., LL.D., Corresponding Secretary.

Combination of Board of Relief and Sustentation Fund

THE General Assembly at Louisville, Ky., unanimously resolved to combine the work of the Board of Relief and that of Sustentation under twelve directors who are to manage the work of both corporations.

No changes have been made in the conduct of the Board of Relief. The charter of the Board remains just as it has been ever since it was secured in 1876, and the churches are to contribute annually to the board as they have been doing, and appropriations are to be made as usual to those who are found in need and worthy.

The same men who constitute the Board of Relief will have charge of the Sustentation Fund and will manage its affairs so that there may be perfect harmony between the two causes, and it is hoped that wealthy men and women throughout the Church will contribute generously to the endowment funds of both corporations, and thereby greatly help to make the declining days of our aged ministers and the dependent ones of their households happy, comfortable and contented.

It will be a great disappointment if these expectations should not be realized. The General Assembly voted for the combination of the two causes unanimously, and we must therefore believe that this is God's plan to have better provision made for His faithful servants and their households. Let us work the plan to the glory of God.

THE AMENDED PLAN.

For the combination of the "Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers" and of the "Ministerial Sustentation Fund" as approved by the Executive Commission of the General Assembly of the Presbyterian Church in the United States of America, at Louisville, Ky., Monday, May 20, 1912.

The Proposed Amended Plan.

The Executive Commission, after frequent and extended conferences with representatives of each of the agencies, beg leave to submit to the General Assembly:

(A) The following substitution for the plan which is published on pages 153 and 154 of the Blue Book of 1912.

(B) The following resolutions, by means of which the plan may be put into immediate effect as a substitution for resolutions on pages 155 and 156 of the Blue Book of 1912.

Amended Plan.

(A) Resolved—First, That the General Assembly of the Presbyterian Church in the United States of America hereby approves and adopts the plan of Combination of the "Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers," and the "Ministerial Sustentation Fund of the Presbyterian Church in United States of America," as prepared by the Executive Commission, and which is as follows:

(1) That the number of directors of the Ministerial Sustentation Fund be reduced from fifteen to twelve, and the same persons be elected members of the Board of Ministerial Relief and directors of the Ministerial Sustentation Fund, who shall administer these two departments, viz.:

a. The Relief Department of the Church, which shall continue the work now done under the Board of Ministerial Relief.

b. The Sustentation Department of the Church, which shall continue the work now done under the Ministerial Sustentation Fund, and shall, under the charter of the Ministerial Sustentation Fund, pay to all annuitants the annuity purchasable by their contributions to the fund, plus the annuity purchasable by their pro-rata share in the increments of all other contributions to the fund, the maximum amount of the total annuity to be \$500.

(2) That the policy of the General Assembly be to provide for all ministers a definite pension or annuity, based upon the period of service rendered, payments made and other conditions similar to those set forth in the Ministerial Sustentation Fund; that in order to accomplish this policy it shall be the rule of the General Assembly that all ministers of the Presbyterian Church in the United States of America be encouraged to identify themselves with the Sustentation Department.

(4) That the policy of the General Assembly be that the Relief Department of the Church provide for all ministers as they become disabled, who have not identified themselves with the Sustentation Department; or whose necessities require additional relief to that obtained from the Sustentation Department, provided the aggregate amount of relief shall not exceed \$500.

(4) That the policy of the General Assembly be

a. That all churches shall be expected to contribute annually to the Board of Ministerial Relief.

b. That a Church-wide movement be carefully planned and inaugurated to secure a sum of not less than \$10,000,000 as a permanent endowment fund, to be divided between the two departments, according to the designation of the donors.

The Details of Putting the Plan Into Immediate Effect.

(B) Should the plan of combination be approved by the General Assembly, in order to make it operative, we recommend:

1. That the Executive Commission be empowered to do any and all things that may be necessary to put the plan into effect.

2. That the Executive Commission be empowered to secure, on behalf of the General Assembly, the resignations of all the members of the "Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers," and of all the directors of the "Ministerial Sustentation Fund," their resignations to take effect July 18, 1912.

3. That the Executive Commission be empowered and directed to nominate to the General Assembly twelve persons as members of the "Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers," and of "The Ministerial Sustentation Fund," and that in

making these nominations adequate representation be given to the membership of each of the agencies concerned, as well as from the Church at large.

4. That when the Executive Commission shall have nominated these twelve persons to the General Assembly, they shall be elected by the General Assembly as members of the said Board of Relief, and that they shall be nominated by the Assembly to the members of the Sustentation Fund as directors of said Ministerial Sustentation Fund.

5. That when the General Assembly shall have elected and nominated these twelve persons as members of the said Board of Ministerial Relief and directors of said Ministerial Sustentation Fund, that the plan of combination hereinbefore presented shall become of full effect, and that the said twelve men elected and nominated as members of the said Board of Relief and as directors of the said Ministerial Sustentation Fund shall meet in Philadelphia on July 18, 1912, for organization, and they are instructed and empowered to do any and all things necessary, in cooperation with the Executive Commission, to put the said plan into full effect under the laws of the state of Pennsylvania and under the rules of the General Assembly of the Presbyterian Church in the United States of America.

6. That the General Assembly direct the Executive Commission to secure the resignations above authorized by requesting the telegraphic reply of those whose resignations are asked, and by forwarding to them with the request the following resolution:

That in asking for the resignations of the present members of the Board of Relief, etc., and of the directors of the Ministerial Sustentation Fund, the General Assembly is not lacking in any degree in appreciation of the faithful and self-sacrificing devotion of these brethren to their respective trusts, but because of a conviction that it is wise to create a new Board of Directors, who shall feel that they have been elected for the specific purpose of inaugurating the plan to combine two causes in harmonious cooperation. At the same time, the General Assembly has sought to conserve the best interests of each cause by selecting the new directors in large part from men who have been identified with these two causes in their separate operations.

BOARD FOR FREEDMEN

Rev. EDWARD P. COWAN, D.D., Corresponding Secretary and Treasurer

Report of Standing Committee on Freedmen to the General Assembly, at Louisville, Ky

BY REV. HUGH SPENCER WILLIAMS, D.D., CHAIRMAN.

THE 47th annual report of the Board of Missions for Freedmen to this Assembly has in it much to encourage.

Because the Church contributed more to this cause than was given in any other year, more could be put into the work, thereby producing more and better results.

The total receipts from all sources this year were \$255,418.16, as against last year's aggregate of \$214,377.24, with an increase of \$41,040.92.

The largest sources of increase are from legacies and miscellaneous sources. Only \$527.69 of the advance is credited to the churches. 4,929 churches, an increase of 21 over last year, contributed by congregational offerings to this cause. It is earnestly desired that a more general touch with the work of this board be secured by a larger proportion of our churches participating in the annual offerings for its support as only about one-half gave church offerings in the past year.

In addition to the amount received and spent by the board, it should be carefully noted that the work was augmented by contributions to church and school work by the people on the field, these receipts being simply reported to the board and not included in their financial statement. The contributions on the field were:

To church work	\$68,118.41
To school work	77,838.09
	<hr/>
	\$145,956.50

In addition to this amount, contributions were received for the benevolent agencies and boards of the Church, including the Freedmen's Board, \$3,061.71. Totalling \$149,017.58, or almost \$150,000.00 from the field toward their own uplift and for the good of others.

Therefore it should not be lost sight of. It needs emphasis. We are all familiar with discussions on the high cost of living. We have not forgotten the severity of the winter

through which we have just passed and the sufferings caused by it especially in our large cities. These things also bore heavily upon the poor and needy class in the South among which our board has been working.

With the low price of cotton, the extra outlay for the necessities of life was felt very keenly by those who have at best to scheme and plan to make both ends meet. The extreme cold affected school attendance and at times caused the suspension of public services. We should therefore give the more credit to those whose contributions to the support of themselves and others, notwithstanding their poverty have approximated \$150,000.00

Under the board are 398 churches and missions with 24,863 communicants ministered to by 240 ministers who received 1,542 persons on confession of faith and 217 by certificate.

In connection with the churches there are 386 Sabbath schools with 22,978 pupils.

For educational purposes there are 131 schools with 420 teachers and 15,045 pupils.

The woman's department has been of invaluable help in many ways and through its co-operation means have been provided for the sending out of about 20 new teachers who could not be provided for in any other way.

Such funds as have come from the former Cumberland churches have been used in extending aid to the Cumberland Presbyterian Church, colored. From the General Fund of the board the salary of a professor in the theological department of the Colored Cumberland Academy at Bowling Green. Beside this \$2,648.25 has been sent to the Cumberland Presbyterian Church, colored.

This plan of assisting colonists in a practical way, under the direction of a capable superintendent to secure a home and support for themselves and families is now in operation. 40 acres or less is rented at reasonable rates to desirable persons who at a later time

have the privilege of buying. By building a little home of three rooms each with a separate kitchen, and repairing two others, homes have been provided for and rented to ten families. Many more such places could easily have been tenanted, but the board conservatively plans to try out the plan carefully and observe its results before enlargement.

After a long effort to secure the necessary money, Biddle University is now occupying the new Carnegie Library which was completed during the year.

Harbison College has been removed from Abbeville, S. C., to Irmo, near Columbia, S. C., and is to be distinctly an industrial college for boys only. The encouraging outlook is a warrant for the opening of the fourth floor of the initial building which was ready at the opening of the present school year. Under a specially trained agricultural teacher the boys with different tracts of land and the incentive of competition and prizes, are doing splendid work.

Labor on the farm is accepted as part payment of tuition. So that in caring for stock and various forms of farm work as well as cooking, dish-washing, etc., the college is fitting its students to work on the farm. A good place to provide for themselves and families and a splendid thing for the country at large to keep men on the farms.

The generosity of one lady who completely equipped a black-smith shop, suggests a good way to help in this cause, for other industries will be added just as soon as the finances for them are provided.

In co-operation with the Church Erection Board in a plan by which they furnish one-third, the Freedmen's Board one-third and the people themselves one-third, many weak congregations have been helped to secure, improve, remodel or enlarge their places of worship.

\$16,000 was received in insurance for the large brick building of the Mary Allen Seminary which was accidentally destroyed by fire on January 13th. A new building will be erected with this insurance money though the old one could not have been replaced, even without furniture for less than \$25,000.

In the midst of all the work in churches and schools there is always in view the saving of souls. The board is doing something for a part of its constituency of 9,000,000 people and souls are being saved as shown by the

1,542 received on confession of faith, but more emphasis is to be, or it should be, put on the spiritual side of the work. Evangelism must extend even to those churches and schools under the direction of our Freedmen's Board. The Rev. J. J. Wilson who enters upon the evangelistic and temperance work by the co-operation of the Freedmen's Board and the Permanent Committee on Temperance is a faithful pastor and the sympathy and support of the Church is asked for this new and needy work which just commenced the first of this month.

We commend the board and the secretaries for their diligence, devotion and fidelity and for their liberal, progressive and economical administration of their trust.

We recommend the following actions:

1st. That the treasurer's report audited by a public accountant and the minutes of the board be approved.

2nd. The Assembly heartily commends the board for its aggressive evangelistic and temperance movement in the securing, in co-operation with the Assembly's Committee on Temperance, of the Rev. J. J. Wilson to visit the churches, holding temperance and evangelistic meetings.

3rd. It approves also the farm homes scheme which the board has now in operation, and the Harbison Industrial College where modern and intensive farming is to be the special object, in subordination to the main purpose of daily training in religious life.

4th. That the churches make an earnest effort to meet the 10 per cent. increase asked for by the Budget Committee in order to meet the growing needs of the board.

5th. That the Sabbath schools and Young People's Societies be urged to make at least one offering each year for this cause, preferably on the Sabbath nearest to Lincoln's birthday, or if this day be not convenient, then on some other Sabbath in accordance with the desire of the session of each church.

6th. That on overtures, concerning a change of the name of the board, no action be taken at present, on account of property rights and other issues involved.

7th. That the Rev. Maitland Alexander, D.D., the Rev. Samuel J. Glass, D.D., the Rev. J. M. Duff, D.D., Mr. Vincent Miller and Mr. A. C. Robinson, whose terms as members of the board expire at this time, be re-elected for a term of three years.

CHURCH ERECTION

DUNCAN J. McMILLAN, D.D., Secretary.

Church Erection in the Assembly

THE General Assembly's Standing Committee on Church Erection presented a brief but stimulating report through its chairman, the Rev. Wm. Beattie Jennings, D.D. Among other excellent things Dr. Jennings said: "The report of the board records a year's work of extraordinary largeness and complexity well done, though the board is obliged to state that 'the demands have so far exceeded the resources that applications for sums aggregating \$80,500 which have been approved, await the income of another year for confirmation. The appropriations have been made with careful discrimination and with great regret that many worthy and needy churches are compelled to find temporary relief elsewhere until such a time as the board shall be able to confirm and pay their appropriations.'"

The deferred applications, referred to in the report, are very nearly the amount which the board paid the evicted Tennessee churches out of the income of the Kennedy Fund under the order of the General Assembly. Had not that extraordinary burden fallen upon the board it would have closed the year with all applications fully met.

In connection with the Tennessee situation an interesting question has arisen and has been asked very frequently: "Why did the effort of the General Assembly, working throughout the year 1909-1910, through such an able committee, meet with such a meagre response from the Church at large?" The only answer is that the material business of church building stirs little enthusiasm. It appeals to reason and judgment, but awakens little interest or sympathy. The Church at large contributed for this cause only \$69,500 last year—while the struggling churches throughout the country appealed very earnestly for five times as much from the board.

This feature of the great business of church erection appealed so forcibly to our fathers sixty years ago that they created the "Church

Erection Fund"—and the General Assembly, in accepting the fund declared it and its accretions a trust, that must be held forever intact and inviolable. In the same spirit and with the same view, Mr. Kennedy made his splendid bequest. The annual income from this fund, as now increased, will reach about \$165,000. This income, augmented by the contributions of churches and societies, is the sole dependence of the board in meeting the demands of "the feeble churches in erecting houses of worship."

The Executive Commission, in view of the seriousness of the situation, appended to its report to the General Assembly, this earnest appeal to the churches:

"That the General Assembly reminds the churches and presbyteries that the demands on the Church Erection Fund are likely to be largely increased to meet the pressing needs of our rapidly expanding population, and that the Board of the Church Erection Fund will have a most delicate and difficult task to determine the just distribution of the funds at their disposal, which will be far from adequate to satisfy all the reasonable appeals which will come to them; and that the General Assembly, furthermore, urges all churches and presbyteries to use the utmost care and wisdom in considering the entire national situation and in exercising forbearance from pressing unduly their local interests, in the hope that further contributions from our churches and gifts and bequests from individual benefactors may be received to increase the ability of the Church Erection Fund to meet the grave situation that confronts our Church in its efforts towards an expansion commensurate with the nation's growth."

It is well to follow the good old Scriptural example of reviewing the past that we may take courage for the future. The following table shows what the Board of Church Erection has done in the past sixty-seven years:

APPROPRIATIONS BY THE BOARD, 1845-1912 [Including Grants and Loans.]					
States and Territories.	Year Began	1911-1912.		Total 1845-1912.	
		Churches	Amount	Churches	Amount
Alabama.....	1847	2	\$850	34	\$24,020
Alaska.....	1879	2	650	29	18,038
Arizona.....	1879	2	1,800	55	35,878
Arkansas.....	1846	7	4,700	68	45,708
California.....	1849	16	9,845	393	316,285
Colorado.....	1863	14	11,650	213	173,208
Cuba.....	1905	.....	.....	4	5,660
Delaware.....	1849	.....	.....	21	12,710
District of Columbia.....	1860	1	3,500	16	13,475
Florida.....	1851	2	2,200	56	31,100
Georgia.....	1847	1	500	49	23,030
Idaho.....	1879	4	3,300	110	72,884
Illinois.....	1845	11	12,900	516	351,887
Indiana.....	1845	11	9,400	370	274,263
Iowa.....	1845	13	14,100	659	439,845
Kansas.....	1850	5	7,450	548	372,869
Kentucky.....	1845	4	5,500	115	76,412
Louisiana.....	1848	.....	.....	13	7,735
Maryland.....	1845	.....	.....	82	46,150
Michigan.....	1849	3	5,500	321	198,005
Minnesota.....	1862	12	8,450	514	349,952
Mississippi.....	1845	1	900	27	14,177
Missouri.....	1845	10	12,887	375	295,389
Montana.....	1873	7	3,900	102	85,317
Nebraska.....	1857	3	1,650	419	261,682
Nevada.....	1870	.....	.....	17	12,220
New England.....	1860	3	1,725	96	84,713
New Jersey.....	1845	5	7,300	238	18,227
New Mexico.....	1869	3	3,250	120	69,107
New York.....	1845	5	5,800	346	228,956
North Carolina.....	1850	3	700	253	75,294
North Dakota.....	1879	8	7,155	267	173,912
Ohio.....	1845	2	1,750	439	337,614
Oklahoma.....	1868	21	19,240	416	279,005
Oregon.....	1853	11	11,350	206	142,298
Panama.....	1907	.....	.....	2	2,500
Pennsylvania.....	1845	10	12,600	494	355,668
Porto Rico.....	1901	2	3,100	22	28,050
South Carolina.....	1851	6	1,349	159	47,565
South Dakota.....	1861	9	11,750	229	135,214
Tennessee.....	1847	5	4,500	141	84,074
Texas.....	1846	19	16,300	209	157,708
Utah.....	1871	2	1,075	130	81,629
Virginia.....	1845	1	1,000	83	35,752
Washington.....	1859	25	26,413	303	244,842
West Virginia.....	1865	.....	.....	87	53,763
Wisconsin.....	1849	7	7,950	280	181,471
Wyoming.....	1870	2	2,100	38	27,855
		280	\$267,819	9,684	\$6,567,106

It will be observed that the number of churches aided by the board is ninety-six per cent of the number now on the roll of the General Assembly. Of course not all the churches aided by the board are now on the roll. Many have finished their course and died in the faith. Many have merged with other churches. The total amount which has been distributed by the board is \$6,567,106. These appropriations have secured to our denomination church property aggregating over \$20,000,000.

The board has always been prompt in enter-

ing new fields with the pioneers and keeping with them in the development of their communities. For example, the board went to California with the "forty-niners." During that year the board sent to the first church of San Francisco \$1,947, which was one of the largest appropriations in those early years. Up to the present the board has appropriated to California churches \$316,285. The number of churches aided in that state up to the present is 393, while there are now upon the roll of the Synod of California only 348.

THE COLLEGE BOARD

ROBERT MACKENZIE, D.D., LL.D., Secretary.

Report of the General Assembly's Standing Committee on the College Board

THE Annual Report of the College Board and the Minutes of the board have been submitted to us. The report of the secretary shows that 57 colleges and 7 academies are affiliated with the Presbyterian Church and receive financial support directly or indirectly from the College Board or various agencies of the Church represented by the College Board. The number of students in the 64 schools of the Church during the past three years has been as follows:

	1910.	1911.	1912.
College students	6,815	7,317	7,818
Preparatory	4,199	4,172	4,797
Others	8,309	7,761	10,286
Total	19,323	19,240	22,901

This gives an increase in 1912 over 1910 of 3,578, and is a most gratifying evidence of appreciation of the Christian school on the part of the public.

Policy of the College Board.

The committee commends most heartily the activities of the College Board during the past year, and bestows its unqualified endorsement upon the policy of the Board in the use of funds under its control. It commends the splendid judgment and devoted efforts of the secretary, Dr. Robert Mackenzie, as evidenced by the character and quantity of work done under his administration. The committee desires to express its appreciation of the economical administration of the affairs of the board, and also of the clear, precise, illuminating manner in which the minutes of the board have been kept.

Finances.

The response during the past year to the appeals of the College Board has been more generous than in any previous year. The response made to solicitations for financial support by the college presidents has been more

liberal than in any year except 1910-11, when the sum raised was \$1,912,172.23. But one item of that year, the John S. Kennedy bequest of \$738,377.78 to New York University, a form of gift most unusual, if deducted from the total of that year, would leave \$1,173,794.45 as the sum raised in the usual ways. During the past year the amount raised by the usual methods is \$1,342,925.86, or \$169,131.41 increase over the banner year.

The College Board joins with the Standing Committee in asking the Assembly to give its heartiest thanks to the presidents, by whose self-sacrificing efforts this impressive sum was secured, and to the generous individuals and associations by whose aid and sympathy this princely amount was obtained for Christian education. Most hearty appreciation is bestowed upon the Rev. George R. Brauer, for the comprehensive and exhaustive presentation in the report of the finances of the board.

Standardization.

The committee expresses its gratification at the steps taken by the conference of presidents of Presbyterian colleges at Louisville, Kentucky, May 15 and 16, looking toward the standardization of the colleges. A standard college must meet the following requirements:

1. It must have six professors giving full time to college or university work, and offer a course of four full years in the liberal arts and sciences; and must require for admission not less than the usual four years of academic or high school preparation or its equivalent, in addition to the pre-academic or grammar school studies.

2. Its heads of departments must have the baccalaureate degree and M. A. degree, or, in lieu of the M. A. degree, conspicuous teaching ability.

3. It must have \$200,000 of productive funds, or an income for maintenance of not less than \$15,000 per annum.

4. It must have a library of not less than 5,000 volumes.

5. It must have a laboratory equipment sufficient for at least two years' work each in physics, chemistry and biology, according to modern methods of instruction in these subjects.

6. It must meet the requirements of the College Board as to the Christian character of the professors and instructors and as to instruction in the Bible.

Recommendations.

1. That the minutes of the board, which have been examined and found in order, be approved.

2. That the financial report of the board, duly audited by a public accountant, be approved.

3. That 10,000 copies of the Report of the College Board be printed for distribution

among the colleges and the churches as the board may deem expedient.

4. That the protest of the Presbyterian college presidents and representatives against the publication by the U. S. Department of Education, of conclusions not based on facts and accurate investigation, be endorsed.

5. That the following members of the board, whose terms of office expire at this time—Revs. John R. Mackay, D.D., Cleland B. McAfee, D.D., James E. Clarke, D.D., Gates D. Fahnestock, J. C. Egbert, Thomas B. Hodges, George A. Plimpton and John R. Rush—be reelected for the term of three years; and in the place of Nathaniel Tooker, deceased, that Henry B. McCormick be elected; and in place of William Sloane, resigned, that the Rev. Frederick E. Stockwell be elected.

EDWARD A. WICHER, *Chairman.*

JAMES D. ROGERS, *Secretary.*



PUBLICATION AND SABBATH SCHOOL WORK

ALEXANDER HENRY, D.D., Secretary

The Board at the Assembly

LOOKING forward to a meeting of the General Assembly, the boards consider what they shall say to it; looking back, they consider what the Assembly has said to them.

There were a number of important actions taken at the last Assembly regarding the Sabbath school Board; we can, however, refer only to three at this time.

The Silver Anniversary. First, in order of time as well as in importance, was the celebration of the twenty-fifth anniversary of the board's Sabbath school Missionary Work. The "popular meeting" of the board, on the first Friday evening of the Assembly, had special reference to this anniversary. A letter was read from the Hon. George H. Shields, of St. Louis, chairman of the committee which proposed this new work to the Assembly meeting in Omaha, in 1887.

Judge Shields regretted that business engagements made it impossible for him to be present, and sent his congratulations to the board and his best wishes for its future prosperity. He told, in his letter, how his committee, after lengthy conference and prayer, had come to the unanimous conclusion that the mission to the boys and girls of America should be undertaken by the Presbyterian Church and assigned to what was then the Board of Publication.

Robert F. Sulzer, the veteran missionary from Minnesota, gave a spicy and comprehensive summary of the board's missionary work for the past twenty-five years; while Dr. John F. Carson spoke eloquently of the possibilities and opportunities before the board in the future.

The Standing Committee, in its report to the Assembly, referred to the Silver Anniversary as follows:

"Your committee counts it a great privilege to present the report of the Board of Publication and Sabbath School Work on the occasion of the twenty-fifth anniversary of the Sabbath school Missionary Work. We feel that this Silver Anniversary should be fittingly celebrated in our schools and churches by calling special attention to the splendid record of the board's work as set forth in the seventy-fourth annual report to the Assembly. The organization of 20,000 Sabbath schools, 1,500 Presbyterian churches, and the addition of \$1,000,000 worth of church property, should cause us devoutly to thank God for His goodness and for the seal of His approval upon our efforts."

Consolidation of Committees. For several years, the Church has been considering the consolidation of the boards, but the conviction has been gradually growing that such consolidation would result in a loss of efficiency.

One aspect of this proposed consolidation was a combination of the committees representing the Boards of Home Missions, Church Erection and Sabbath school Work; another, was the formation of an Advisory Council of Church Extension, composed of two representatives from each of the three boards and one from each of the synods.

By action of the last Assembly, a new federation, in which only the Board of Home Missions and the synods are included, takes the place of the Advisory Council of Church Extension. At the same time, by accepting the recommendations of the Executive Commission, the Assembly places itself on record as not favoring the consolidation of committees.

The import of this action will be seen from the following quotations from the report of the Executive Commission. The commission

recognized the constitutional right of any synod or presbytery to combine its committees, but argued strongly against the exercise of this right. We cannot give the argument in

and any absorption of one by the other would hinder the advancement of the common cause of taking possession of our land for Christ, and any combination of committees in synods and presbyteries, that would tend to minimize or less effectively advance the cause of either, is not to be approved." . . .

"The work of Sunday school missions was inaugurated to do a distinctive work of religious education among the children and youth in all our churches, and to carry on a pioneer work in destitute regions. To secure these ends it is desirable that the Board of Publication and Sabbath school Work should have access to all destitute regions, and that its methods and management should remain, as originally constituted, under the supervision of its own committees in presbyteries and synods.

"The Executive Commission expresses its judgment that while the presbyteries and

These boys and girls were without religious instruction of any kind before the Sabbath school missionary came to their village.

full but will quote the conclusion of the Executive Commission, which was adopted by the Assembly.

The Judgment of the Executive Commission. "The judgment of the commission is, that while the fields are identical, the work is not essentially the same; the qualifications for missionaries differ—the one requiring ministers, the other permitting laymen as workers; the aim of the one is the establishment of churches with a view to their permanence, self-support and self-propagation, while the primary aim of the other is the religious instruction and

This mountain Sunday school in Tennessee is striving for the ten points of the Standard of Excellence. They have reached eight and will soon call for their certificate as a standard school.

synods should study to unify the work within their bounds, looking toward the closest relation between the work of the Board of Home Missions and the Board of Publication and Sabbath school Work, each board should be allowed to carry on its own work through its own committee, and recommends that the General Assembly instruct these boards to apply these principles in their relation to each other and to their work in the field."

A mission Sunday school in Wyoming, forty miles from the nearest town.

evangelization of the children and youth in all our churches. There is need for both agencies,

Committees on Religious Education. Another interesting report presented to the Assembly by the Executive Commission, had reference to the ap-

pointment of committees on Religious Education. The commission called attention to the fact that the Sunday school Board was "in a very real sense a Board of Religious Education" for the youth of our Church, and then offered the following suggestions and recommendations, which were adopted by the assembly:

"It will be seen from this that the board is promoting the work of religious education in several directions—in the local church, in its missionary and educational work in the Church at large, and in caring for our young people.

"It would seem to be a move in the direction of unity and efficiency, if synods and presbyteries, in appointing committees on the work of this board, would take these facts into consideration.

"At the present time, there is more or less confusion in regard to the board's committees. In some presbyteries there are three committees: One on Religious Education, one on Sabbath school Work, and one on Young People's Work. Would it not be possible to consolidate these committees into one, to be known as *The Committee on Religious Education*, and give this committee charge of the general interests of Religious Education, together with the special duties that have heretofore been assigned to the Sabbath school Committee and the Committee on Young People's Work? Is it, therefore, suggested that the following recommendations be adopted:

"1. It is recommended that synods and presbyteries appoint standing committees on Religious Education, to have charge of the interests of the Board of Publication and Sabbath school Work in their respective bodies.

"2. These committees shall promote the general interests of Religious Education in the local church, in the missionary and educational work of the board, and in the work that is being done for the young people."

These actions of the General Assembly are in accord with actions that have been taken by several recent Assemblies. They recognize the Sabbath school Board as a Missionary Board; but clearly point out that its mission is one of religious education, having in view the needs of the youth of our land.

If there is to be any combination of committees in synod or presbytery, it is not a combination of Home Missions and Sabbath school Work or Church Erection and Sabbath school Work, but of those committees which have charge of the Christian education of our youth.

It will be readily seen that such a committee will have responsibilities and opportunities that will make it one of the most important committees of synod or presbytery, and will fully occupy all the time and thought it can give to this work, which is laying the foundations of our entire Church life for the future.

CHILDREN'S DAY OFFERINGS

For the Attention of Pastors, Superintendents and Sabbath School Treasurers

Last Fall the Board was obliged to send a letter to more than two thousand Sabbath-schools to whom Children's Day supplies including collection envelopes had been shipped, inquiring about their Children's Day offering. In some cases the matter had been overlooked, in others the offering was used for some local cause or for the expenses of the home school; and in several cases we found that the offering had been sent to another Board. Some said that they had lost the address of the Treasurer of the Board.

If this notice comes to the attention of the pastor or superintendent may we request that he make inquiry and satisfy himself that the Children's Day offering has been used for the purpose for which it was given. If it should develop that the offering has not yet been sent, please see that it is forwarded without delay to Mr. F. M. Braselmann, Treasurer, Witherspoon Building, Philadelphia, Pa.

TEMPERANCE

JOHN F. HILL, D.D., Cor. Sec. Permanent Committee.

General Grant's Courage

REV. DUNCAN C. MILNER, D.D.

PEACE hath her victories no less renowned than war."

When Major-General Fred D. Grant on September 25th, 1909, acted as grand marshal of the great temperance and law enforcement parade in Chicago he did as brave and noble a deed as a soldier on the field of battle. When it was announced that a major-general of the United States army, in full uniform, would lead the army of peace a storm of protest and abuse was poured upon him. The liquor people wired a protest to the President and Secretary of War and even talked of a court-martial for his conduct.

The writer of this note was on a committee to arrange with General Grant as to some particulars of the parade. He showed a pile of letters full of abuse and threats. Without the least show of bravado he gently but firmly said that this opposition only confirmed his purpose to carry out his promise to the temperance people. A weak man would not have resisted the clamor and pressure and would have found some plausible reason to explain why an army officer should not identify himself with such a reform movement. General Grant not only led that marvelous procession as far as the reviewing stand, but reviewed those long lines of cheering and enthusiastic people and then with his staff fell into the rear of the procession and went to the place of disbandment.

It is said that a prominent army officer in substance declared that, while men may have various opinions as to the temperance question, they would have to agree that one of the finest things Fred Grant ever did was to head that parade.

The efforts of the United Societies and personal liberty leagues to have the War Department censure his conduct entirely failed.

General Fred Grant realized that his illustrious father's great career was nearly wrecked by drink. On one occasion he said that if by giving his life he could destroy the

whole alcohol business he would gladly make the sacrifice.

The many friends of law and order and temperance and those who admire moral courage in public men, in the face of clamor and bitter assault, will be sincere mourners at the death of Major-General Frederick Dent Grant.

ACTION OF GENERAL ASSEMBLY.

The General Assembly recently in session at Louisville, Ky., adopted resolutions heartily approving its Permanent Committee on Temperance and commending its earnest diligence and zeal in combating the liquor power. It also called for greater faithfulness in observance of the requirements of the scientific temperance instruction laws in all schools, and commended the offering of prizes by the Permanent Committee in college oratorical contests, and the placing of standard temperance books in public libraries.

Observance of Temperance Sunday was urged and it was resolved that each congregation make an offering to the Committee's work, taking care that there be each year increase in contribution, and that the total amount given this agency be not less than \$35,000.

The General Assembly also cites attention to the fact that its Temperance Committee is now incorporated and competent to receive, hold, and administer bequests and legacies to be used in the warfare against the liquor traffic.

It is earnestly insisted that laws requiring Sunday closing of saloons be fully enforced. Also the law excluding liquor selling from the Army Canteen.

The "white slave" traffic is again denounced. The Permanent Committee is encouraged to aid in every way possible in the campaign in behalf of temperance education that is being waged this year in many states.

The Kenyon-Sheppard Bill is endorsed which prohibits carrying liquor into states where the people have voted to banish the traffic.

SEVENTY-EIGHT YEARS YOUNG.

CHAUNCEY M. DEPEW CELEBRATES HIS SEVENTY-EIGHTH BIRTHDAY ANNIVERSARY
AND SAYS HE EXPECTS TO LIVE
TO BE A HUNDRED.

As the opportunities and enjoyments of life multiply and education becomes more widespread the desire to live long becomes more universal.

More persons are giving serious thought to the problems of longevity than ever before. It is also a fact that more persons are illustrating the rational methods of prolonging life than ever before. The octogenarians are becoming more numerous. The press is daily calling our attention to men and women who have passed the three-score-and-ten mark. In every instance these persons attribute their health and long life to simple diet, temperance and simple habits of living.

A few days ago Chauncey M. Depew, New York's famous ex-Senator, celebrated his seventy-eighth birthday anniversary. In replying to hundreds of congratulatory messages he said he attributed his splendid health and long life "to careful dieting and a judicious mixture of work and play."

Contrary to popular notions, most of our public men who have attained advanced age and good health have lived very abstemious lives. People who have read of Mr. Depew's many after dinner speeches have grown to think of him as a great eater and drinker. The fact is, Mr. Depew lives a very simple life. He eats very little meat and confines his diet largely to cereals, fruits and green vegetables. A diet of this kind, in which well cooked cereals predominate, combined with regular habits and rational outdoor diversion, will enable almost any person to attain an advanced age in good health and strength of body and mind.

The best of all the cereals is shredded wheat biscuit because it contains all the body-building material in the whole wheat in its most digestible form. A person could live indefinitely upon this cereal with fresh fruits and at the same time reach a high state of working efficiency. Being made in biscuit form and being ready cooked it is so easy to prepare with shredded wheat and a little fresh fruit a most delicious and nourishing meal. It not only supplies all the nutriment that is needed for work or play, but it possesses the laxative properties that are so necessary in a perfect food for the average human being.

The summer is a good time to cut out heavy meats and soggy pastries and a good time to try this simple, healthful, nutritious diet.

OLD GOLD AND SILVER CONVERTED INTO CHURCH MONEY.

The demands for the various schemes of the Church make one ask the question, when a new call comes for money for an urgent need—"Where is it to come from?" Here is a new thought. Gather up your old gold, silver, platinum, jewelry or otherwise—diamonds, old false teeth, etc., and send them, by registered mail, to the "Old Gold Shop," 906 Filbert street, Philadelphia, Pa. They buy all such articles for cash. Established for over a quarter of a century, and are thoroughly reliable.

THOUSAND ISLANDS

HOTEL WESTMINSTER

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Heart of the 1000 Islands

Finest location on the St. Lawrence
Boating, Bathing, Fishing, Golf,
Tennis, Baseball

Write for descriptive pamphlet to

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WESTMINSTER PARK, N. Y.

Barlow's Indigo Blue will not

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Free Samples Mailed

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Streak
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Useful Money

Your money in order to be of the greatest value to you should be made to earn the highest rate of interest in keeping with absolute safety.

You can buy a 6 per cent. farm mortgage and you are assured of a sure and steady income.

Write for booklet D, references and list of mortgages, \$300; \$500; \$1,000; \$1,500; \$2,000.

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Manager of Estates

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6% Safest, Most Promising and Profitable Investment on the Market Today **6%**
During the Past 30 Years no Client has Lost a Dollar

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UNIONVILLE, MO.

Delavau's Remedy

FOR
**WHOOPIING COUGH
AND CROUP**

Also a Safe and Speedy Remedy for

**Bronchitis, Bronchial Catarrh and
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50 Cents a Bottle at Druggists, or

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"Finest Cruise Trips in the World" Fine Steamers. Best Service. Wireless Telegraph. Tickets include meals and stateroom berth. Address nearest agent for Tour Book, or
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REFLECT the actual artistic taste and judgment of the selecting committee. Many plain interiors are made beautiful by good windows. **Hooker Windows** are designed by artists who have made a life study of this ecclesiastical art. **Hooker Windows** are executed by workmen trained to the most careful and thorough construction. **Hooker Windows** enhance the appearance of the church in which they are placed and satisfy the most critical. **Hooker Windows** are sold at low prices without sacrifice of quality. Write for our designs and estimates and save money. Ask for catalog O. It's good reading. **The Hooker Studios (Est. 1885)**
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New Self-Heating Iron

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LOOK { at page 345
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A marvelous convenience and the most effective method for dividing large rooms in Churches and School Buildings into small rooms, and vice versa; made from various kinds of wood; sound proof and air tight; easily operated and lasting. Made also with blackboard surface. Fitted to new and old buildings. Used in over 25,000 Churches and Public Buildings. Write for Partition Catalogue C.

JAS. G. WILSON MFG. CO.

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ALSO VENETIAN BLINDS, WOOD BLOCK FLOOR? AND ROLLING STEEL SHUTTERS

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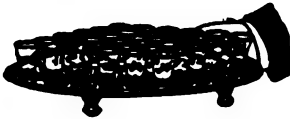


UNBREAKABLE POINTED TOP STYLE (patented). The only cups that enable the communicant to partake with head bowed (no tipping back necessary). The only cups that can be washed and sterilized in bulk—no wiping or polishing required—saves hours of work—no breakage—Trays are noiseless and dust-proof. We also make all other styles of individual services and we send outfits on trial at our expense—Send post-card for illustrated catalog and particulars of our "free trial" plan. Communion services are duty free.

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SWEEPER, MORE DUR-
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OUR FREE CATALOGUE
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224 Pages of the choicest old and new favorite hymns. Many of the new ones are here published for the first time.

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spendence solicited.

Established 17 years. First Class construction, superior voicing. Corre-

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BY REV. CHARLES ROADS, D.D.

Author of "Abnormal Christians" and "The Rural Church."

Cloth, \$1.35 net, \$1.35 postpaid.

"The Man With a Conscience" is an attempt to serve as a guide in cases of conscience, to point out the Christian principles that should apply, and to elevate the conscience above the fogs of selfishness and the false guides of conventional habit and association. Nothing in the realm of Christian morals is more needed than the illumination which an enlightened and impartial conscience can throw upon the perplexing problems of daily life. Sincere Christians are often at a loss to harmonize the complicated and distressing conflicts of duties. The application of the ethics of Jesus to the problems of living under modern conditions is oftentimes far from simple.

Dr. Roads's book is really a treatise on casuistry, the science of the application of Christian principles to cases of conscience. The term has fallen into disfavor owing to its misuse by Jesuitical writers, but the science is a genuine and essential one and was never more needed than in our own day when "the conflict of duty and desires" is more poignant and pervading than ever.

What I Tell My Junior Congregation

BY REV. ROBINSON P. D. BENNETT.

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More and more attention is being paid to children in the church, and the short sermon to children before the larger sermon for the adults is becoming a very popular feature of our morning services. Dr. Bennett has made a specialty of his sermons to children, and has furnished us with a collection of the best of them, which the Board is publishing to meet the growing demand for this kind of material.

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"This is a very beautiful little book, full of Christian comfort for God's children. The subject of death is presented in such a way that the light of God's Word shines upon it, and we see the glory and beauty of heaven rather than the darkness of the grave."—Herald and Presbyter.

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A book of animal portraiture, the drawings being made from living models in the Washington Zoological Park.

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Very fine bindings; double-page certificate; pages ornamented with decorative border.

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Padded White Silk, \$3.00 net, \$3.05 postpaid.

(The two latter enclosed in fine silk-covered boxes.)

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In Writing Advertisers Please Mention THE ASSEMBLY HERALD.

Assembly's Endorsement

The General Assembly of the Presbyterian Church, in session at Louisville, Ky., May 22d, unanimously passed the following resolution:

WHEREAS, the Presbyterian churches in every land have always favored the education of the people and have as a result built up not only Church but also educational institutions from the common school up to the university; and whereas, the Presbyterian Church in the United States of America has always maintained in its history and development this educational policy; and whereas, the educational demands of one generation differ from those of another, requiring the development of educational agencies suited to the needs of the law,

Therefore Be It Resolved, That this General Assembly approves cordially such institutions as the Winona Assembly and Bible Conference at Winona Lake, Indiana, and the Stonybrook Association, L. I., N. Y., and kindred institutions, believing them to be necessary educational agencies in connection with religious work, and admirably adapted to present day religious needs.

Resolved, second, That these institutions are commended to the hearty moral and financial support of the congregations and ministers of our Church.

Resolved, third, That this Assembly advised that the Charters of these institutions be so worded as to insure that any funds given for their support and endowment shall be held for the maintenance of the Cardinal Principles of Evangelical Religion.

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Campaign closes July 1, 1912
Amount raised, \$700,000
Amount yet to be raised, \$200,000

YOU INDIVIDUALLY

Can give either \$100.00, \$50.00, \$25.00, \$10.00 or even less.

YOUR CHURCH

Can take up a collection not later than June 16th. One thousand churches at \$100 each would insure our success.

YOUR SUNDAY SCHOOL

Can take up a collection not later than June 16th.

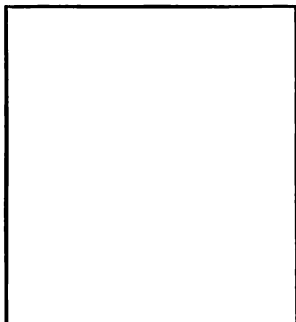
YOUR HELP IS NEEDED

Send for blanks and campaign literature. Address Winona Campaign Committee, Winona Lake, Ind.

THIS OPPORTUNITY WILL **SOON BE PAST**

An investment that combines the greatest possible security, the largest justifiable returns, and the farthest reaching results along missionary lines.

Annuity Gold Bonds **OF THE** **WITHERSPOON BUILDING**



Issued in
Denominations of
\$500. \$1,000.
\$5,000.

Paying Interest to the
Annuitant from
5% to 10%
according to age

This issue is limited in amount, and so attractive have these Bonds been to those who investigated their security, purpose and returns that *very few remain to be disposed of.*

If this interests you, let us send you fuller information. It is a great OPPORTUNITY TO SERVE THE CHURCH without diminishing your present income. In fact it may increase it.

Write to-day while it is fresh in your mind.

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Cool Comfort

Pour into a tall glass
some cold, well-boiled

POSTUM

Add lemon and sugar,
some pieces of ice and stir
briskly; or, use a lemonade
shaker.

Cools the Blood
On a Hot Day

and supplies nourishment

“There’s a Reason”

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When weary and languid, when the
energies flag and you are completely ex-
hausted and worn out, there is nothing
so refreshing and invigorating as

HORSFORD'S ACID PHOSPHATE

(Non-Alcoholic.)

It is especially recommended for the
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exhaustion and nervousness and to
strengthen and clear the brain that has
become tired and confused by over-
work or worry.

***An Ideal Remedy in
Nervous Disorders.***

In Writing Advertisers Please M

EDUCATIONAL

The selection of the right college is one of the most momentous decisions in the life of a student.

Parents should not leave it to the immature judgment of the boy or girl. Have you, parent, studied the field of Christian and secular education with the same care that you devote to the proper clothing and feeding of your family?

If the son or daughter is going to college this fall, you cannot afford to ignore the opportunities offered by our colleges of high standing. Study the home market in education. Read carefully the advertisements of the various colleges and schools and seminaries in this number of THE ASSEMBLY HERALD. Atmosphere congenial to the development of Christian character is the supreme consideration.

We recommend the Schools and Colleges in these pages, as being high class Institutions and our Education Information Bureau will gladly answer any questions concerning them.

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Under the care of the Synod of Pennsylvania

¶ Wilson College offers courses leading to the degree of Bachelor of Arts. The administration will be glad to give information concerning expenses, terms of admission and requirements for a degree.

¶ Early application is advised for the year 1912-1913 in order to secure the most desirable accommodations for residential students.

Address all inquiries to

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Eight groups of Studies all leading to a degree.

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For Girls Under Thirteen

Open all the year. Best home influences. Fewest possible restrictions. Individual care. Mental, moral and physical development. Address

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Presbyterian Theological Seminary

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Prepares men for highest efficiency, conservative doctrine, progressive in methods, able faculty, unsurpassed equipment. Write

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COLLEGE.—Four year courses leading to the A.B. and B.S. degrees. Fifteen units for entrance. Stands for thorough scholarship and Christian character.

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Healthful location, 30 miles east of Nashville. Able Faculty. 22 instructors. 368 students. 55 acres in campus. Good buildings, libraries and laboratories. Gymnasium and athletic fields. Christian atmosphere. Moderate expenses. Co-educational. Next term opens Sept. 4.

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Maryville College

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Maryville a Health Resort.

Elevation of country above sea level, 1,000 to 5,000 feet. One hundred and seventy-seven of 658 students are from thirty-two states and countries other than Tennessee.

Entrance Requirements for Freshman Class, fifteen units. Courses leading to B.A. degree. Preparatory, Teachers', and Bible Training Departments. Thirteen buildings. Campus of 235 acres.

Expenses Low.

Tuition, \$18 a year; room-rent, including electric light and steam heat, \$15 to \$32. Text-books rented. Board in Co-operative Club of 400 members, in the new Pearsons Hall, \$1.75 a week.

For catalog and special bulletins, address

Rev. CLINTON H. GILLINGHAM, Registrar
Maryville, Tennessee.

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PRINCETON - NEW JERSEY

FRANCIS L. PATTON, D.D., LL.D.
PRESIDENT

Opening of the 101st Session
Sept. 19, 1912

College graduates of all denominations are welcome.

Privilege of taking courses in
Princeton University.

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Registrar and Sec'y, Princeton, N. J.

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A Cultural and Practical,
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THE ASSEMBLY HERALD

The Magazine of the Presbyterian Church, U. S. A.

AUGUST, 1912

Rev. James Russell Miller, D.D

DR. MILLER, whose death occurred in Philadelphia on the 2d of July, 1912, was widely known throughout our own and other lands through his writings.

As Editorial Superintendent of the Board of Publication and Sabbath-school Work, a position which he filled with distinguished ability from 1880 to the time of his death, he had the editorial oversight of all the books and periodicals issued by the Board. He gave special attention to the Westminster Teacher, through which thousands of Sunday-school teachers received inspiration and instruction; and he was also much interested in Forward and the other Sunday-school publications of the Board.

He was a prolific writer of devotional books, which have had a remarkably wide circulation. A number of these books have been translated into foreign languages.

In addition to his literary work Dr. Miller had the privilege of being helpfully associated in pastoral work with three of the fore-

most churches of Philadelphia. From 1869 to 1878 he was the pastor of the Bethany Church, to which, with the aid of the Superintendent, Hon. John Wanamaker, he was able to

give an impetus which has made it one of the leading churches of our land. From 1881 to 1897 he was connected with the Holland Memorial Church, and saw it grow from an humble mission field into a church of some 1,200 members with a school of above 1,600.

Dr. Miller resigned from the Holland field to devote himself exclusively to the editorial work of the Board, but the call of the pastorate was too strong to be resisted, and soon he was again laboring in an obscure mission which through his

tireless labors was destined to develop into the important St. Paul's Church, with its splendid plant, 1,500 members and flourishing school of 1,300 teachers and scholars. Dr. Miller was the pastor emeritus of this church at the time of his death.

PUBLICATION AND SABBATH SCHOOL WORK

ALEXANDER HENRY, D.D., Secretary

Looking Forward to Rally Day

IN time of peace prepare for war." In time of vacation prepare for work.

August may seem to be a month in which many of our churches and Sabbath schools cannot hope to do much effective work, but it is for this very

reason a good month in which to plan for further effort.

Experience has shown that one of the best ways for entering vigorously upon the work of the fall and winter months is by having an enthusiastic Rally Day.

Planning for Rally Day. Such a day needs to be carefully planned for quite awhile in advance. We have to decide what we will do, and how we will do it. It is desirable that the representatives of the different organizations of the Church, which are to participate in the Rally Day services, should confer together so that their plans will not in any way conflict, but rather combine for the accomplishment of the ends in view. The pastor and superintendent should be leaders in the preparation for Rally Day, and it may be well for them to call the conference which will determine the plans and provide for their execution.

A Congregational Day. It has been found that Rally Day is most successful when the entire congregation is interested in its services. It was originally a Sabbath school anniversary, but, like so many other methods of work, experience shows that what is good for one department of the Church is good for others as well. If

it is possible to enlist the interest of all the members of the congregation—the old as well as the young—Rally Day will be a far more helpful day for the church at large and for each department, than it would be if observed by only one organization.

There are, at least, three aspects of church work that should be united in making Rally Day a success. These are the congregational service held on Sunday morning; the Sunday school; and the young people's societies.

In churches where the Sunday schools meet in the afternoon, Rally Day can be held in the morning for the congregation, in the afternoon for the Sunday school, and in the evening for the young people.

The pastor, with his elders, should plan for the morning service; the superintendent, with his officers and teachers, for the Sunday school service; and the officers of the young people's

societies, in conference with the officers of the church, for the evening service. These plans should then be combined, and an invitation sent to the families of the church, announcing the services of the day and urging a full attendance upon them all.

This need not interfere with any special invitations that may be sent to members of the Sunday school or young people's societies.

Plans for the Sunday School. What shall our Sunday schools set before them on Rally Day as their plans for fall and winter work? The answer to this question will be determined, to some extent, by local conditions, but there are some matters of a general character that should be of interest to us all. The first is the proposed increase of twenty-five per cent. in our Sunday school membership.

This is a suggestion of the Sunday school Board, growing out of its twenty-fifth anniversary of missionary work. The Board feels that its mission of religious education to the boys and girls of our land does not include those only who are living in communities where there is no Sunday school. There are multitudes of our American youth who are growing up in ignorance of God's Word and entirely without Christian training, in the very shadow of some of our city churches. It is a startling fact that there are in the United States as many boys and girls who are attending no Sunday school as there are in our schools. It is our duty to find these youth and bring them into some school where they may study the Word of God and fit themselves for Christian manhood and womanhood.

The Board suggests that each Sunday school sets before it on Rally Day as a definite aim, the effort to increase its membership twenty-five per cent. before the close of the Church year. If this should be done by all our schools, it would add three hundred thousand new members to the Sunday school.

The Standard of Excellence. Another subject that should claim the attention of every one of our Sunday schools on Rally Day, is the *Standard of Excellence*. This Standard proposes ten points of excellence to which all our schools should strive to attain. These points are believed to be within the reach of every school, and yet they are sufficiently advanced to require some effort upon the part of any school in securing them. The school

which can qualify upon seven points is known as a *Progressive* school; the one that attains them all, is a *Standard* school. Many of our schools are "Progressive," but few are, as yet, "Standard." It would be well for schools that have not reached the entire ten points to enter upon a new effort on Rally Day to accomplish this.

The Offering. While the offering is not the most important feature of Rally Day, it has an important place. Some ten years ago, the General Assembly recommended that our Sunday schools devote their Rally Day offerings to the work for the foreigners in America.

The Sunday school Board publishes religious papers and Sunday school helps in foreign languages, and sends out colporteurs to work among the foreigners in the United States. The expense of this work is more than \$20,000.00 annually, while the Rally Day contributions of our Sunday schools amount to about \$10,000. This makes it necessary to take money for our foreign work that might be spent in promoting Sunday school missions.

We are hoping that the gifts this year will show an advance upon those of former years.



It will be seen from this brief survey of Rally Day that it has in it great possibilities for good, and if carefully planned for may be the means of arousing a new enthusiasm and inspiring the entire congregation to earnest effort as the church takes up its fall and winter work.

FOREIGN MISSIONS

OUTLOOK FOR THE COMING YEAR

The Opportunity Now Presented to the Christian Church in China

SEVENTY-FIVE officers, members and furloughed missionaries of twenty-eight Foreign Mission Boards of the United States and Canada having work in China met in New York, February 29th, 1912, at the call of the Committee of Reference and Counsel, to consider the extraordinary situation in China and the consequent duty of the home churches, and the following "Message to the Home Churches, the Missions and the Chinese Churches," which we give in part was adopted by a rising vote:—

"The representatives of the Foreign Mission Boards of the United States and Canada which are carrying on missionary work in China, having carefully considered together the situation which China presents at this hour to the Christian Church, desire to address this word to the Christian forces which are at work in the new republic and to the Christian agencies in North America to which China has looked and is looking now for her main sympathy and assistance.

"In the effort to which the Christian forces of the nation will now give themselves with a new zeal, to carry the Gospel far and wide over China and deep into the life of the people, we desire to assure them of the sympathy and support of the Church in the West, and we now make appeal to the Home Church to meet the emergency with unceasing prayer and unwithholding consecration.

"Especially we ask the Church to pray:

"For the people of China, this great and virile nation which awakened from the torpor of ages by the quickening forces of the modern world, is now called upon to deal with enormous legislative, economic, educational and moral readjustments.

"For the Chinese Christians, who share in full measure the privations and problems that are the common lot of their countrymen.

"For the missionaries and their work, the adequate expansion of Christian education and evangelization, and the adaptation of mission methods to the needs of the present situation.

"For full religious liberty in China.

"For perfect union among the Christians of every name.

"For a spirit of true independence on the part of the Church in China and of perfect co-operation with the missions of the Churches of the West.

"For guidance of the new leaders of China, that they may be Christian men and may lead their land forward in wisdom and peace.

"For the purity of the Gospel in China, that it may not be misconceived, but that it may be known and experienced as the power of God unto salvation.

"For a right attitude on the part of all governments toward the government of China.

"For the Manchus and the Chinese alike, that they may find Christ.

"So great an opportunity as God now offers in China is a sovereign summons. It demands of us the enlargement of our horizons, the expansion of our faith, the acceptance of our duty, and the eager and joyful exercise of our fellowship with Christ in ministering to the need of an awakened nation, and in hastening the coming of His world-wide kingdom by an unprecedented advancement. May the Church in China and in the West be found equal to this opportunity!"

The conference felt that more time was required to draw up a statement of policies and methods and requested the Committee of

Reference and Counsel which represents the Foreign Missions Conference of North America, to do this important work and to submit its recommendations to the Boards for their approval.

The Presbyterian Board of Foreign Missions on May 13th adopted the recommendation and noted with gratification and cordial approval the resolutions which were also adopted at the Biennial Assembly of the Philadelphia Women's Board, April 25th:

"The Board voted that, in view of the extraordinary emergency now confronting the Church in China, an effort be made to reinforce the China missions within the next three years by the appointment of 100 new missionaries, not including wives, and the securing of special gifts which will cover the cost of their maintenance including the new property and the enlargement of the work which this reinforcement will involve. In order that such an effort may have the proper support, the representatives of the Board at the General Assembly were instructed to secure the indorsement of the Budget Committee of the Executive Commission and the approval of the General Assembly."

These actions and recommendations were presented at the General Assembly in Louisville, and were heartily approved by the Assembly and the following resolution was unanimously adopted:

"The Assembly heartily approves the action of the Executive Commission and its Budget Committee in its recognition of the emergency that China's Revolution has created in the work of the Foreign Board, and join with it, with the women and with the Foreign Board in making the following appeal to the Church:

"That, in view of the extraordinary emergency now confronting the Church in China, an effort be made to reinforce the China missions within the next three years by the appointment of 100 new missionaries, irrespective of wives, and the securing of special gifts in excess of the regular budget to cover the cost of maintenance, including the new property, and the enlargement of the work which this reinforcement will involve."

The Presbyterian China Propaganda.

At the first meeting of the Board after the General Assembly, June 3d, the Board considered the detailed questions which this policy

involves and the following action was unanimously taken:

"In pursuance of the statement on missionary policy in China, adopted by the Board May 13th and approved by the General Assembly, the Executive Council was authorized to organize and conduct, with the cooperation of the women's boards and such furloughed missionaries from China as the Executive Council may designate, a China Propaganda in order to secure the funds for the new missionaries, new property, and enlargement of the work which this reinforcement will involve. The estimated cost is as follows, it being understood that the figures given are only approximate:

"Assuming that 33 of the 100 missionaries will be single women, that 67 will be men, of whom about 60 will be married, this would make 160 missionaries. The average annual cost through a series of years, including salaries, language teachers, furloughs, other necessary allowances, and a part of the enlarged cost of the native work which such reinforcement would involve, will be at least \$1,000 each. If one-third of these 160 missionaries are on the field the first year, two-thirds the second year and the full number the third year, \$320,000 will be required for the three years. Allowing one residence for two unmarried missionaries and one for each family, 80 residences would be required. The average cost, including land, grading, wall, heating and screening, is \$4,000, or \$320,000 for the 80 residences.

"The China Council has given the Board a detailed list of property needs for which, exclusive of residences and endowments of educational institutions, \$191,260 are still needed. The Board hesitates to urge that this entire amount be included in the Propaganda, although it is really needed in order to give a reasonable equipment for our work in China, which now includes 31 stations in as many important cities, a large number of out-stations, 356 missionaries, 448 schools of various grades (including colleges, universities, academies, medical colleges, normal schools, and theological seminaries), two printing presses, 29 hospitals, and a large and rapidly growing Chinese Church. The Board hopes that a considerable part of this property can be provided by special gifts from individuals, but it feels that at least half of it should be secured in order to provide the most urgently needed properties.

"This makes \$245,210 annually, or a total of \$735,630 for the three-year period referred to in the Board's action of May 13th and the action of the General Assembly.

"The Board recalled with gratification that the Women's Philadelphia Board alone has proposed to assume \$100,000 for this three-year period, and it expressed the hope that the other women's boards would feel disposed to take such additional sums that at least \$300,000 might be expected from the women's boards, leaving \$435,630 to be secured from the churches, Sunday schools and individuals.

"The Executive Council was directed to present this matter to the women's boards and to confer with the Budget Committee of the Executive Commissions of the General Assembly regarding the relation of this special effort to the authorized budget for the year."

Conference with the Joint Executive Committee was held June 13th, when the following action was taken:

"The General Assembly having taken the following action in respect to the Board of Foreign Missions: 'That in view of the extraordinary emergency now confronting the Church in China, an effort be made to reinforce the China missions within next three years by the appointment of 100 new missionaries, irrespective of wives and the securing of special gifts in excess of the regular budget, which will cover the cost of maintenance including the new property and the enlargement of the work which this reinforcement will involve.'

"It is the judgment of the Joint Executive Committee that these 'special gifts in excess of the regular budget' are to be solicited by the Foreign Board in such a manner as not to endanger the Budget for all the boards as approved by the General Assembly.

The Board is in strong sympathy with this understanding, which it regards as absolutely necessary in justice to the other boards and to the other missions of the Foreign Board. All the officers and auxiliaries of the Board are expected carefully to guard the large interests which are represented by the Budget of all the boards, including the Board of Foreign Missions, and while doing everything in their power to secure special gifts for China, to see that these gifts do not absorb the contributions which churches should make toward the annual Budget. The Board is sure that the friends of

China will see that nothing would be gained but that on the contrary much would be lost if money that has been pledged to and is urgently needed for the other missions of the Foreign Board and the other boards of the Presbyterian Church were simply to be diverted to China. We are seeking increased gifts and not the transfer of those that should be normally expected. Where churches make pledges for this special effort for China, which we earnestly hope they will make, such pledges should be accompanied by a statement from the pastor or session that the Church will provide its full proportion of the regular Budget for the year.

To churches, societies or individuals, who wish to designate their gifts for specific objects, the board will gladly assign:

(A) The support of a missionary at the rate of \$1,000 annually for an unmarried missionary, and \$2,000 for a family, this sum including salary, traveling expenses, language teacher, and a part of the cost of maintaining the cost of the increased work which the appointment of a missionary involves.

(B) A residence at a cost, including land, of approximately \$4,000, though in cities where land is expensive, the cost may be \$4,500 and in some instances \$5,000.

(C) Educational institutions. The Board is already conducting in China, either wholly or in part, four colleges for men and one for women, three theological seminaries, three medical colleges for men and two for women, several normal schools, a number of kindergartens, and more than a score of academies, boarding schools, both for boys and girls, some of which are rapidly developing into colleges either for men or women. Many of these institutions greatly need additional buildings and equipment. Special gifts for this purpose will be gladly received. Buildings may be named by the donors if desired.

The Board now places this large matter before the home Church and the missions. The general feeling which appears to exist and which has found independent expression from many sources and from the General Assembly at its recent session in Louisville, constrains the Board to believe, not only that this movement is in accord with the mind of the Church, but that it has been inspired by the Spirit of God upon whose guidance we may confidently rely.

The China Revolution

I. THE STORY OF THE REVOLUTION

REV. F. W. BIBLE.

SINCE the excitement has died out, a brief review of the important events, in connection with the revolution, and some statement of the present situation, may be of interest. You will understand, of course, that I lay claim to no special knowledge, though of course, being on the ground, I have had opportunity to eliminate false reports, and to get in some degree a consensus of opinion. A good many of the reports in American papers were very much exaggerated, and some were entirely without foundation.

To begin, then, I think there was a revolutionary party dating back many years, centering around Sun Yat Sen which has been steadily growing in numbers and in organization, and which had doubtless planned for an effort at revolution at some future date. But it is extremely doubtful whether any large per cent of the soldiers, officers and others who actually participated in the revolution in the several provinces, had been previously connected with any revolutionary organization. The leaders of the Central and Southern provinces have not in recent years had any particular loyalty to the Manchus, nor what is more important, much respect or fear, consequently when the movement at Hankow showed itself to have sufficient strength to make headway against the government the Central and Southern provinces revolted as easily and as naturally as the ripe fruit falls from a tree.

Of course, at the time we could not realize this, and there were real fears of serious fighting and trouble all over the empire, which caused nearly all residents in the interior a great deal of concern.

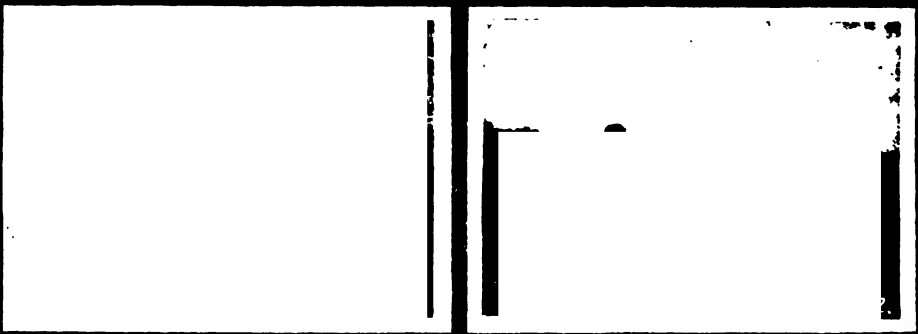
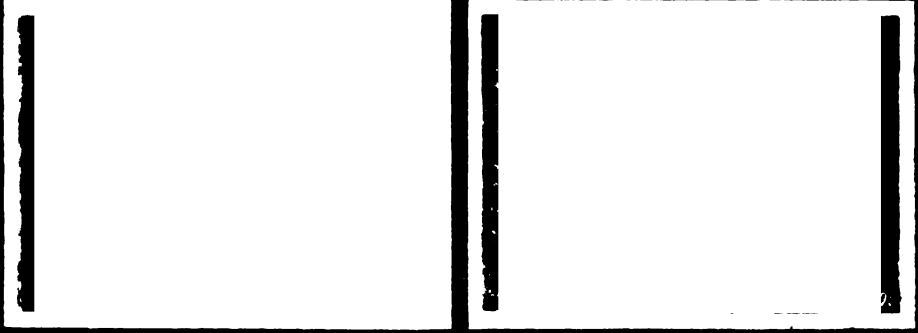
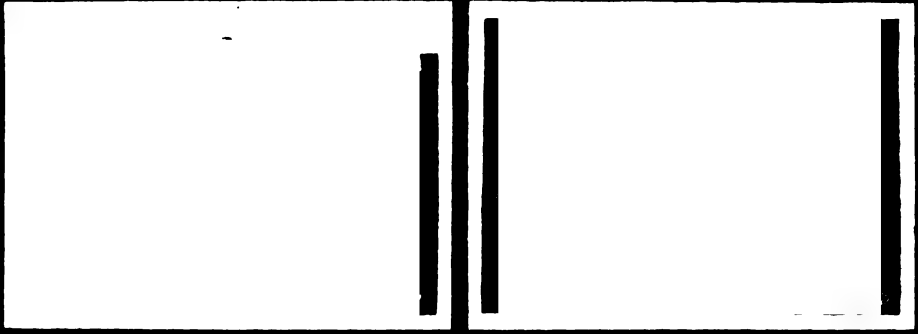
There are two or three misconceptions current in the United States which should be corrected. There was no serious fighting, and no large number of soldiers or civilians killed anywhere in the Yang tse Valley, except in the immediate vicinity of Hankow, where the revolution began. The imperial garrison at Nanking under all old-time Chinese generals, held out until the republican had massed a very considerable force, and had shelled the

imperial city, and in a first attempt on the part of a portion of the garrison to revolt, a good many soldiers were killed. Also in establishing and maintaining martial law within the city a good many people were killed, some accidentally, some for looting, some as suspected revolutionists; but from the best reports I can get, all these put together would not reach a total of more than about 1,000, including in this all killed in the final attack and bombardment. The reports about Nanking streets running in blood, and massacre of thousands of queueless Chinese were largely imagination.

Nor, except in one or two cities, was there any large number of Manchus killed. In fact, the amazing and marvelous fact about the whole thing is that it was accomplished with so little bloodshed among the soldiers. The whole course of events should make foreigners very careful in the future about prophecies. If at any given time you could have taken the opinion of the men (foreigners) who are supposed to know as to what the course of events was likely to be, and compare it with what did happen, you would find that the "authorities" among the foreigners usually guessed exactly wrong. Let me give one instance. On a certain date, telegrams told of the rout of the revolutionaries who were driven out of their strong positions across the river, losing many guns, and thousands of men. This meant that the imperialists had regained Hankow-Hanyong, including the arsenal and iron works, and that (in the opinion of many foreigners) the revolutionaries' position was untenable. It was reported officially by foreign consuls that the revolutionists had sought the help of the consuls in gaining time. The Shanghai papers without an exception interpreted this as the end of the revolutionary movement, and predicted the complete re-establishment of the imperial government. Yet as a matter of fact, the revolutionary forces, triumphed as you know. The magnificent thing is that aside from the bitter fighting at Nanking, this was the last battle. One might write the history, from one's point of view, some-

- (1) People fleeing from Hankow by train at the outbreak of hostilities.
- (2) Hankow—Race-course showing the effect of exploding shell.
- (3) Imperial Maxim Krupp Gun. One of a number used in the battles about Hankow.
- (4) The Railway Station at Hankow, around which there was much fighting.
- (5) Revolutionary troops in their trenches at Hankow.
- (6) A body of Revolutionary soldiers just outside Hankow awaiting the attack of Imperial Troops.

THE REVOLUTION



- (7) Retreat of Revolutionary soldiers after battle of Oct. 27, Hankow.
- (8) Hankow—Wounded Revolutionary soldier carried off the field.
- (9) A view of burning of Hankow.
- (10) The head of a Looter and his loot—a warning to others who might have looting inclinations.
- (11) Revolutionary dead after their first skirmish at Hankow.
- (12) Encoffined Revolution—1911.

thing like this. "The revolutionists having suffered a most severe defeat, their success soon became assured." People of the West should recognize also that the large mass of people in China had no part in the revolution. In the center and south they favored it, in the north probably not, but they were really on-lookers in both sections.

This revolution brought several very interesting characters before the public, notably Sun Yat Sen, and Gen. Li of Hankow. Whether Sun is a statesman and administrator or not, one cannot tell. The opinion around Shanghai is that he is not. Still it is noticeable that the movement which had gone on for months without any real unity, became centralized and well controlled under his leadership in a couple of weeks. But, whatever his administrative ability, he has shown patriotism and unselfishness of the highest order, by seeking nothing in reward for his long years of service.

Gen. Li of Hankow, has shown himself to be an able military man, and a good administrator. Some of his letters to Yuan Shih Kai recently made public, have given a very good grasp on the whole situation.

Yuan Shih Kai has been well known for many years as the best administrator in China; in the north he is said to be very popular; in the south and the central provinces less so. The progress he has made in the organization of the new government has been much slower than was hoped. The loan question has developed unexpected difficulties. The real facts of the situation are probably not given to the public, but I do not think many people out here would say that the original four power syndicate has been influenced very largely by the golden rule. The neutrality of the western governments during the revolution had a most favorable effect, and foreigners are more favorably regarded in China now than ever before. It would be peculiarly unfortunate if the fame which China must have, should be given in a way which would arouse ill-feeling.

We are in the midst of most terrible suffering. The working people of the city have saved little or nothing, and have had nothing to do for months, and thousands of people are hungry. We are trying to develop straw hat manufacture, and a meeting will soon take the whole matter up carefully.

II. THE COST OF THE REVOLUTION

BY A MISSIONARY.

POOR China has had her hard times this year. It has been a glorious revolution, truly popular in character and carried through with an ability and patriotic spirit on the part of the leaders that are above all praise. No one could have imagined that it could have been done so quickly and with so little bloodshed and with such a unanimity of purpose.

Yet one has to live in the midst of it to realize that China has been willing to pay heavily for her freedom. Everywhere trade has been at a standstill and that alone means the pinch of poverty for millions. Almost everywhere property has been insecure as the authorities have been too uncertain in their seats to keep order. Robber bands have been busy everywhere and cruel brutalities without number have been practiced on innocent people.

Many people in every province have been stripped of everything they possessed by looters and left in poverty. The legitimate expenses of the revolution have been very heavy and have been met by more or less willing contributions which have added to the general poverty and added to it all is the famine which is as horrible as ever. In North Niangan we hear that things are dreadful beyond words. Here in Anhwei while there are fewer people affected, it is in many places as bad as last year and one of these places is this Mengcheng where I am writing. The haggard and naked beggars that flock the streets are awful to see. The famine committee is the only source of help as the government has been entirely unable to attempt famine relief as it did.

III. AFTER THE REVOLUTION

A. The Unrest

I. MRS. T. N. THOMPSON.

THE Revolution is past and gone! So we would be glad to report, but is it really gone? Little we can say about the future, but much we know about the past. The last three months have been trying ones in all departments of the work. In certain parts of the field our native evangelists have been driven out twice. Robbers have reigned supreme, and even the foreign pastors have not been able to get into all the territory. Every few days we have had harrowing reports of robber cruelties, though as a rule the Christians have suffered less than their heathen neighbors. Whatever itinerating has been done, has been at the expense of excited nerves and restless nights. The country and village people during the winter and early spring have no regular work, and sit around in crowds, telling and retelling of the robberies in the neighborhood. Some of these exist only in their imagination. One man begins to tell that at his place there were ten robbers, another was certain there were a hundred, and another says "three hundred at my place," and so on running up to the thousands. Many have indeed been robbed, and little children have been held for ransom. All our Bible women have fled into the city at different times; two of them coming from different directions, reported the kidnapping of babies, which, when the money was not forthcoming, were mercilessly killed by these cruel men, who took the child up by the heels and literally split it in two before the eyes of the frightened onlookers. People in small villages have fled to the walled cities, taking all their possessions with them. But after all, we find that in many places conditions were not quite so bad as reported. Upon inquiry in certain communities, we are told that it is worse just a little farther on, and when you get to that place, the worst conditions are still a little farther on, like the end of the rainbow!

Really the country would have quieted down long ago had it not been for the looting and burning by soldiers. Just south of us General Chang Hsun's soldiers have looted one city three times. One regiment deserted bodily,

taking arms with them. These men no doubt form the nucleus of many robber bands. It is a day of reports and strange beliefs, in many country districts. Two thousand robbers have gathered just south of us, supposed to be men who can disappear into the ground when their enemies, the soldiers come against them. They live under water three days and nights! And there are many who literally believe all this. These robbers are of course living off the countryside, and defying the authorities. The officials are to be highly commended for their efforts to bring about peace, and we hope they may soon get a firm hold on affairs, but as yet there is much unrest in many places.

II. REV. A. J. FISHER.

Many people think of us as being in the midst of war and turbulence. You would be surprised to see how peacefully we live and in how many ways things go on as though nothing had ever happened. We hear a good many of the Chinese complain that "business is slow" and roads are unsafe to travelers, but on market days there is still a great stir and we see as formerly crowds of people passing along the road to and from the market. There are of course many changes—a great revolution like that which China has just passed through could not but make some impression on the people and start some new thoughts and ideas. Liberty, equality and brotherhood is everywhere now spoken of. Many interpret "Liberty" as lawlessness extending in some instances to a son refusing to submit to parental law and reproof. Lawlessness is rife everywhere. One hears of robberies and other schemes for getting money without working for it honestly everywhere. The government is not on its feet yet, and seems to be utterly unable to cope with the situation.

Here in South China there is a secret association known as "Triads." This society was established when the Manchu Dynasty first came to power, and has been in existence ever since. For years its leaders have been robbers and today it is an association of rob-

bers. Many people join it merely for the protection that it gives them, for those that join swear to help and protect each other even against their own relatives. The Rebels at first used to drive out the Manchus, and later tried to disband them. This is where so much of the trouble has come from. These disbanded Triads with others, joining them are terrorizing different parts of the country by robbing and kidnapping, not stopping short of murdering if their end cannot be gained in any other way. Two of our preachers have been robbed of everything they possessed by these bands. One colporteur was killed by some one who had a grudge against him for getting them in jail a few years ago for robbing him. And now comes the story of another preacher who has been beaten because he would not pay money that the Triads were trying to collect on pretense of protecting the village.

Thus far they have left us strictly alone. Once while I was on a trip my baggage was held up, but when they saw me coming on behind on horseback, they quickly went away and let my baggage go on. Yesterday a report came that a passenger boat on which Miss Durham of our missions and Miss Erecison of the American Scandinavian Mission were traveling, was robbed. Two soldiers who always go with the boat for protection were killed and one passenger wounded, the others sustained no bodily injury only their goods being taken.

We have had the pleasure of a visit from Dr. Lowrie, the chairman of the Presbyterian Council of China composed of all the missions of our board in China. While here Dr. Lowrie went with me to the dedication of a chapel

in a village where all the people except one family have turned Christian. We arrived at the place about ten o'clock a. m. The first thing was a feast. Then a meeting which lasted fully two hours. At this meeting several old people over eighty years of age were baptized. Many others wished to be baptized but were left over for further instruction, which is given by an elder of the Tsang Shing Church, a native of the village and a blind Bible woman from the school for the blind in Canton, and a Christian school teacher. After the meeting a short stroll to the top of the hill back of the village which gave us an entrancing view of as beautiful landscape as one can find.

After another feast in which the whole village partook lantern slides on the life of Christ were shown to the great delight of the children and women. There being many visitors, we had to make a sleeping room of the chapel. In spite of difficulties we managed to sleep very soundly till about two o'clock when we were awakened by the cry of "robbers! robbers!" We expected them any time to break into our door and were ready to give them free access. After a time we ventured to open the door and ask where the robbers were. We were informed that they had gone having robbed a neighboring village less than a quarter of a mile away. The next day we visited another village where most of the people have turned Christian. From here we visited one of our far out-stations, Ching Kwoh, which I had not been able to visit for some time. The Christians gave us a hearty welcome. They had not been idle either for there were a number to be examined for baptism, one being the head of a large school.

B. The New Freedom

MISS E. C. DICKIE.

IT was the woman's meeting and the women were sitting around sewing for the poor, when one of the members brought in a Buddhist nun, with the statement that she had come to have the "doctrine" talked to her. This young woman is twenty-five years of age, and has been for eighteen years in a nunnery over in

the city. Last January, on a small boat going to the country, she met one of our Bible women, who talked with her of the true religion, and told her of our women's classes, where she could be taught, and thus be able to read the Bible for herself. Yesterday this young woman found her way over here to Mrs. Dzing's house, to hear more about the Way of

Life, and as Mrs. Dzing was ill in bed, she sent her to this house, to the women's meeting, where also three of the Bible women were.

We talked to this eager-to-listen nun, gave her some books and the gospel of Mark, and told her again of the women's class now in session in Yu-Yiao. She had already decided to leave the nunnery, and spent the night with the Bible women, going with them to church this morning, and apparently in earnest in her search after the truth. She went back to the city this afternoon for her clothes and bedding, and I have written to Miss Rollestone, asking if she is able to receive her into the class this session. The young woman told also that two of her companions at the nunnery were eager to leave with her. And everywhere it is apparent that the interest in the "Western religion," as so many call it, has awakened, and men and women and children are eager to listen and to be taught. The schools are full, the women's meetings have never been so large as now since I came here, my Sunday school class this morning of fifteen women, interested and responsive, was a real joy to me; and the children's Sunday school this afternoon was

awake and live, bringing in many a woman to look and to listen.

The woman's class here in Ningpo, which I had the privilege of conducting the past fall and winter showed marks of the spirit of gladness at the thought of freedom from the bondage of the Manchus not alone, but also of freedom from the bondage of sin, and joy in the sense of liberty in being able to read. Gifts to me of household gods, because no longer used, of tiny shoes, because feet were unbound; the desire for baptism, because the true God was now being worshipped, all were evidences that China's women are coming to their own, and are rising up to follow Him, who, when upon earth was ever the Friend of faithful women, and who would have them do their part in the redemption of the Republic of China. Just this afternoon, for I am finishing this letter Monday evening, a pair of tiny red satin shoes were given me by a former pupil in the women's class, who at that time was unwilling to unbind her feet, but now wishes to attend our Fuzin church and finds her small feet inconvenient, and so three days ago unbound them in order that she may do a woman's work.

C. The Open Door

REV. A. A. FULTON.

AT Chung Lau, about 160 miles south of Canton, we have had a chapel for over twenty years. This market town is a large one and the villages that surround this central locality number about 100, and the population is estimated by native preachers to be over 40,000. Twenty years ago I took charge of that work. We had a dark, narrow shop with four or five converts, and much hostility was manifested towards those who favored our Gospel. I must have made a hundred trips from San Ning to Chung Lau in twenty years and for ten years the work was hard, and results about thirty converts. But we have a fashion of hanging on in this mission. Last week we dedicated the finest Church outside of Canton and that Church is located on a fine site, just on edge of the Market. The site cost \$3,000 Mex., all paid for by Chinese. We have about two acres of ground. The San Ning Magistrate, and the military

commander of three districts, came by train to be present. They were met at depot by large company of Christians, with banners and music, and a procession of 500 formed at station, and marched through the market to the chapel. More than 1,500 persons were at the church. Only 700 could find seats. Addresses were made by our preachers, and also by the magistrate and military commander, expressing their gratification at the completion of the building, and their sympathies with us in the sacrifices made to secure these beneficent results. The military official was baptized in the old chapel, and is a very outspoken Christian. On the next Sunday, at communion service, nineteen men and twenty-three women and thirteen children were baptized. The church now has a membership of over 300 and is entirely self-supporting, also supporting a school which will become a power in the next few years.

On March 11th, we organized the San Ning Presbytery with twelve churches, and about 2,000 members, and also founded the Home Missionary Society which begins at once with support of two or three helpers, and these will be increased until the entire force of preachers, teachers and Bible women become independent of mission support, and this will enable me to open new chapels, and eventually these too, will be under support of presbytery. The cost of the new chapel and ground is given by members at close to \$15,000 Mexican, of which

amount the Christians provided over \$12,000 Mex.

All our work is going on as usual and we have not lost a day on account of war troubles. I shall be in country most of the time up to June, and while robberies may take place here and there, we do not on that account intend to relax our efforts, but expect to reach hundreds of villages before June next. Mighty doors are open and there "is no discharge in this war."

Recent Text-books and Literature on China

DR. T. H. P. SAILER.

THE output of literature relating to various missionary fields is very uneven. Sometimes several years go by without a single book on some one field that seems suitable to recommend to the pastor or Christian worker who wishes to keep posted. On the other hand, within a few months a whole series of excellent books on some country will be issued. The latter is the present state of affairs in regard to China, and there is every reason to believe that the supply will continue for some time to come.

The time is most opportune for a course of reading and study on China. The oldest surviving empire in the world is suddenly changing its form of government and is undergoing a period of rapid reconstruction, the results of which will be far more momentous than the adoption of a constitutional government by Japan or Turkey. Now is the time when the efforts of Christian missions will count as never before or again. On no other foreign mission subject will it be so easy to arouse interest during the coming year.

In the first place, we have several new text-books, forming the best graded series on any mission field. For men, there is "The Chinese Revolution," by Dr. A. J. Brown, published by the Student Volunteer Movement, 75c in cloth and 50c in paper. "New Forces in Old China" by the same author, was one of the best books we have ever had to put into the hands of the average man. The present work has incorporated passages from the former book, but has brought things up to date. For women, Dr. I. T. Headland, who has had unusual

opportunities for contact with Chinese officials in Peking, has written for the Central Committee on the United Study of Missions, "China's New Day," discussing what is involved for various missionary activities in the present changes. This can be obtained from any of the women's boards at 50c in cloth and 30c in paper. For study classes of young people, we have a revised edition of Dr. A. H. Smith's "The Uplift of China," which has been so widely used since it first appeared. In this case the two last chapters have been rewritten to include recent events and problems arising from them. This costs 50c in cloth and 35c in paper at the New Presbyterian Department of Missionary Education, 156 Fifth Avenue. For boys from twelve to sixteen, Marian Keith has prepared a life of George L. Mackay, of Formosa, with the title "The Black-Bearded Barbarian," written especially for class work and extremely readable. This costs the same as "Uplift" at the same department. For children, Dr. Headland has described in dialogue form an imaginary visit to China by a party of girls and boys, "The Young China Hunters." This can be purchased from any of the women's boards at 50c in cloth and 20c in paper. All these books bear the date of 1912. To complete the series there is "Under Marching Orders," by Ethel D. Hubbard, an attractively written sketch of the life of Mrs. Frank D. Gamewell for girls from twelve to sixteen. To accompany most of these books special helps for leaders of classes have been provided, which may be obtained from the Presbyterian Missionary Education Department, where can

also be purchased "Under Marching Orders" at the same price as "The Uplift of China."

As to books for collateral reading, there is space merely to mention each:

"CHINA AND THE FAR EAST," edited by Dr. Blakeslee. Crowell & Company, 1910, \$2.00.

A series of lectures delivered at Clark University by experts in 1909.

"CHANGING CHINA," by Lord William Cecil. Appleton, 1910, \$2.00. (In England there is a cheaper edition at 3s. 6d.) An account of a visit to China in the interests of a Christian University.

"THE CHANGING CHINESE," by Prof. Ross. Century Company, 1911, \$2.40. A most readable series of observations by a trained sociologist. This book will not fail to arouse keen interest.

"INTELLECTUAL AND POLITICAL CURRENTS IN THE FAR EAST," by Prof. Reinsch. Houghton, Mifflin, 1911, \$2.00. More scholarly than the last named and stiffer reading.

"CHINA UNDER THE EMPRESS DOWAGER," by Bland & Backhouse. Lippincott's, 1910, \$4.00. A unique book, describing the life of one of the greatest women of history from sources not usually accessible.

"CHINA IN TRANSFORMATION," by A. R. Colquhoun. Harper's, 1912, \$1.50. A thoroughly revised edition of a book that was recognized as authoritative on its first appearance in 1898.

"THE EDUCATION OF WOMEN IN CHINA," by Margaret E. Burton. Revell, 1911, \$1.25.

A careful and delightful summary of what has been done mainly by missionaries for the education of Chinese women.

"THE CHINESE AT HOME," by J. D. Ball. Revell, 1911, \$2.00. Many phases of Chinese daily life described by an "old China hand."

"CALVIN WILSON MATEER," by D. W. Fisher. Westminster Press, 1911, \$1.50. The life of one of the strongest Presbyterian missionaries in China.

"CHARACTER BUILDING IN CHINA," by R. M. Mateer. Revell, 1912, \$1.00. The life of Mrs. Calvin W. Mateer, who was a woman of unusual force of character.

ANNALS OF THE AMERICAN ACADEMY OF POLITICAL AND SOCIAL SCIENCE. China, 1912, \$1.00. A series of articles of value, most of them by Chinese.

CHINA MISSION YEAR BOOK. This is now being issued annually, beginning with 1910, and may be ordered from the Missionary Education Movement, 156 17th Avenue, at \$1.50. It contains articles by experts on all phases of missionary work, including the social and political changes of most consequence. This will be indispensable to those who wish to follow the progress of missions.

With such a wealth of material the pastor or worker who remains ignorant of China has only his own lack of interest or energy to blame. The department will be glad to order any of these books for correspondents.

"Points for Pastors"

HELPFUL BOOKS OF THE YEAR

In the leaflet published by the Board of Foreign Missions, "Points for Pastors and Laymen" which will be sent on application to any reader of THE ASSEMBLY HERALD, on p. 12 is a list of helpful books of the year. The missionary worker will find this little leaflet of value in suggesting topics for sermons and addresses, and for discussion in missionary meetings, and references to helpful literature whether leaflet, periodical or book. In addition to the "Helpful Books of the Year" mentioned in this leaflet, we give in this number of the HERALD the volumes which have been

added to the Foreign Missions Library during the year 1911-1912 or which will be added as soon as issued. Any one of these volumes can be borrowed from the Foreign Missions Library for two weeks with the privilege of a two weeks' renewal, the only expense being postage both ways.

We add a few helpful suggestions regarding some recent volumes:

"A Half Century Among the Laos of Siam," is an auto-biography of Daniel McGilvary, D.D. In addition to the personal interest which centres about the more than half cen-

tury of missionary work given by Dr. McGilvary in Laos, there is probably no single volume which gives such detailed and stimulating and valuable information regarding the Presbyterian work in Laos and the Laos people, as this monumental work which was completed only a short time before the death of Dr. McGilvary. He belongs in the ranks of the great missionary leaders of the Presbyterian Church of our day—men of the type of John L. Nevius, John Newton, Adolphus Good, Henry H. Jessup, Jonathan Wilson, Calvin Mateer and others whose names are written in the Book of Life, and whose works testify to the Gospel which they lived and taught. (Published by Fleming H. Revell Company.)

The Presbyterian Church is to be congratulated on having such a full and satisfactory account of the work of one of its great leaders in China—Calvin Wilson Mateer, D.D., whose biography written by Dr. Daniel W. Fisher is a great book about a great missionary. Dr. Mateer was one of the makers of the New China and his life forms a part of the history of Christian missions which no student of that subject can afford to overlook. He was famous as an educator, author and translator. He was a man of unusual force of character and an executive of high capacity. The whole Presbyterian Church should gratefully remember that man of God who for forty-five years was one of the Christian leaders of China and who founded and was long the president of the Shantung Christian University. Dr. Fisher was a college classmate and lifelong friend of Dr. Mateer, and is himself a scholar and educator of high rank. He has written with keen insight, with full comprehension of his subject, and with admirable clearness and power. We bespeak for this volume and for the great work in China to which Dr. Mateer consecrated his life the deep and sympathetic interest of all who may read this book.

Lovers of Africa will remember with delight the "Jungle Folk of Africa," by R. H. Milligan. We are pleased to announce that in the early fall the Fleming H. Revell Company will publish another volume by this talented author, entitled, "Fetish Folk of West Africa," Mr. Milligan says of the two books, "Both are about the people of Africa. Whatever interest they have is entirely human, but the first is observational and describes the African in relation to his surroundings, the jungle; the second is more intimate and studies

the African from the standpoint of his beliefs—fetishes. The two books are complementary studies.

The number of volumes on Africa, especially those dealing with the section in which the Presbyterian Mission is working, is none too large, and we welcome this new volume from the pen of Mr. Milligan.

One of the pioneers in Korea of the Methodist Church, was Henry S. Appenzeller. W. Elliot Griffis has again made the Christian world his debtor by writing a life of Mr. Appenzeller under the title of "An American Pioneer in Korea." This volume is a record not only of a man who had rare devotion and a great zeal for the Lord of Hosts, but it is in reality a record of missionary effort of the Methodist Church in the Hermit Kingdom. The Methodists and the Presbyterians being the two denominations upon whom has fallen in the Providence of God the larger share of the work of evangelizing Korea. (Published by the Fleming H. Revell Company.)

Rev. James L. Barton, D.D., one of the secretaries of the American Board has in press (Fleming H. Revell Company) a volume entitled "Human Progress Through Missions." Readers of missionary literature are familiar with Dr. Barton's former books: "The Missionary and His Critic," "The Unfinished Task," "Daybreak in Turkey." This volume about to be issued is really a fruit of the study of what might be called the by-products of missions. Each year these by-products are looming up larger and furnishing an apologetic of no mean value.

The Rev. James S. Dennis, D.D., some time missionary in Syria, and known to the Christian world for his valuable contributions to the literature of missions, in such volumes as "Christian Missions and Social Progress" "A Century of Missions," and others, has in press (Fleming H. Revell Company) a volume entitled "The Modern Call to Missions." This includes a series of papers published at various times by Dr. Dennis, with the addition of much material of value to the student of missions.

New volumes on China (see article in present number entitled "Recent Textbooks and Literature on China") will be welcomed by all who see the opportunity of the ages in the new China Republic. History is making fast in China, and the student of missions needs to keep in touch with the new volumes on China.

We give a short statement regarding three volumes of recent issue:

"China,—Social and Economic Conditions."

This interesting and valuable volume appears as the January number of the bi-monthly *Annals of the American Academy of Political and Social Science*, Philadelphia. It forms an octavo pamphlet of 187 pages, and comprises sixteen papers on various subjects relating to China, each prepared by a recognized expert. A great amount of useful information is effectively presented and a good index makes it readily available for reference.

The Changing Chinese, by Edward Alsworth Ross. This is a book of unusual interest. Dr. Ross is Professor of Sociology in the University of Wisconsin and the author of several well known books on Sociology. He intimates that he spent only a half year of travel and inquiry in the Far East, but he had what many travelers lack—an eye to see and a mind to judge. He discusses with extraordinary keenness of insight and sureness of touch such subjects as the race fiber and the race mind of the Chinese, the struggle for existence, the industrial future of China, the grapple with the opium evil, the unbinding of the women, the new education, and Christianity in China. The book was written prior to the revolution so that it does not deal with that subject, but it impresses us as a book of permanent value. The subject of missions receives sympathetic and effective consideration, the chapter on Christianity in China being an exceedingly valuable contribution to the literature of this subject. The book throbs with human interest. It shows us the Chinese, not as mysterious and inscrutable beings, but as living breathing men and women. The volume is written with rare literary skill and printed and illustrated in a most attractive manner. (The Century Company, New York.)

The Coming China, by Joseph King Goodrich, is another good book on China. Dr. Goodrich was formerly professor in the Government College at Kyoto, Japan. He first saw China forty-five years ago and he begins his book by some graphic contrasts between what he saw at that time and what he saw during a recent visit. His line of thought is quite distinct from that of Professor Ross in *"The Changing Chinese."* Like Dr. Ross he is very sympathetic in his attitude toward missions. He presents a wealth of valuable information and the book as a whole is a very readable and

interesting one. Excellent illustrations add to its attractiveness. (A. C. McClurg Co., Chicago.)

Another volume, unique of its kind, deals not only with China, but with Japan and Korea from an entirely new point of view. It is entitled, *"Farmers of Forty Centuries."* The author, F. H. King, is Professor of Agricultural Physics in the University of Wisconsin, a former Chief of a Division of the United States Department of Agriculture, and the author of several standard works on the subject. This book deals with the agricultural resources, methods and problems of China, Korea and Japan. Nowhere else in the English language can such specific information be obtained on this important subject. The book is indispensable to the student of social and economic conditions in the Far East. (Published by the Author, Madison, Wis.)

The Strangling of Persia, Revell. A timely volume written by the distinguished American who did as fine a bit of altruistic service as has been done in our generation for Persia.

A new volume will be issued in the fall by the Rev. Chas. E. Bradt, D.D., Central District Secretary of the Presbyterian Board of Foreign Missions in the U. S. A., entitled *"Around the World Studies and Stories of Presbyterian Foreign Missions."* This volume will give an account of the various missions visited by Dr. Bradt and his party, who return from their year's trip around the world in July, 1912.

Arthur T. Pierson. A Biography by His Son, Delavan Leonard Pierson. Illustrated, 12mo, cloth, net \$1.50. To be issued this fall by Fleming H. Revell Co.

Dr. Pierson came of distinguished Puritan ancestry and embodied in the best modern sense the ideals of his forbears. As a preacher, lecturer and writer on Missionary and Bible themes, he touched the hearts and influenced the lives of thousands. His life was bound up, as few others have been, with the whole of Christendom. His son has with skillful and loving hand inscribed the annals of his father's life. This intimate account of his career is a notable and most welcome addition to Christian biography.

The coming Livingstone Centennial will no doubt bring forth many volumes on Livingstone. One of the first to be issued, especially for children, is written by Basil Matthews, entitled *"Livingstone, the Pathfinder."*

Obituaries

REV. WM. B. HAMILTON, D.D.

The board learned with surprise and grief that the Rev. Wm. B. Hamilton, D.D., of the Shangtung Mission had been stricken with typhus fever and had died June 3d, after a brief illness at his station in Tsinanfu, China.

Dr. Hamilton's missionary career was one of marked usefulness and power. He was born in Uniontown, Pa., September 10th, 1864, and was appointed to China by the Board of Foreign Missions in 1888, sailing the same year to that great mission field. For twenty-four years he labored there with conspicuous zeal and devotion.

Dr. Hamilton was a man of wide culture, sound judgment and broad vision. His brethren of the mission chose him to various positions of trust and responsibility, and elected him one of its first representatives on the China Council. The Chinese gave him their

full respect and affection as the true, large-hearted man that he was. The Board feels that the death of such a man is a heavy bereavement, but it rejoices in the memory of his godly life and of the large work which he so powerfully helped to develop. The Board extended its prayerful sympathies to the stricken wife and daughter and to the aged mother and other relatives in this country.

MRS. E. P. NEWTON.

"The Board learned with deep sorrow on June 17th of the death of Mrs. E. P. Newton, of the Punjab Mission, for thirty-seven years a missionary of the Board, and it was voted to record upon the minutes the sense of loss which the Board feels in the death of so faithful and devoted a missionary, and to express to Mr. Newton the Board's affectionate sympathy with him in his great sorrow and bereavement."

MONTHLY CONCERT

AUGUST.—Outlook for the coming year.

I. The Permanent Results of the World Missionary Conference at Edinburgh.

Report of Continuation Committee in Nineteenth Annual Report. Foreign Missions Conference of North America, 1912. Send for copy to Wm. Henry Grant, 156 Fifth Ave., New York.

II. The Larger Plans for Foreign Missions.

New International Missionary Review. Gives synopsis of best articles. Write Missionary Education Movement, 156 Fifth Ave., New York, for sample copy.

III. The Peace Treaty.

Send for literature to American Association for International Conciliation, 501 West 116th St., New York.

IV. The Place of the Pastor in the Foreign Missions Enterprise.

"All the World," January, 1912.

V. Helpful Books of the Year.

See article in this issue—entitled "Points for Pastors."

SEPTEMBER.—Africa, Signs of Dawn in Africa.

I. Pentecostal Days.

II. The Morocco Agreement—What It Means to the West Africa Mission.

III. Woman's Life in Africa.

LEAFLETS.

See also page of illustrations in this issue of Seventy-fifth Anniversary series.

Seventy-fifth Anniversary series No. 6, Asiatics in the U. S. Price 2 cents each.

Bulletin No. 2, Second series.

Bahalism and Its Claims.

"Emergency Call for China"—free.

"Foreign Missions, A Gospel Exhibit"—free.

Annual Report of the Board, full volume—25 cents each, postpaid.

Historical Introduction to Annual Report and Treasurer's Report—ten cents, postpaid.

Send for full catalogue to 156 Fifth Ave., New York.

A NEW USE FOR THE ANNUAL REPORT.

The illustrations which appear in the 1912 issue of the Annual Report of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., have been made into lantern slides which may be rented at fifty cents for the set, carriage additional. The material for describing these slides is found in the Annual Report itself. Write to the following addresses:

The Foreign Missions Library,
156 Fifth Avenue, New York.

Mr. J. M. Patterson,
1421 Wright Building, St. Louis, Mo.

Rev. Ernest F. Hall,
920 Sacramento St., San Francisco, Cal.

Miss Abby S. Lamberson,
335 Tenth St., Portland, Ore.

NEW STEREOPTICON LECTURES.

Three new stereopticon lectures have been added to the list of lectures on work of the Presbyterian Church in the foreign field, INDIA, the oldest of the missions, and GUATEMALA, probably the least known. A printed lecture accompanies each set of slides. The charge for renting is one dollar, expressage both ways additional. A set of slides called OUR WORK ABROAD has also been made of the illustrations which appear in the 1912 edition of the Annual Report of the Board of Foreign Missions. There is no lecture to go with these slides. The material for describing them is found in the Annual Report itself. Rent for this set, fifty cents, carriage additional.

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HOME MISSIONS

Through Thick and Thin

REV. DR. S. HALL YOUNG.

This story told in a letter from Dr. Young is too good to keep in the Board's files. With the omission of a few personal statements at the close, and the addition of the black letter captions, the letter is here reproduced as it came from Dr. Young's pen.

I HAVE been in Fairbanks two weeks—very busy ones. The good, old town is prospering, and the new strikes in quartz and placer mines promise a largely increased golden harvest this season. The same people are here as when I presided over this church, and their children are filling the Sunday school—78 present the first Sunday I was here. The town presents a staid and permanent appearance, with its surrounding farms, its stamp mills, its gardens and neat houses. One can confidently say of Fairbanks what an old Alaskan miner said last winter of Washington City, which he was visiting for the first time. When asked what he thought of our national Capital he answered, "Well, it looks as if it might make a permanent camp."

Reunion at Presbytery.

Condit and Koonce have written you of the meeting of Presbytery, April 3rd. It was a great joy to me to meet Mrs. Young, the Condit, the Koonces, and the host of other friends. I had a five-days' visit with Mrs. Young before striking the trail for Fairbanks, and we felt that it was worth while coming 1,500 miles from Seattle and 720 from Iditarod to see each other even so short a time.

Fuller Story Later.

As I am only awaiting the arrival of some pictures from Iditarod and Seward to send you an article, for publication in some paper of your choice, entitled, "Going to Presbytery in Alaska," I shall not give you here an extended account of my "joy mush" from Iditarod to Seward. It took me from March 5th to 28th, but three days were lost waiting for a boat at Kuik, which failed to arrive, and another waiting for a storm on the summit

of the Coast Range to abate. 520 miles in 19 days is pretty fair, when you consider that we had to cross three high mountain ranges and three lesser divides, that we encountered three hard snow storms and much deep, soft snow, that much of the trail was obliterated so that we had to break trail for 150 miles with snowshoes, and that the trail was so narrow and so little travelled that it was almost impossible to keep the sled on the trail. When we had good, hard trail we swung along gaily at a 5 mile gait, and made as high as 50 miles a day. But there were other days when we could only go from 14 to 20 miles, and those were our hardest days. Once, my companion breaking trail ahead with snowshoes, it took me 4 hours of the hardest work to make 7 miles. The sled, weighing 200 lbs. loaded with our baggage and dog-feed enough for 200 miles, was continually dropping off the trail into deep snow, and then I would have to wallow alongside of it in snow up to my waist and heave it on again, only to have to repeat the performance in another rod or two. My brave little dogs would be struggling up to their backs in the snow, so that sometimes I could only see their ears. In addition to the storms and deep snow there were places on the trail where there was no snow or ice at all, and we had to drag the sled wearily over the gravel and sand, men at gee-pole and handle-bars helping the dogs. I didn't ride half the way, and my companion not nearly so much as I.

Epicures in the Wilderness.

But all these are common incidents of dog-mushing over Alaska trails, and it was by no means an exceptionally hard trip. I enjoyed it greatly. I saw much new country I had long wished to traverse, especially the great valleys

of the Kuskokwim and Susitna—grand stretches of fertile wilderness, some day to bloom into farms and gardens. I visited for the first time the villages of Tacotna, Susitna, Kuik, Glacier and Sunrise, and the town of Seward. I preached the first sermon ever heard at Kuik, a town of a hundred people, although it has been a town for 18 years, at one time having 2,000 people in it. And the scenery along the trail was some of the most sublime in the world. We lived royally on priceless;

almost helpless, so that I could not move without pain. The accident occurred just at the foot of the Alaskan Range and I could do no riding for days, which, was, perhaps, good for me, as I had no time to stiffen into an invalid, but just set my teeth and mused on. Now, six weeks after, I have put my lame back under the doctor's care.

A Large Pariah Awaiting Its Minister.

I did not intend to inflict all this upon you, but once started had to keep going. There are two or three important matters to discuss with you before I close. The first is in regard to my movements this year. I shall, of course, stay here till Condit's return, which I hope will be not later than July 1st. Then I expect to go down the river to Ruby, and make a full reconnaissance of that camp, which is beginning to promise large things. Then I must go on to Iditarod, and look after my reading rooms and preaching places. The Guggenheims have completed the purchase of Flat Creek and Otter—the gold producers of the Iditarod—and intend to work those creeks by means of large dredges. This will be a severe blow to the business of the towns of Iditarod and Flat City. The dredges will employ comparatively few miners, and the gold will all be shipped out of Alaska, not spent in the camp. When I came down the Yukon last summer all along the river they were singing a melancholy song the refrain of which was "When the Guggies put the Klondike on the bum." They will be adapting the song to the Iditarod and the Nome country. It is a fact, recognized all over Alaska, that when that company gets its tentacles on a mining camp the town dies, or at least its business and population greatly decrease. It is a good thing for the Fairbanks country that the diggings are so deep and inaccessible that they can't be dredged, and there are so many independent quartz and placer mines that the "Guggs" can't get a monopoly. But I am very much afraid that the population of Iditarod will be very small next winter.

However there will be plenty of work for a man (or two or three) at Ruby, the Iditarod, and the Koyakuk which is showing up better

The Presbytery of Alaska in session at Cordova, April, 1912. Beginning at the spectators' left they are Rev. James H. Condit, Rev. Dr. M. E. Koonce, Rev. Dr. S. Hall Young. Mr. Condit was chosen commissioner to the General Assembly at Louisville, which he duly attended.

epicurean viands, such as moose, caribou, mountain sheep, ruffed and sharp-tailed grouse, ptarmigan, snow-shoe rabbits, etc. I met in every road house and village old friends—many of them former parishioners.

A Hard Fall.

The trip would have been one of unalloyed pleasure had I not fallen hard on the glare ice of the Kuskokwim and wrenched my back. The hurt settled into lumbago and made me

than ever before. I wish I had a strong young man, whom I could initiate into the work this summer.

Another Large Parish—Call for Another Minister.

This brings me to the next point. The most neglected field in all Alaska is the country about Cook's Inlet, comprising the lower Susitna valley, the Matanuska coal fields, the Sunrise placer mining region, the Iliamna coal

Turnagain Arm and Kuik Arm. Now it is certain that in the near future the Government will complete the Central Alaskan R. R., which is built 72 miles from Seward to Turnagain Arm, first to the Matanuska coal fields and then to Fairbanks. This will make a great town at the coal fields and other towns at the mines and farming regions. Secretary Fisher is planning to have the great dredges and other machinery now employed in construct-

The Presbytery of Yukon with its Better Half. The company stands in the angle formed by the Presbyterian church and parsonage at Cordova, Alaska. The persons are, beginning at the spectators' left, Rev. Dr. S. Hall Young, Mrs. Young, Rev. James H. Condit, Mrs. Condit, Mrs. Koonce, Rev. Dr. M. E. Koonce.

and gold region, the Willow Creek Kinai and Katmai quartz regions, etc. It is the greatest agricultural region in Alaska, great levels of fertile soil, with mild, dry climate. I never ate better potatoes, turnips, cabbage, etc., than I found this spring at Susitna, Kuik and Sunrise, raised right there. There is now a winter population of 1,000 or more and a summer population of some 5,000 whites in that region, found in the various mining camps, and in the towns of Susitna, Kuik, Glacier, Sunrise, Hope, Tyanik and Iliamna. These places are accessible to each other in the summer by boat and in the winter by trail. They lie along the head of Cook's Inlet and the shores of

ing the Panama Canal, utilized in building this road. *There has never been a Protestant missionary in all that region, or a sermon preached, except the one I preached at Kuik.* Sunrise was a good town in 1895, and at one time was the headquarters of four or five thousand white miners.

Now there ought to be sent this summer into that region an itinerant missionary, who would minister as best he could to the scattered towns and camps, and be ready for the big town when it materializes. He must not be afraid to take a tramp of 100 miles to see a sick man, bury a dead man or marry a living one.

A Forward Step in the Southwest

SENTIMENTS of Christian fellowship generally prevail among the evangelical churches and among the missionary forces they maintain on the field. There is less tendency to fight among themselves than is often supposed. Perhaps their fundamental differences are indeed fundamental, and cannot in any event be eliminated.

None of these considerations, however, can blind one to the fact that a vast amount of work needing to be done can never be put through successfully without cooperative action among the churches. The size of the task and its immediacy force the numerous

efficiency upon the work. The fund of facts accumulated brought many surprises even to those heretofore best informed. The lack of authoritative information startled everybody. Fairly trustworthy estimates were possible, but one of the outstanding revelations of the conference was the need of a more serious reckoning of the actual facts in the case.

Plans for the future were projected on broad lines. It was the consensus of opinion that a permanent interdenominational Council should be formed for the more aggressive, comprehensive and cooperative prosecution of work in this field. Initial steps were taken in

A group of Presbyterians attending International Conference on work among Spanish-speaking people of the southwest. The home of the principal, Menaul School, Albuquerque, N. M.

movements of the present in "getting together." The latest step in this direction is taken in the Southwest among the forces responsible for the evangelization of our large and increasing Spanish population. These workers came together in considerable numbers at Albuquerque, New Mexico, during June.

The invitation was issued by the Home Missions Council, and by the several Home Mission Boards constituting the Council. About fifty workers, mostly men, participated. Never before had so representative a company of these workers been gathered in one place. The tangible results are numerous and important, and the issues will reach far.

The fellowship and mutual acquaintance were highly beneficial, and must react for large

the formation of this Council, representatives of all the evangelical churches being included.

The spirit of the conference is accurately indicated by the following resolution, formally and enthusiastically adopted: "That there should be concerted effort on the part of all agencies at work in this field to reveal to the Mexican people that the evangelical churches are one in the essentials of the faith." Another resolution breathes the same spirit: "That members removing to towns or localities in which there is no church of their own denomination and where there is one of another denomination should be urged to join or at least affiliate with the latter." Still another looks to active cooperation after this manner: "That ministers and evangelists by interchange

of courtesies and by cooperation in evangelistic meetings seek to promote the spirit of unity and develop a solidarity in our forces."

Several practical measures of cooperation, such as the joint publication of periodical and other literature, were referred for favorable consideration to the proposed interdenominational Council. The need of a more adequate supply of native leaders has long been keenly felt by all branches of the force, and that problem is also to be the early and zealous concern of the Council.

Protracted discussion was given the mission school work. There is already a conference of educational workers in one of the

states concerned, and it was resolved to "recommend to the Boards engaged in educational work among the Spanish-speaking people the standardization of the educational work with regard to qualification of teachers, salaries paid, and grade of work done."

This is a step of the greatest importance, and harbingers a far more intelligent and effective prosecution of the missionary work in this region. Large sums of missionary money have been expended and many sincere men and women are giving their lives to this enterprise. Every consideration prompts the utmost economy of material and spiritual resources.

Spanish Americans of the Southwest

A NEW fund of facts is now available. The conference reported in the article above brought these facts together.

Only estimates are still possible at many points, but the estimates are now at least more intelligent than formerly.

Five states are directly concerned. The total of Spanish-speaking people in these five states is about double that which has commonly been mentioned as the sum of our "Mexican" population. Those who have been accustomed to say off-hand, "There are 350,000 Mexicans in the United States," will now need at least to double their totals. These are the estimates:

In California, 150,000, confined almost entirely to the southern portion of the state, but scattered, and including a large proportion of recent immigrants from Mexico. In Arizona, 30,000 foreign-born Mexicans and 15,000 native-born American Spanish-speaking, making a total of 45,000. In New Mexico, a Spanish-speaking population most conservatively estimated at 120,000, and otherwise reckoned up to 185,000; a few years ago 66 per cent. of the population was Spanish-speaking, and, even though recent English-speaking immigration may have reduced the percentage to fifty, that would give an estimate of 162,500. In Colorado, 35,000 to 50,000, almost entirely confined to the southern portion of the state. In Texas, the lowest estimate is 265,000, and others range

to 350,000 and 400,000. Totals for the whole region would therefore run from 650,000 to 800,000.

There are several reasons why accurate figures are not available. One is that they have not been gone after systematically and zealously. Another is that in New Mexico, for example, it is a part of public policy to obliterate so far as possible the distinction between the Mexican-American and every other sort of American. Still another is the shifting character of the population. We are here confronted with an immigration problem, and, in some particulars, one unique among our many.

Among many of these the sense of nationality is stronger than is that of any other of our immigrants. They do not become American citizens, and are of settled determination not to become citizens. They resent the suggestion that they should renounce their former nationality. One of the ministers at the conference, himself a Mexican, stated that if he should advocate American naturalization among the people of his parish, he would be shot, a prediction in which others acquainted with the prevailing sentiment declared he was justified. The most of our immigrants come with some prospect of acquiring citizenship if they remain, but here are reported to be many thousands designing to be permanent residents who do not propose to accept American citizenship for themselves nor for their children.

As for the latter, the children will themselves, of course, decide when their years of choice are reached.

On the other hand, among this population are many thousands who have known no other country but this, to whom the United States is native land, and who are as proud of their birth right as any other American. In the blood of some of them courses European blood from ancestors who already dwelt upon the soil, now a part of our national domain, before the Pilgrim Fathers landed upon Plymouth Rock. They and their fathers before them are and have been citizens of the Republic for two or three generations.

The admission to the Union of Arizona and especially of New Mexico will have a profound effect upon the social and economic status of these Spanish-speaking people. They are keen politicians. The Secretary of State and the Lieutenant Governor of New Mexico are "Mexicans." Others hold prominent offices. Up to recently, perhaps still, they command the voting strength of that state. As inti-

ated above, however, it is a part of a whole-some public policy to obliterate as rapidly as possible racial distinctions in the citizenship. The development of the public school system will tend to break down the barrier of language, which is the most nearly impassable of all. Inter-marriage and constant participation in community enterprises will do the rest toward making the population one.

A member of the Albuquerque Conference who has been a resident of this region for years, and whose field work has compelled him to travel widely, declared that the distinct racial problem will now be eliminated in a surprisingly short time. This conviction others of as long residence do not share, but it is certain that the old "Mexican" problem of the United States is rapidly taking on new phases, and it behooves the churches responsible for the evangelization of these people to adopt many new measures, as they show a disposition to do, in adjustment to the rapidly changing conditions.

The Churches at Work Among the Spanish-Americans

THE Albuquerque Conference in June made it possible with a clearness not before known to reckon up the activity of the evangelical churches among the Spanish-speaking people of the Southwest. The leader in this work for one of the denominations had recently protested in print that no hope is entertained of converting all this population to Protestantism. In the attempt to make "converts" he feels that there is grave peril only of making "perverts," and they, he strongly insists, are worse than the prevailing paganized Romanist.

However faithfully such statements may interpret the object of the missionary work among the "Mexicans" of the Southwest, it must certainly appear that many of the most valuable results have been indirect, and impossible of exact tabulation. The Protestant Church membership is not large. The totals for all the evangelical churches of whatever name are somewhat over 8,000, being a little more than one per cent of the population.

There are some 200 church organizations. There are known to be 138 church workers, native and "American," not including teachers in mission schools. In the mission day schools there are about 1,500 pupils, and in the boarding schools somewhat over 500.

These figures make no large showing for missionary effort through two generations. One or two of the denominations began work back in the 'seventies. The rest have begun more recently, some very recently. Over a million dollars of Presbyterian missionary money alone have been expended in this field. No other church has conducted work on so large a scale, but other thousands and hundreds of thousands have gone in. Scores of devoted lives have been given to the enterprise.

Naturally one is inclined to look for other results to supplement those so meagerly expressed in Arabic figures. There are many such to be found. The ambition of the leader mentioned at the beginning of this article has been realized. The whole lump has been leav-

ened. The hold of an unprincipled and ignorant priesthood has been loosened. Even Romanism has been elevated. The standard of intelligence has been raised many degrees. A short time ago an intelligent citizen of New Mexico was probably justified in saying that "the public school system of the territory is a farce." Perhaps a similar remark about the new state would not be too far out of the way, but a better day is coming, and the greatly increased interest in public education will tell on the whole community life. The part the mission school has taken in this progress cannot be expressed in tables of figures, but it has been large.

Substantial advance must depend upon the raising up of a real and an adequate "native" leadership. There are already a score or more of ordained "Mexican" ministers. A number of other young men, equipped with an education gotten in American colleges and seminaries, are soon to join the ranks. Others will follow the example of these and go to school at a distance from their homes. Dubuque Seminary in Iowa has perhaps a dozen Spanish students, mostly from our Southwest. Others are studying elsewhere. These show a disposition

to return and devote their lives to the service of their own people.

Political leaders are arising. As remarked elsewhere, the Secretary of State and the Lieutenant Governor of New Mexico are both "Mexican." An imposing representative of the race was seen negotiating with the ticket agent of the Santa Fe railroad for his passage to Chicago, where he was an accredited delegate at the Republican National Convention—without fear of contest from another faction of his party. A "Mexican" Presbyterian minister was a few months ago elected superintendent of public schools in his county, against the bitter opposition of the Romish priesthood. There is a widespread liberalizing and arousing of public sentiment upon matters of real public weal, which is the inevitable and gracious result of an evangelical ministry.

And the time is not so very long. The first convert to Protestantism still lives in Colorado, and reads his Bible with an intelligence which makes him still a benediction. The second generation of evangelical Christians is now emerging from many homes. Their leadership ought to be immeasurably more effective than was that of their parents.

Romanism in the Southwest

A DISTINCTLY degenerate form of Christianity prevails among the Spanish-Americans. The paganism is not even glozed over at certain points. The results speak for the system. While the conference of workers was in session in Albuquerque, a funeral was held in the Spanish quarter where the priest in perfunctory and heartless fashion practised his unintelligible incantations in slovenly Latin as the sole offer of comfort to a sorrowing family. The priesthood is inadequate in numbers and debased in quality. The prevailing ignorance of the people is a cause for national concern. Community standards are low. Industrial education in its modern phases has been almost entirely neglected. The communities are dead spiritually. Spiritual agencies directly responsible for these conditions are chargeable with serious blame.

It is easy to say this culpable agent is the Roman Church. It claims this population.

These people have been under the domination of its priests and its system for generations. Intelligent Americans are also charitable enough to realize the injustice of indiscriminate charges. The solidarity of the Roman Church invites such censure; it itself claims to be catholic and the same everywhere. But practically, it is well known this responsibility rests lightly upon some branches of that Church. The final question is not, after all, who is responsible for the past. The present fact is that here is a very degenerate form of Christianity, which all sincere Christians will be eager to see elevated and the population redeemed from its blight. This people needs to be redeemed, with all the beneficent effects which the term implies. Sincere Romanism needs to redeem itself from its black record in this region. Its past activity and present attitude make it hard for other redemptive forces to operate. Communities like these in the

Southwest present problems than which there are no more difficult in the world encountered by evangelical missions. The most ardent Romanist, if he is intelligent and sincere, will not maintain that the spiritual ministry to these people is adequate or of a creditable quality. Those who have made it difficult or impossible for others to minister successfully to this population must not resent the charge of culpable failure.

All sincere workers should be eager to let in the light. If the light rebukes any, the rebuke must be accepted as well deserved. Yet

the leader quoted above is right, the mere making of perverts is no satisfactory issue from missionary effort. No church or missionary agency should go into the Southwest to fight the Roman Church. This only is true: that a genuine spiritual ministry to this population is bound to weaken the hold of a degenerated system and a degenerated priesthood which go by the name of Christian. In this all sincere Christians must rejoice, and such Christly effort all sincere Christians must back up with their means and unflinching interest.

Degenerate Sects

RELIGIOUS systems are like everything else which has life: they must grow and unfold, or they degenerate. Truth expresses itself anew and anew. Forms and practices pass; they are not the reality. What devout men and women did "in the sight of the Lord" long ago may be very reprehensible in a later generation,—may be verily "an abomination in the sight of the Lord."

A waggish Mormon bishop met the charge of a Gentile friend that one of the recently elected "apostles" is a polygamist by the vehement contention, "He is no more of a polygamist than Abraham, Isaac and Jacob!" The Mormon can find chapter and verse in the Christian Scriptures for nearly every one of his doctrines, and can point to accredited examples in Hebrew and Christian history for nearly all of his present day practices.

Some of the most blighting of our modern degenerate sects claim good Christian history in their defense. Even "the Bible says so," from the lips of some people, cannot be taken as final and conclusive authority. The "spirit of all truth" must guide the modern church into the truth, or there is constant danger that it shall not arrive.

It is customary to mark up the record of the benighted Spanish population of the Southwest as a score against the Roman Church. Whose score is the moral and spiritual blight upon the mountain people of the central south? Certainly not that of the Roman Church. A Roman Catholic adherent is the scarcest article on the landscape in this region. The ancestral and present day faith of these people is

Protestant, almost savagely Protestant. To claim to be a "papist," or to let it out that one is a "papist" in some of the mountain communities would be to start a fight.

It is true that no Protestant church sets up a claim similar to that of the Roman. The Roman Church is "catholic," universal, each section is a part of the whole, and the whole accepts responsibility for each part. That is not true of the Protestant Church. The evangelical churches, one and all, will promptly disclaim sponsorship for the kind of religious doctrine and practice which prevail among the feudists and moonshiners of the southern mountains, though no more ardent Protestant sectarians live anywhere in the land than in this region. But the Protestant churches cannot so readily shirk their responsibility. These people are their kinsmen, both in the flesh and in the faith. They all profess the Protestant system. They swear by and out of the Bible. They inherit their forms and ideas of religion from a common source with the rest of us. They are not heathen. They are Christians. They would not care to have anybody make any assertions to the contrary.

Yet they are what they are. Their moral and spiritual condition should perhaps make American Protestants more charitable toward the Roman Church and others who have tried and failed. Their condition ought to shame American Protestants into a sense of their remissness, and prompt deeds meet for repentance.

Degeneracy is always a peril. The only safeguard is more life and still more life. Any

church, or any denomination of the church, which is satisfied with itself and its achievements is in peril. Standing still or retrograding is death, or on the road leading to it. It is this certainty which puts such large meaning into the new phases of the home mission propaganda today. We dare not let our city churches stand still or retreat before the pressing tide of population. The country church must find ways of "reaching out." It must grow even though the population of its community is decreasing. That is not demanding

of it the impossible. Its growth, even after all of the community have been brought into the membership, may continue, must continue if the church is to survive. It may grow through a larger and finer and more varied service to the community.

Whole branches of the Christian Church have degenerated. They have dared to stand still. And the judgment of God has fallen upon them. It must fall upon any church which dares to quit reaching out and renewing its life.

Freak Sects

IT WOULD be invidious to name the religious bodies which fall under this category. It would be invidious, and it would also cater to their freakish prosperity. A correspondent wrote a little while ago, expressing much satisfaction in the announcement of the home mission topic for this month of August. He anticipated that the forthcoming literature of the season would show up the innumerable foolishisms and vagaries which thrive in his and other sections of the country. It is feared that he will be disappointed. It would seem best that he be disappointed.

The topic is "Degenerate Sects," and it is intended that sympathetic attention should be directed to the unfortunate people here and there, who, by communities and whole regions of country, have been left behind in the march of Christian events. Unfortunate people deserve attention. We ought to find out about them, and talk about them, and lead them to talk about themselves, what they are and are not, and what they ought to be. The process is wholesome all the way around. It is educative to the backward and it deepens the sympathy of the forward. It corrects wrongs, and lets in the light. It inspirits the halting. It shames the indolent and enlightens the ignorant.

The case of the freakish is different. The less they are talked about the better, as a rule. They thrive upon publicity, at least up to a certain point. Certainly they like publicity. Some of them are conscious humbugs, and the more attention is paid to the insincere promoters the more their stock in trade is

boomed. It is a question whether several of the recent religious fads would not have died a-borning if the ministers in the pulpits, and the editors in the church papers, and the amateur theologians in their cloisters, had let them alone, and not afforded them publicity and vogue inevitable even from being condemned.

There is no question but that the work of the evangelical churches is seriously crippled all over the land by the prevalence of these freak sects. Their number is legion and their shades of complexion like the rain-bow, except for beauty. During a recent investigation on the Pacific Coast, often thought of as a neglected mission field, an agent of one of the national religious societies asserted that there are in his region "more preachers to the square inch than anywhere else in the country." This distinction has been contested for Oklahoma, another field thought to be greatly neglected, by one who has reason to know the conditions. When it is inquired what sort of preachers there are, the chief obstacle to the progress of the missionary work comes to light. These promoters of religious freakishness appear to be even more numerous and persistent on the western fields than in the older sections of the country.

But advertising their vagaries by waging a bitter warfare would not seem the most effective means of undoing their mischief. May be the American people love to see a "scrap," but after the fun is over they do not retain much respect for either of the disheveled combatants. May be one reason the freaks and their promoters thrive in so many regions is

because the churches have too often forgotten or neglected the main issues, and have been too much occupied with advertising these foolishisms to which the publicity of opposition is the breath of life.

The most reasonable cure for the distressing divisions into which the religious forces of so many communities have fallen, would seem to be, on the one hand, the heartiest co-

operation possible among all those agencies promising any service to the community's health, and, on the other, the absolute disregard of those so-called religious agencies which are freaks and are designed to attract the freakish. The former will soon knit themselves into one strong fabric, and the latter will speedily perish for the lack of the breath of life.

Heathenism Invading America

THERE are heathen and heathen. Even the term pagan is capable of more than one application. Cicero and Horace were pagans. Swami Vivekenanda was a heathen in the vocabulary of many. There is an invasion of heathenism of two kinds in America. All Christian and modern thought is tintured, where it has not been molded, by ancient pagan thought. At unnumbered points popular and learned thinking is affected by the philosophies of the far East. Philosophic heathenism is perhaps destined to flow in larger volume still into the current of American thought and conduct. American missionaries to India often bear testimony to the beauty and power of some of the ideals of Hindoo philosophy.

But the other sort of heathenism is also making a less subtle application for admission. One of the popular magazines recently presented a leading article on "The Heathen Invasion," accompanied by numerous pictures, which shows few attractive features. Vedantism, welcomed by so many Americans as imported from India, would seem often to have degenerated into a poorly concealed attempt to bleed the deluded. The sub-title of the article referred to, in the Hampton-Columbian Magazine, is "American Women Losing Fortunes and Reason Seeking the Eternal Youth Promised by the Swarthy Priests of the Far East." While the writer cannot say how many converts these cults claim in America, it is asserted that among those who now place the Hindoo and Persian scriptures above their Bibles, "are many women who were formerly predestined Baptists and Presbyterians, Methodists saved by grace, established Episcopalians, Catholics who said their rosaries, and daughters of Abraham from an unbroken line of the Jewish faith."

It is well known that there are numerous "heathen" temples in the cities of both the West and the East. These are maintained not usually for the worship of immigrants from Oriental countries, but in the interests of an appeal to Americans and for the purpose of the worship of those to whom the appeal has proved successful. It is said that there are at least six temples or establishments in the city of Los Angeles alone where this propaganda is conducted among Americans.

The most of the converts are women. Baba Bharati, now maintaining headquarters in Los Angeles, claims 5,000 converts, mostly women. Yet in its effect upon womanhood is precisely where Hindooism has in practice broken down most conspicuously.

The sun worship of the ancient god Ahura Mazda has also been imported from Persia, and there are thought to be at least 14,000 Americans committed to this cult.

It would be the height of inconsistency to oppose this "invasion" by force. With the American army of missionary invasion in every heathen land, the simple practice of the Christian Golden Rule demands an open door in America for all shades or colors of religious propaganda which may apply for admission. Where open obscenity or other practices subversive of public morals are involved, the laws of the land will naturally operate. But the truth alone can win the triumph. It is easy to say that these mystical cults of the degenerate East appeal only to those intellectually and morally diseased, but the vogue of any system should always be provocative of serious thought. May be at certain points our civilization is going to seed. May be certain types of our own Christianity have lost or are losing their vitality. Perhaps there is suggestion in the fact that these cults appear to gain their

Some of the 74 Heathen Temples in the United States

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strongest hold in Los Angeles, where so disproportionate an element of the population is living at ease if not in indolence, subsisting upon the surplus accumulations of former years or upon others' labors. Quite uniformly it is the idle class who are appealed to by these systems. Whereas Christianity has most successfully made its appeal to them who labor and are heavy-laden, it would seem that these recent importations from the Orient claim the devotion of those who are surfeited with

the substance for which others have toiled. Reformers have been warning us this long time that we must pay for the shameful inequities of our economic system, and the Christian churches have often been slow to awaken to the peril. Perhaps this is one way in which judgment is to come upon them; that out of the very membership of our Christian churches there shall be drawn those who have been permitted without serious enough protest to lead purposeless and pampered lives.

What the Christian Churches Have Done in Mormondom

TWO or three men who have longest been connected with the work of the evangelical churches in Utah, not long ago estimated with care the actual number of persons converted from Mormonism to evangelical Christianity, and they made the total 2,300.

The results as thus expressed of two generations of effort, of the expenditure of scores of lives and of perhaps two millions or more of money in missions, would not seem imposing. Many other results capable of expression in figures, and more not capable of such expression, must, however, go into the reckoning.

The most lamentable, and yet apparently an inevitable, result is the prevalence of atheism, not often blatant and reckless, but yet hopeless, and saddening atheism, in Mormon communities. A Presbyterian minister, in a casual conversation with the Swedish maid who was serving in his home, so revealed the hollowness of the Mormon system that she cried in an overwhelming sorrow, "What shall I do! what shall I do! you have robbed me of my religion!" The pathos of the situation in Utah is that practically all of those who were not born and reared in Mormonism were "converted" to it from adherence to some form of the Christian faith. They accepted Mormonism because it seemed to offer a truer hope than that they once had, and when their confidence in their new faith is shaken, they feel that, having been a second time deluded, there is nowhere sure foundation for faith, and so they fall into cynicism or despair. One

of a long acquaintance with Utah declares that there are "more atheists proportionately to the population than anywhere else in the United States."

One of the workers longest in the service summarizes the situation thus: There is complete justification for the investment of missions in Utah; triumphs have been won by pure Christianity: 1. Twenty-five or thirty years ago a bitter and vindictive spirit prevailed against missionaries in all Mormon communities; now the spirit of peace and goodwill more often prevails; Mormons and non-Mormons not only work together for certain civic ends in the community, but they with more and more frankness and amity discuss their differences in religion.

2. Thirty years ago Mormon leaders were fairly savage in their attitude toward missionary workers, warning the people with threats against the ministers and teachers; now the people discover how they have been misled and find in these workers their best friends.

3. Mormons have themselves come to see that the union of Church and State is un-American and undesirable.

4. The improvement in moral conditions in many communities is phenomenal. In those counties where no Christian work has been done, travelers testify that the contrast with those where the work has been done, is that between midnight darkness and noon-day light. He insisted that no discouragement inheres in the lack of converts: the claiming of even a few is in no way short of a miracle.

Another, long a pastor in Utah, after telling

of having received into his own church membership 300 formerly identified with the Mormon Church, declared that he had "no patience with those who sit in comfortable eastern churches and complain of the scant results in Utah." He maintained that there never has been a place or a country where Christianity has achieved more signal results. The church is winning a great victory here, "as notable as that in Korea; it only shows itself in a different form." In every respect, he insisted, Utah is 100 per cent. better than twenty years ago.

Those who have watched developments most closely lay great emphasis upon the internal effects upon Mormonism itself. The stuffing off of such gross doctrines as blood atonement, and the nominal abandonment of polygamy, are noteworthy. One minister, after thirty years of life and labor in Mormondom, has tabulated a score of more or less gross doctrines or practices which have been repudiated by Mormonism itself during recent years.

Intelligent Mormons are growing sensitive to criticism. The writer heard Vice-President Penrose, in the great Mormon Tabernacle of Salt Lake City, refer with much feeling to the "malicious magazine articles" which he said were doing the Church such injustice. During that passage of his sermon the "Twelve Apostles," ranged in front of the audience, squirmed in their seats as though the whole matter were distasteful.

A Mormon bishop inquired with much interest of a Methodist minister what he thought of a recent election to high office in the Mormon Church. A few years ago no faithful Mormon would have cared what any Gentile might think. The zeal of the propaganda to put a good face on Mormonism before the traveling public in Salt Lake City has been observed by every Gentile visitor to the Tabernacle and Temple grounds.

The desire to suppress knowledge of new

cases of polygamy is universal. This is prompted not alone by fear of the law. In some communities the law is not to be feared. The bad name of such duplicity is deprecated.

Mormon leaders are much concerned over the prevailing immorality, especially in the communities where the Mormon Church has everything its own way. Such leaders as Senator Smoot are quoted as expressing great apprehension, and insisting that much needed reforms be effected from inside the system. There is a growing desire among Mormons to mingle on friendly terms with their Gentile neighbors. Two influential Mormons were frank enough to express to a Presbyterian minister their despair over the exaltation to high office in the Church of such men as were recently added to the hierarchy.

Education is breaking up the bigotry of the system. The mission schools began this movement. The hierarchy was compelled to develop a public school system in defense. The weapon has proved a two-edged sword. "Liberalism" is making serious invasion of the system's strongholds. Some of the leading theologians are "tainted." Young men in large numbers are attending the prominent eastern and middle western universities. Naturally they return disillusioned in large measure. Cases are appearing where illiterate Mormon missionaries are returning from their missions abroad to censure their superiors for sending them out to be worsted and covered with shame in their controversies with more intelligent and cogent Gentiles.

All these are results of evangelical effort which must be put into the final reckoning. The kingdom of God is not, after all, merely a matter of church rosters and baptisms. There is a baptism which is more pervasive and vivifying than the pouring on of water. The light is being let into Utah, and the sincere-minded people are looking toward the light and rejoicing in it though they may see it but dimly.



The Holy Rollers

REV. GEORGE W. BROWN.

As the text below indicates, Mr. Brown is personally acquainted with the conditions he describes. He has before contributed thought-provoking articles to these pages. This presentation should awaken American Christians to the peril which is real elsewhere as well as in the region under discussion.

ONE of the sad conditions in Southeastern Ohio is the degeneracy in religion. No community can rise higher than its religion. As the religion degenerates so likewise the community.

The Holy Rollers are a symptom of such degeneracy. They dot the hills of Southeastern Ohio. The writer will mostly deal with those in a restricted district, namely Pike county, Ohio. Let us note some causes leading up to the present conditions.

Causes.

During the Civil War the Christian Union Church was a split off from the Methodist Episcopal Church over the burning issues of that time. The new church seemed to thrive for a short season and during the lifetime of the founders played its part in the religious life of the county. The succeeding generations did not bring much strength to it. As time went by weaker men left it to form for themselves a new sect. And at this point the Holy Rollers came into existence.

In their forms and manners they are very crude. At its incipency straw was spread around the altar and when men, women and children "got it" (meaning conversion) they would roll together rather promiscuously in the straw. Their actions at times became repulsive to some of the people of the community. At one of their big camp meetings they were finally shut out of the grove by the owner who was a man of strong faith and a member of one of the strong Presbyterian churches in the Scioto valley. On one occasion during a siege of small-pox they defied the health laws and officers until the pressure of the law was brought to bear upon them.

Distressing Conditions.

During the evolution of the Holy Rollers the writer recalls some very sorrowful conditions. During a so-called religious meeting conducted in a school-house for something like nine or ten weeks affording a meeting

place for the young people of the community, the degeneracy of those conducting the meeting and those attending was clearly manifested. The man conducting the services could neither read nor write. And a good many attending were perhaps not much farther advanced. The meetings were highly emotional and continued from 6.30 until 11 o'clock each evening. To appeal to their reason would be an insult. They seemed to glory in the fact of an uneducated ministry. Their position was something like this: "We don't know much, don't want to know much,—and thank God for it." The result of those meetings was far from desirable. More than a half dozen girls in one school district became mothers. And in no wise were the meetings a moral uplift to the community.

Let me say further that the Holy Rollers, in its incipency, seemed to be strictly a "hill religion." And now, owing to continued neglect by the better educated ministry, it is spreading to the villages. In Piketon, Ohio, last winter the only religious stir in the village was by the Holy Rollers held in a neglected Presbyterian church (the writer's boyhood church) and in the face of the fact that there was, in that place, a resident Methodist Episcopal minister.

Redemption Possible.

But let it be understood that these people are not all bad,—by no means. They are seeking to work out for themselves a system of religion since, by the neglect of the field by stronger denominations, the people, seemingly, have been abandoned. Presbyterianism in Pike and Adams counties—especially Pike—has not been aggressive for the past quarter century. This is largely true of all the other strong denominations represented in these two counties. (By aggressive work we mean the going out by the village ministers and town ministers to the outlying districts and touching with these people in a vital way.) In many places, therefore, the people evolved their own system of religion.

The only possible outlook for the betterment of conditions is for a strong educated ministry to go in, and by patient toil and faith begin the uplift of a once splendid people. In our endeavor to serve the "mountain whites", let us not forget the "mountain whites" of Southeastern Ohio.

Emigration—Immigration.

Again. The "call of the west" years ago was answered by many of the people of these regions, people of small means. Selling their possessions they departed into a far country. With a possible thousand or twelve hundred dollars they endeavored to locate on a western claim. Insufficient means compelled many to return to their native soil. Their homes and lands had passed into other hands. Once they were land holders and free. Now they are renters and serfs. The land owner, in many instances, lives in the town. He has little interest in the moral uplift of the community. The renter's life is altogether different from what it was as a freeholder. As a serf he

is bound by his conditions. During the "feudal system" a tenant delivered so many soldiers to his landlord. Today he delivers so many votes to the "boss" who is generally a "ward heeler," on a small scale, in his village. Thus came about, in a measure at least, the degeneracy in Adams county. Pike county is as degenerated as is Adams, only the degeneracy is not yet so widely known nor proven. About the only freedom these people have is thought and worship and they reserve the right to "worship God according to the dictates of their own conscience." But with an uneducated conscience we see it taking a low form and the Holy Rollers is an expression.

We will say in conclusion that until the great Church responds and sends to live and labor in their midst a man whose remuneration shall be met largely from off the field, conditions will not assume a better aspect. Surely somewhere the Lord has a servant willing to go and serve a most worthy field and amongst a most worthy people. Who will say "Here am I, Lord, send me?"

Young People's Department Notes

Mission Study Books.

This number of *THE ASSEMBLY HERALD* will reach our readers during the summer conference season. The new book, "The Church of the Open Country," will be used in home mission classes, and the hope is that many of our young people will go home inspired to organize a mission study class for a systematic study of this topic. This book for young people was prepared in response to urgent calls from pastors and others interested in the problem of the rural community, and we look to these pastors to make the subject attractive to their young people, and to aid us in promoting study classes in their churches. In some sections, where the "objects" for the gifts of the young people are in the Mormon field, the desire is expressed to use the new text-book issued for the women's and young women's societies, "Mormonism, the Islam of America."

Junior Societies

are looking toward a series of meetings on Alaska for the last four months of the year, and a special set of programs will be ready for

them, based on the little book, "Alaska for Juniors."

We are also ready to announce the new book for Juniors—"Some Immigrant Neighbors," by John R. Henry, sold at 40 cents in cloth, 25 cents in paper. Helps for all mission study text-books will be furnished study class leaders on receipt of the enrolment card.

It has been interesting to find that our Junior C. E. Societies contributed for home missions last year \$2,606.97; the Intermediates gave \$572.30. Both of these organizations are assigned "objects" in our Presbyterian work for Cuba and Porto Rico, but a great many were not heard from last year.

The Newest Program

for young people's meetings based on the topic assigned by the United Society of Christian Endeavor, "Missionary Progress in North America," is planned so that it may be adapted to any home mission meeting, or will be suggestive for pastors in preparing some of their Wednesday evening home mission subjects or services. Samples or supplies will be

sent for the cost of postage on application to the secretary of this department. This program will be useful in the preparation for Home Mission Week (November 17-24).

Helping Somebody Else.

Reports have reached us from several sources indicating a spirit of helpfulness which is most cheering. The Detroit presbyterial society has arranged for a study class on the new "Mormonism" book, the class to be taught at the Y. W. C. A. by Mrs. D. B. Wells. In order that the young people's societies of the presbytery may have full benefit of these classes, the Young People's Presbyterial Union has invited delegates from all young people's societies and offers entertainment for the week. A splendid example this!

In two presbyteries it was voted that the session of each church shall contribute at least one dollar to provide a contingent fund from which assistance shall be given the societies which would be unable to send a delegate to the fall Young People's Rally without this aid.

Missionary Socials, Etc.

Two new publications make attractive programs for a public meeting or may be given as part of a missionary social. They are "Alaska,

a Historical Impersonation," (10 cents) and "An Impersonation of Cindy's Chance," (25 cents). Very little costuming is necessary and a lasting missionary lesson is taught.

A society recently reported a successful missionary social, where a progressive missionary game was played. Six tables represented the six fields among the exceptional peoples—Alaskans, Indians, Mexicans, Mormons, Mountaineers, Porto Ricans and Cubans. At each table there were leaflets and missionary letters representing the fields, and missionary information given in the form of questions.

At the ringing of the bell those who had answered the most questions correctly moved to the next table. Appropriate refreshments were served by young people dressed to represent the people of these different sections of our country. The souvenir post cards on the different fields are used for invitations. The program may also be written on these cards.

The secretary of this department will be glad of reports of the July C. E. home mission meeting, especially from those who used the program, and accounts of missionary socials or special missionary entertainments will be gratefully received. Address Miss M. J. Petrie, 156 Fifth Avenue, New York City.

M. J. P.

THE BOARD OF HOME MISSIONS

OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

Comparative Statement of Receipts for CURRENT WORK for the Months of June, 1911-12

JUNE	1911	1912	Increase	Decrease
From Churches	\$11,523.04	\$6,057.16		\$5,465.88
" Woman's Societies	26.00	92.50	\$66.50	
" Sabbath Schools	1,193.03	965.63		227.40
" Young People's Societies.....	797.20	734.75		62.45
" Individuals, etc.....	4,817.22	31,905.45	27,088.23	
" Woman's Board of Home Missions. .	*39,754.54	*38,190.86		1,563.68
" Legacies.....	25,780.11	18,336.25		7,443.86
Total.....	\$83,891.14	\$96,282.60	\$12,391.46	

Comparative Statement of Receipts for CURRENT WORK for the 3 Months ending June 30, 1911-12

APRIL 1st TO JUNE 30th	1911	1912	Increase	Decrease
From Churches.....	\$42,444.36	\$35,827.79		\$6,616.57
" Woman's Societies.....	46.65	261.43	\$214.78	
" Sabbath Schools.....	3,663.98	2,418.55		1,245.43
" Young People's Societies.....	1,367.00	1,138.40		228.60
" Individuals, etc.....	8,861.19	35,989.10	27,127.91	
" Woman's Board of Home Missions...	*62,399.82	*59,625.28		2,774.54
" Legacies ...	129,172.90	40,218.15		88,954.75
Total.....	\$247,955.90	\$175,478.70		\$72,477.20

*Includes receipts from all sources through Woman's Board.

HARVEY C. OLIN, TREASURER
166 FIFTH AVENUE, NEW YORK

MINISTERIAL RELIEF

B. L. AGNEW, D.D., LL.D., Corresponding Secretary

Benjamin L. Agnew, D.D., LL.D

Before calling attention to the following report of the Standing Committee of the General Assembly on Ministerial Relief, I desire to say to the Church at large, that last Spring before the meeting of the Assembly of 1912, Dr. B. L. Agnew presented to the Board his resignation as its Corresponding Secretary, giving as his reason, the impaired condition of his health. The Board, however, while it fully appreciated the reason given, did not feel that it was a suitable time for his service to be brought to a close and hence took no action upon the resignation.

The action of the Assembly adopting the Amended Plan for the Combination of the Board of Relief and the Sustentation Fund involves the continuation of the service of the salaried officers of these agencies until October 1, 1912, "unless their successors shall have been previously elected"; Dr. Agnew's honored name will therefore continue to be associated for the present with the work of Ministerial Relief.

In making this statement I wish to take the opportunity presented, to say, that it gives me real pleasure, as one who has wrought by Dr. Agnew's side through the fifteen years and a half of his administration, to give voluntary testimony to the signal ability with which he has performed the multiplied and delicate duties of his office, and at the same time held the respect and love of the large and increasing number of people who have been the honored wards of the Church.

I am sure that I voice the conviction of all who know him when I say that his uniform courtesy and kindness, added to his tenderness and sympathy have endeared him to the Church and shall cause his name to be held in blessed remembrance, even after God calls him to his eternal reward.



Report of the Standing Committee on Ministerial Relief to the General Assembly at Louisville, Ky., May, 1912

THE Standing Committee on Ministerial Relief through its chairman, Rev. F. L. Hayden, D.D., presented its report which was accepted. The Overtures Nos. 254 and 255 referred to this committee were taken out of its hands and referred to the Committee on Polity. The report was adopted, except the 7th Resolution, the consideration of which was deferred until action shall be taken upon the Report of the Executive Commission.

Your Committee on Ministerial Relief would present for your consideration the following report:

1. We recognize with a sense of deep and abiding thanksgiving to Almighty God the obligations we are under to every man and movement that have, in plan or practice, endeavored to assist in the beneficent and beautiful ministry of love to our aged and disabled ministers of the Gospel of our Lord Jesus Christ. We would make special mention of those men of far vision and wise execution who have, for so many years, wrought in this blessed ministry in the Board of Ministerial Relief and the Sustentation Fund. We here record our deep appreciation of the labors of

our beloved secretary, Rev. Dr. B. L. Agnew; and express the earnest hope, mingled with our deepest sympathy with him in his present illness, that our Father will spare his precious life for many years, and that the Church may give to him that comfort which his great heart has for many years poured out for his brethren in age and weakness.

2. That Overture No. 256 from the Presbytery of Santa Fe, asking that local evangelists be aided by the Board of Ministerial Relief under similar conditions with ordained ministers, be answered as follows:

A. The terms of the charter of the Board of Ministerial Relief do not permit making any such grants.

B. The content and purpose of the overture are such as to commend it to the committee, the Board of Relief and the Assembly, and we advise said Presbytery to seek the needed relief in a way harmonious with the existing laws governing in such cases.

3. For sixty years past, our Assemblies have listened to able reports from committees similar to this one, while the vast army of ministerial beneficiaries and their dependencies, have received the blessings of life at the hands of an insufficient generosity, and sometimes of a grudging charity, and have gone into eternity. This report is not a headstone erected above these memories, nor are these words the creation of beautiful ceremonies of a revered corpse. The past year, in gathering and distributing the offerings of the Church by the hands of the Board, has not been unlike previous years, except in the increasing number of applications for aid. More than 1,200 families have eaten at this table and blest the hands that distributed the dole. One hundred and sixty-two new names were added to the roll of beneficiaries,—the largest number ever added during a similar period. The 57th Annual Report of the Board of Relief is in your hands. Read it and ponder well its lessons. Now note this fact: During the past year the Church at large decreased its offerings to this Board slightly. This gives us our viewpoint of observation, i. e., the rapidly lengthening roll of dependencies, and the needed proportionate increase in the offerings of the Church. The insufficient support of these deserving men and their loved ones is the continued and increasing regret of the Church, but some-

how, in some quarters, the matter ends in this regret. It has not yet issued in gifts sufficient to make our care of these worn out ones anything like generous. What is \$100.00 or \$300.00 to one without income from another source? How can the well fed Christian beseech the blessings of God on his bountiful table, while the spectre of want sits over against his brother, the aged servant of God, as he breaks his long fast with a meagre meal? This is the picture your committee wishes you to see. This is the tragic fact your committee wishes you to appreciate.

4. Methods of administration are not above change. Our Boards are not mummies to be placarded and revered but living organisms, having a motive worthy of human, Christian effort, and capable of adaptation to the ever changing conditions of our ecclesiastical life. Through our machinery, we are trying to remedy the difficulty to which your attention has been called. We have three expert hands working on the problem of a wise readjustment of our methods, and possibly of our machinery. This adjustment of its parts seems to your committee to be necessary. The Board of Relief has its tried, successful and time-honored methods. The originators of the Sustentation Fund have formed a plan to aid in relieving the situation, and the Executive Commission is courageously, and with marked ability, trying to furnish you with a workable and satisfactory plan of adjustment.

5. Your committee has examined the various plans proposed, but it is not within the purview of this report to discuss these plans. We would, however, suggest as follows:

a. The Board of Ministerial Relief was instituted for and for many years has been the successful trustee and dispenser of the benevolent funds of the Church, given to relieve aged and infirm ministers and their dependencies, and any change in its methods or constitution should be in the line of greater efficiency and economy in administration, as well as increased aid to the needy.

b. That these aged and beloved wards of the Church should receive from the Board aid sufficient to meet their reasonable needs that in their last days on the earth they may consciously rest in the tender care of the Church to which their strength and years have been devoted.

c. It is evident to all that some means in harmony with this spirit of tender ministry

should be devised that will make it possible to increase this aid to the point of rational comfort.

d. The Sustentation Fund, in its plan and purpose, was devised to that end, and to operate in such a way as to make the recipient of that and the beneficiary of his own industry and economy exercised during the years when his earning capacity is at its best. But confusion has been caused so that it has become apparent to us all that some plan of co-ordination or combination of these two agencies is now demanded in the interest of harmony and effectiveness.

e. Your committee, therefore, calls attention to the fact that the Executive Commission will at this time submit to you a proposed plan of adjustment or co-ordination and we ask for it the most careful and prayerful consideration.

6. Your committee would recommend to this Assembly the following:

a. That Presbyterian Committees of Relief be urged to give a more careful, and at the same time sympathetic, examination of all applications for aid to the end that while all needy ones have their full share, those persons who have another income sufficient to meet their reasonable needs be deterred from asking aid from this Board.

b. That whatever form this department of the Assembly's machinery of benevolent work may have when it is submitted to you and finally adopted by you, every pastor and session give to it their hearty endorsement to the end that harmony of spirit and action may be secured throughout the Church and the larger possibilities of this Christian benevolence be speedily realized in a substantial increase of aid to all those persons whose worthiness and inability entitle them to participate in this heavenly bounty.

c. That in a spirit of gratitude to our ever blessed Lord for the supreme honor He has conferred on us,—His unworthy ministers in the Word of life, His co-laborers in service and sacrifice,—we do all in our power to relieve the strain our present problems have put

on us, realizing that in our complex relationships we are all the necessary parts of the great Church founded by our fathers, and that these purposes, in their last analysis cannot be wrought out unless *together* we move and serve and love as brethren.

7. The terms of office of four members of the Board expire with this Assembly, and we respectfully ask you to defer any action in this matter for the present.

8. That we have examined the Minutes of the Board of Relief and of the Cumberland Board of Relief, submitted by the two secretaries, found them in perfect order, and recommend their approval.

Respectfully submitted for the committee,

F. L. HAYDEN, Chairman.

Attest: WM. H. ROBERTS, S. C. G. A.

The Standing Committee on Ministerial Relief presented a supplementary report, which was adopted and is as follows:

1. Overtures 254, 255 and 264 concerning the amendment of the Board's rule passed by the Assembly of 1889, governing the honorably retired list, being referred to this committee, it is recommended that these Overtures be answered in the affirmative.

2. In order to avoid further confusion in the interpretation of the Board's rule it is recommended that that rule as passed by the General Assembly in 1889 does, and is intended to, include pastors' assistants, who are ordained ministers, missionaries and all other ordained ministers, who are employed by the Boards of the Church, Synods, Presbyteries, or their committees.

3. Concerning the resolution unnumbered, but referring to unordained missionaries, who have served fifteen or more years, under the Board of Publication and Sabbath School Work, this committee disapproves of said resolution, and refers the Assembly to the report of this committee, adopted by you in its answer to Overture 256.

Respectfully submitted for the committee,

F. L. HAYDEN, Chairman.

Attest: WM. H. ROBERTS, S. C. G. A.

THE COLLEGE BOARD

ROBERT MACKENZIE, D.D., LL.D., Secretary

Wilson College, Chambersburg, Pa.

Our Women's Colleges

WILSON COLLEGE.

WILSON College is one of the nine women's colleges affiliated with the Presbyterian Church. It is located in Chambersburg, Pa., in the beautiful Cumberland valley. It received its name from the fact that the first donation to its funds came from Miss Sarah Wilson, one of the early friends of woman's work for woman's higher education. The college is entering its forty-third year.

Miss Anna Jane McKeag, Ph.D., formerly professor of education in Wellesley College, was recently inaugurated as president of Wilson. Dr. McKeag is a Pennsylvanian by birth and early education, and returns to her native state with the gathered treasures and discipline of a long and varied experience in the higher education of women and with a Christian faith and character confirmed and kindly. The state and the Church gave her royal welcome at the inauguration services. The College Board greets this Christian scholar with warmest hopes for herself and for the college.

The grounds and buildings of Wilson College are valued at \$275,000. The endowment of the college has but lately been begun. Dr. McKeag was able to announce at her inauguration an additional gift of \$25,000 from the Alumnae Association of the college, towards the endowment of a Chair of English. It is the beginning of greater things for Wilson College.

Our Home and Foreign Missionary Boards, our churches and other associations for religious service are more and more looking for college-bred women for their work. It becomes necessary, therefore, that specific training in Bible study and Bible teaching, courses of lectures in the home and foreign mission work of the Church and in the opportunities open to young Christian women for social service in city and country should be increased and strengthened in our women's colleges. Already these colleges are well represented in all these fields of honorable and influential service, but there is still much land to be occupied. Education and consecration are the cry-

ing demands of the day. No life is so well spent as that spent in the service of the kingdom of Christ here among men. The College Board looks with gratitude upon every gift to our Christian colleges for women.

Caldwell College, Danville, Kentucky, founded in 1854. President, John C. Acheson.

Elmira College, Elmira, New York, founded in 1855. President, A. Cameron Mackenzie, D.D.

Anna J. McKeag, Ph.D., President of Willson College.

Eight Other Women's Colleges.

The other eight women's colleges affiliated with the Church, in the order of their founding, are:

Lindenwood College, St. Charles, Mo., founded in 1831. President, George F. Ayres, Ph.D.

Western College, Oxford, Ohio, founded in 1853. President, John Grant Newman, D.D.

Albert Lea College, Albert Lea, Minnesota, founded in 1886. President, John Tallmadge Bergen, D.D.

Oswego College, Oswego, Kansas, founded in 1886. President, Rev. Thomas F. Marshall.

Texas Fairmont Seminary, Weatherford, Texas, founded in 1890. President, Rev. George M. Oakley.

Blairsville College, Blairsville, Pa., founded in 1893. President, M. C. Ihlseng, Ph.D.

CHURCH ERECTION

DUNCAN J. McMILLAN, D.D., Secretary

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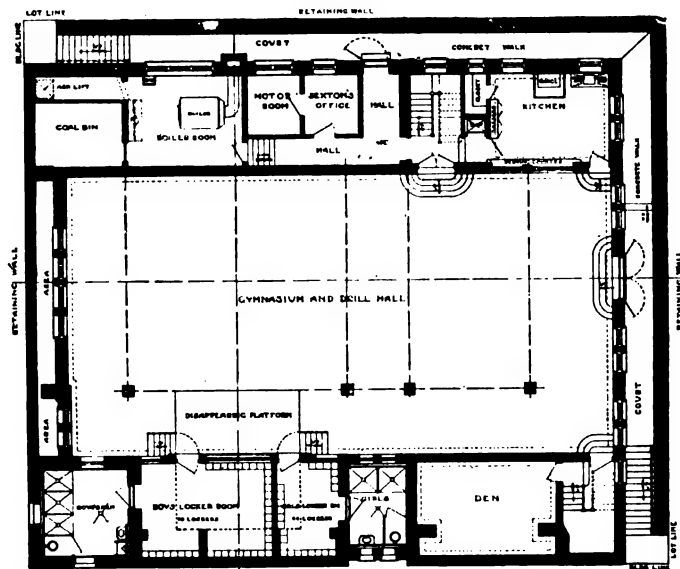
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OLMSTEAD AVENUE PRESBYTERIAN CHURCH.

(No. 1) the exterior of the building as planned and in progress.

(No. 2) the main floor.

(No. 3) the arrangement of galleries and rooms on that level.



(No. 4) the basement with its gymnasiums and drill hall, kitchen, engine room, etc.

MINISTERIAL EDUCATION AND UNIVERSITY WORK

JOSEPH WILSON COCHRAN, D.D., *Secretary*

Vocation Day in the Sunday School

REV. BENJ. M. GEMMILL, PH.D.

ONE of the most important and difficult tasks before the Church today is that of supplying candidates for the ministry. The influences favorable to decisions on the part of young men are the home, the Sunday school and the college. Perhaps, the Sunday school offers the best recruiting grounds.

There have been many suggestions as to the best methods of enlisting and training men for the ministry, such as the circulation of literature dealing with the problem; using the Day of Prayer for colleges for setting forth the claims of the ministry; visitation of institutions of learning, and the revival of family religion, but the pastor of the Church and the superintendent of the Sunday school hold the keys to the present situation in the Church.

How to get men for the ministry in sufficient numbers and of large capacity is the question of the hour. There are hundreds of promising fields, but no men to enter them.

"During the past twelve years, when our country has increased 24.9 per cent. in population, 47 per cent. in wealth, 58 per cent. in college students and 33 per cent. in the membership of the Protestant Church in the United States, the number of ministerial students in thirty leading Protestant Seminaries has declined 19.2 per cent."

The observance of a Vocation Day in the Sunday school and Young People's Society when some one presents the claims and attractions of the ministry to the youth of the Church, might do much to change the above situation. The Church looks to the ministry for leadership and through it the Church speaks to the world. It is impossible to estimate the value of a public appeal to the young people on the subject of the perpetuation of the

ministry. "If our pastors and superintendents would receive this matter in their hearts, would be watchful of opportunity to place the subject personally before the lads of their congregations, it is quite probable we should soon see hundreds of young men turning towards the work of the Gospel Ministry. A few of our pastors are doing this and they are rejoicing in the reduplication of their work through those whom they are persuading to undertake the prophetic office."

We would like the youth of the Church to know about the work of this Board and to have a part in it. The Sunday schools and Young People's Societies have not yet, to any large extent, enlisted in the cause of ministerial education.

The Board of Education has been greatly limited in its work through lack of financial support. This Board should receive more liberal support. It is no new or untried institution. Its history, extending over nearly a century, fully justifies its existence. It has already returned a thousand-fold to the Church all the money placed in its treasury, by educating men who have adorned her ministry, and carried the banner of the cross into the uttermost parts of the world.

May we not depend on the entire Church to observe Vocation Day in the Sunday school and to present the claims of the ministry and, if possible, take an offering for this Board? Many Sunday schools have already applied to the Board of Education for its Vocation Day Program, and it is hoped that every school in the Church will get this program and observe this day and endeavor to enlist its young people in this vital work of recruiting the ministry.

The Situation in the Presbyterian Church

Regarding the Demand and Supply of Ministers

CHURCHES.

Total number of Churches	10,051
Congregations served by pastors	7,613
Subtracting the Churches grouped	1,689
Total number of single congregations....	5,924

The minutes of 1911 show that there are 2,167 vacant Churches and 1,689 Churches are obliged to share their ministry with another Church, owing to lack of supply of ministers. Churches organized in 1911 182

MINISTERS.

Total number of ministers	9,128
Eliminate those not connected with self-supporting Churches, but related to Missionary agencies	2,534
	6,594
Subtract those who are engaged in other work as Honorably Retired, Evangelistic, Secretaries, W. C.	2,685
Ministers who are pastors of self-supporting Churches	3,909
Add those who are engaged in Missionary agencies	2,534
Total ministers engaged in active service....	6,443

HOW THIS NEED IS MET.

Ministers received from other denominations	140
Ministers ordained	213
	—
Total gained	353
Deaths	167
Dismissed	46
	—
The net gain in 1911	141

That is to say, the Presbyterian Church gained in the year 1911, only 141 ministers available to supply (1) 2,167 vacant Churches, and (2) the 1,689 Churches which are grouped with other Churches, but which would be separate, in many cases, were there ministers enough to supply them, and (3) to take care of the new Churches organized. There is a pressing need at the present time for twelve hundred men for definite places within the Presbyterian Church—and the need is growing larger with each year—the supply of ministers is far short of the demand for them.

Presbyterian Students in State Universities

THE General Assembly instructed the Board of Education in May, 1907, to undertake the work of providing for the religious needs of students in State Universities. This work is, therefore, comparatively new. The Churches have always accepted the responsibility for the religious life of their young people, and have made generous provision for Christian Education in Academies and Colleges. There are 374 colleges and universities which are reported as denominational out of the 602 such institutions in our country. There are 138 independent institutions, and of these 56 are recognized as affiliated in origin and history, each with some denomination, making a total of 430 of the 602, that may be classed as properly Church Colleges. Of the 301,818 students, 168,062 were enrolled in these 430 Church Colleges, and it is worth while to note that only 7 colleges out of the entire number have changed their legal

status and gone out from Church control in order to comply with the terms of the Carnegie Foundation for the Advancement of Teaching.

During the last forty years the universities, supported and controlled by the several states, have made rapid growth.

In 1880 there were only 10,100 students in all the state universities. Thirty-one years after there are eighty-four such institutions with a total of 108,869 students.

The Presbyterian Church began work at the University of Michigan in 1891, and is now carrying it on in fifteen of the leading state universities. This work has met with the approval of the Church and these institutions.

The value of this important work is seen in the lives changed, in the many decisions for Christ, and the increasing number of men deciding to enter the gospel ministry.

The Christian College—Its Support

ONE-HALF of the students who enter American colleges are not professed followers of Christ. They are not hostile to religion nor are they infidels, but they are not Christians. Will they ever become such? That depends entirely upon the college. If the college or university has a religious atmosphere, the students will inevitably imbibe the religious spirit. The Presbyterian Church has always believed in the denominational college because of its distinctive influence for religion. State and undenominational colleges provide less than twenty per cent. of our recruits for theological seminaries and home and foreign missions. Denominational colleges provide over eighty per centum, as well as a large part of the Christian business and professional men. A college, as well as every other institution, must be measured by its output or product. The problem of religious education is becoming more and more the problem of the educational world, and its best results are to be found in the denominational college. These colleges should be generously supported for the following reason.

1. Because they were the first in the field. The denominations started the Christian college. Their founders believed in a liberal education.

2. Because the Church's purpose is to have them as Christian colleges. Their endowment can not be diverted into any other channel than that of Christian education. This age demands for leadership men of trained intelligence, developed powers, and entire devotion to the kingdom of God.

3. The denominational college teaches the Bible. This book has been the foundation of republics and lies at the basis of America's greatness. The Bible is taught in these colleges so as to make it effective in the lives and character of students.

4. The Church colleges should be supported because they are meeting the needs of the west. Thousands of bright boys and girls are being educated in these colleges who are to become the dominant forces in the west as trained leaders. These colleges are turning out Christian leaders and trained thinkers. It is essential that a young man or woman should have the soul trained as well as the body and mind; to have their purposes strengthened while in college and be guided in the choice

of a life's purpose. An atmosphere of indifference or infidelity in a college is not conducive to the formation of great purposes and to that spirit of consecration which puts men into the ministry, and sends women into the mission fields.

The Presbyterian Church cannot afford to allow a single cause to languish, much less the cause of Christian Education and the supply of candidates for the ministry. By all means support the Christian college.

The Time—The Place

"The time of all times for a man to learn to keep the soul on top is in college."

Thus speaks Henry Van Dyke. Let us go one step farther and lay down the equally verifiable proposition that:

The college of all colleges that teaches a man to keep his soul on top is the Christian College.

This is not the chief reason for the existence of the large numbers of colleges maintained by the gifts of Christian people in addition to the system of public education. *It is the only reason.*

If the secular institutions taught enough of their students to keep the soul on top as to provide a sufficiency of trained leadership for the Church of Christ, there were no excuse for denominational colleges. But they do not.

The Presbyterian Church has invested seventeen millions of dollars in the property and twelve millions of dollars in the endowment of her colleges, besides a yearly income of one million seven hundred thousand dollars.

And what does she get in return? A great body of Christian leaders—ministers, missionaries and lay workers. Over five hundred young men in our colleges have their faces set towards the ministry.

The Board of Education is therefore deeply interested in the college field, especially from the viewpoint of the output.

Christian parents, you may have little money to give to this cause, but you may have that which is far more precious—your children. Give them to the Lord, then send them to a Christian College.

Joseph W. Cochran

BOARD FOR FREEDMEN

Rev. EDWARD P. COWAN, D.D., Corresponding Secretary and Treasurer

Some Phases of the Negro Problem and the Relation of the Church to Them

S. J. FISHER, D.D.

WHILE there is much—very much to encourage us in the conditions of the negro,—there are some facts which are less promising. It is indeed true—as another has said, that “never in the history of man has a race made such educational and material progress in forty years as the American negro,” but it is also true that a certain proportion of this race exhibit marked defects, and need a more vigorous training to overcome some economic faults.

It has been noted by some friendly critics of the negro that the negro mechanic or workman is lacking in persistence, energy and reliability. It is said that he frequently works only by impulse—long enough to supply his immediate wants, and then leaves his employer even in a trying emergency. It is further said that the quality of his work is not always satisfactory, and that on this account he is readily displaced by the white workman. Now part of this imperfection is hereditary—the result of his past. There was no energy or spirit of reliability in the toil of slavery. There was little training in the true nature of industry. The slave on the plantation—in the town—on the river levees, had no principle in work except to evade its severity. That critic distinguished by intelligence and impartiality, Frederick Low Olmstead, examining Southern conditions before the war, says that one Northern workman was equal to three or four slaves in skill and energy, and even to two of the ordinary white laborers. Nor has freedom entirely dissipated this desire to escape toil. But in addition to this there are certain causes which should be laid in the balance if we are to judge justly. Ordinarily the negro workman, no matter what his skill, perseverance or trustworthiness, receives a lower wage than the white. He finds employment, despite equal qualifications, in many localities, only by accepting the smaller pay. He is taught that

from the start he is handicapped by his color, hindered from the joy of progress by his race. Is it strange that this creates a spirit of recklessness a sense of injustice which in turn produces injustice toward employer and friend? It would be unwise and injurious for us to palliate or excuse this unreliability, but we should have more patience with these people, who are still like Milton's lion, only partially created—pawing to free himself from the earth from which he springs.

Consider also that energy and joy in labor are closely connected with the higher rewards and the better results. The mountain white lives in the rudest home, and the meanest conditions until he is taught the greater comforts and the higher needs. The negro who is satisfied with a one or two-room cabin, who has few, and only the meanest pleasures—whose children have little outlook in the future, whose sphere of life and thought is very small, can scarcely be blamed if he is indifferent to his responsibilities when payday comes. A hand-to-mouth existence comes very naturally to such limited minds, and it is destructive of frugality, reliability, and greater skill. The man who does not regard it as worth while will never be efficient or conscientious.

It is very encouraging to observe that an increasing number of Southerners are interesting themselves in the attempt to waken the negro to greater industry and a more careful economy. But there are still the effects in some sections of the opposition of the whites to the industrial progress of the negro, a willingness to keep him in poverty and hostility to those who wished to help him to procure land, a mule, and a home.

It should be remembered that the negro still feels the influence of the old theory that labor is a hardship, and degrading. It is not so long since a good many of us whites pos-

sessed the idea that the gentleman was the idler, and we needed the query:

"When Adam dived and Eve span
Who was then the gentleman?"

It is very just and very wise for us to say that this idea of labor and a gentleman is foolish, and should be given up. But it will not be eradicated except by the substitution of better and nobler ideas—using Chalmer's great saying, "The expulsive power of a great affection." The negro must be brought to value the product of toil, to increase his better wants, to aim at a larger and finer life. Prof. DuBois says that in Dougherty Co., Georgia, you may find families of eight and ten occupying one or two rooms. In Philadelphia in 1899 it was found that in one ward 829 families occupied one room to the family.

A man who has such surroundings and such an outlook is scarcely likely to show much moral principle in his labor.

We must always bear in mind in our judgment of the negro this unceasing repression—this wall of limitation which he alone meets in this country. No other race is so hampered. No other people is without the widest outlook of gain, advance, hope.

Now some of our criticism is based upon a fallacy. It is the theory that the negro is essentially a different being from the white, and permanently inferior. We must divest ourselves of the pride of race and the ignorance which prevents our seeing that the negro can be elevated only as any other human being can, by a wise, just and moral treatment. As Shylock asked concerning the Jew, we must ask concerning the negro:

"Hath he not eyes? Hath he not hands,
organs, dimensions?"

The path to relief is a simple one. It is not by a mere charity. Unwise giving fosters mendicancy—though charitable whites like to be the benefactors of the blacks. The negro must be taught self-help. He is too apt to ask for aid—to remain a dependent, because he once was one. He needs such counsel and direction as shall call out his better character, create higher wants and make life worth living, and industry all the more desirable.

Those negroes who in Greensboro, N. C., and in a few other cities have united to form commercial enterprises, erect buildings, and promote their own business schemes, are teach-

ing their own people the value of persistent toil, reliable labor and frugality.

Let men have an interest in such increase of property and wealth, and there will be less of the intermittent working, fewer mechanics laboring only when the meal-bag is low, and the pork barrel empty. Men who are shrewd enough to understand how work to be profitable must be done, how poor work is extravagant, are the most severe critics of their own employees. And one of the hopeful signs through our land is that the colored men of greater intelligence are obtaining property, planning commercial enterprises among themselves, and developing their resources. In Newbern, N. C., a negro grocer is the landlord of a number of white tenants—an illustration of the power of an energetic character, which is not singular, despite the popular opinion. For the number of negroes who not only own their farms, but in many towns possess comfortable and attractive homes is rapidly increasing. The negro quarter of Macon, Ga., has been transformed in thirty years. Greensboro, Raleigh, Durham, and Atlanta show a large number of creditable homes, and on the farms there is a progress, less rapid, but equally sure. Now it may seem to some as if the remedy for the industrial laxity is to be found in industrial training and mechanical instruction.

But more important than this is the moral training, the development of character along the higher lines, the creation of the best ideals of life and action. As Dr. Weatherford has said (*Negro Life in the South*): "The negro's lack of moral qualities more than his lack of skill and training is causing him to lose out almost everywhere he really comes in competition with the white man."

Let men say what they will the true religious instruction of the negro must precede and accompany all other training. As Robespierre said, "if there were no God it would be necessary to create one, to preserve the French people from anarchy"—it is always true that reliability in labor, in commerce, in the humblest duties is the fruit of a trained conscience, a religious nature, and that alone. Where the negro has a higher ministry of earnest, well-educated godly leaders, and better churches he will be respected and self-respecting, and he will create his own social joys, and rise superior to the difficulties which now seem so great.

TEMPERANCE

JOHN F. HILL, D.D., Cor. Sec. Permanent Committee.

The Non-Rescued

MARIE C. BREHM.

THE hearts of the people on both sides of the Atlantic have been stirred and filled with sorrow because of the lives that were lost when the Titanic went to the bottom of the sea. Governments on both sides have investigated the causes of the disaster, and the results of these investigations show that the accident could have been and ought to have been prevented.

During the days that our newspapers have given columns to the sad details of this ocean horror, the liquor traffic has claimed an equally appalling number of people. Not a day goes by but someone commits suicide, murder, robbery, or goes insane because of alcohol. Not a week ends, but it has seen a home ruined or a business fail because of intoxicating liquor. Everybody knows this, and everybody admits it, and yet what do we behold? Our newspapers filled with advertisements setting forth the virtues (!) of certain brands of beer. Enormous posters and glaring billboards urging people to drink whiskey, with numbers of pictures of "Uncle Sam" and statements that it is government whiskey. Isn't it time we had a commission to investigate the alcoholic drink problem? Or does everybody know the facts, and consider it unnecessary to add further knowledge to those already heaped up mountain high?

The death toll of alcoholism like the death toll of the Titanic disaster, is preventable. Whose is the responsibility? Shall not all those who count themselves Christians and patriots, recognize this responsibility, and do their utmost to prevent further wreckage of human souls and precious lives? On an inter-urban car not long since, a man was heard condemning Mr. Ismay for having saved his life and called him "coward." That same man lacks the moral courage to turn down his wine glass at a commercial banquet. Which is the greater coward?

What can we do to bring the arrest of thought to the thousands who are as yet indifferent to the havoc of alcoholism. In con-

nection with every church, there is at least one person who owns a conspicuous lot where many people pass every day. Suppose a few of your friends join you to put up a large bill-board on that lot and tell the truth about the liquor traffic? One such bill-board in the state of Delaware converted thousands from indifference to active workers for temperance and prohibition.

A few epigrams, in large letters changing the message occasionally may save many a man and many a home. Here are a few suggestions:

"A saloon is a place where moderate drinkers are converted into drunkards."

"The saloon slays its best friends."

"If regulation regulated, the brewers would never advocate it."

"Judge, have you ever tried this whisky?" No; but I have tried the men who did."

"I am a total abstainer from alcoholic liquors. I have better use for my head."—Thos. A. Edison.

"Alcohol is the most destructive brain poison in all the world accessible to man."—Dr. A. Le Grain, Paris, France.

"Whiskey is the devil's way to man, and man's way to the devil."

"Alcohol causes suicides, homicides, sorrow-cides, and burnt-out insides."

"Champagne is sham-pain at night and real pain in the morning."

"PROHIBITION DOESN'T PROHIBIT."

No, certainly not, unless people make it do so. Law is not automatic, does not enforce itself any more than a piano can play itself or a gun shoot itself. The Ten Commandments have never enforced themselves. It takes a man who believes in law enforcement to make the law prohibit. Prohibitory laws on statute books are good, but back of them we must have men in office who say "These laws must be enforced if it requires the calling out of the militia."

Book Reviews

Rainier of the Last Frontier, by John M. Dean. The author of this book strikes a new vein in romance. The hero Clarke Rainier, a veteran from the Soudan and the Cuban war, drifts to the Philippines as a special correspondent for a Western paper. There he meets with the most unexpected adventures and finally becomes attached to the Young Men's Christian Association, through which he does valiant service among the soldiers. Types of almost every class are given place, such as brutal officers, insurgents, army nurses, Christian workers, and natives. Finally Rainier falls in love with one of the nurses, and becomes a hostage in the insurgent army in order to save her life. The plot affords the widest range for a thrilling story. The great work of the Christian Association is naturally brought to the front, and life as it goes on in those far-off islands faithfully presented. Here is a story realistic, yet sufficiently colored to hold the reader's interest. (Thomas Y. Crowell & Company, New York. Price, \$1.20 net.)

China Social and Political Conditions.—This is the January number of the *Annals* issued under the auspices of the American Academy of Political and Social Science. It is a volume of nearly two hundred pages and contains sixteen articles on as many topics connected with China and the Chinese. China is the most read about and the least understood of any country on earth. Although among our oldest nations, to the Western mind it is one of the most recent. As a consequence more have written of China than were qualified for the task. This book however is an exception. Several of the articles were contributed by native Chinamen and the rest bear the names of specialists in their departments. Any one wishing to study the Chinese question from the most reliable sources should read this book. (American Academy of Political and Social Science, Philadelphia, Pa.)

The Efficient Layman, the Religions or Training of Men, by Henry Frederick Cope, General Secretary of Religious Education Association. This book is written on the presumption that man is normally a religious being, and can only reach his true value by loyalty to his higher ideal. The word religion is understood in its broader sense or

the training of the complete man. This implies "masculine development;" the "Adult Bible Class;" "Brotherhoods" and their various plans of work; "Sunday Schools;" the "Young Men's Christian Association;" "Social Settlements;" the "College Man in the Church;" "Lodges and Fraternities;" and the "Strategic Moment for the Church." Every pastor may find in this work the most valuable suggestions as to the best means and methods to be followed in his own particular field. The author does not commend any specific system, but seeks rather to present suggestions, which may be adapted to the exigency of circumstances and condition. (The Griffith & Rowland Press, Philadelphia. Price, \$1.00 net.)

Prisca and Patmos, by Henry C. McCook, D.D. We open this book with a sense of pleasure mingled with pain. It is the last work of its distinguished author,—the benediction to his eventful life. The story opens on the Isle of Patmos in the year of our Lord ninety-three. Three characters are immediately introduced. Decimus, a young Roman Centurion, Captain Philip and his daughter Prisca, who although of the lower ranks, is in love with the Centurion. The Centurion is ordered from Rome to proceed to Ephesus and arrest a Christian who turns out to be St. John. This he does and his prisoner becomes an exile on the Isle of Patmos. Other arrests followed, among whom was a converted Jew and his family. The voyages were not without incident. Pirates infest the seas and a fierce battle lends action to the story. The leader of the pirates discovers himself as one Clearchus, a former disciple of St. John, who is afterwards welcomed by the apostle. In the further development of the story, John writes his Revelation. The May Festival to Diana is held at Ephesus, at which the Centurion runs in the foot-race, and Lady Julia, his mother, meets an old friend, Sir Honorius, who becomes a leading character further on. The scene is then transferred to Rome, where the Centurion and Clearchus, who have both become Christians, meet the lions by command of Domitian, the Emperor. Domitian dies, and under his successor the Christians return to Patmos, where they are married and receive the apostolic blessing at

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the hands of Holy Apostle. From this brief outline it will be seen that a wide opportunity is offered for the varied literary skill which in this book is especially strong. Whether picturing a battle scene or the ministrations of the apostle, the author is equally happy. The story also differs from the conventional romance of the first century, in that it is animated by the most evident Christian spirit. The pages are not so much a series of pictures, as a life. While fictitious, they involve a "reasonable probability" of what may have occurred, and as such become a virtual sidelight to the divine record. (The Westminster Press, Philadelphia. Price, \$1.25 net.)

THE MAN WITH A CONSCIENCE, by Rev. Charles Roads. The Westminster Press, Philadelphia. \$1.25 net.

The author of this illuminating volume has admirably succeeded in performing a difficult task. He is evidently well-equipped for the intelligent discussion of his complex subject by reason of his wide acquaintance with the extensive literature relating thereto, and because of his personal familiarity with many cases of conscience which were the subject of his studious consideration while spending several years as a visitor in a state penitentiary in close contact with criminals, while engaged in teaching in the public school and in the Sunday school, during which time he made a thorough study of the child's moral nature including the interesting processes of conscience development, and while laboring with all kinds of people in evangelistic work. He has also been keenly observant of the manifestations of the mercantile conscience, the political conscience and the ecclesiastical conscience, during his constant intercourse with representatives of these phases of conscience expression. Clear analysis, keen insight, sharp discrimination, convincing argument and appealing illustration, are marked characteristics of the author's able elucidation of his vital theme, and the average thoughtful reader may readily apprehend and happily apply the author's words of judicious counsel and cheering encouragement to the successful practical solution of the manifold perplexing problems he encounters in the frequent conflicts between duty and desire which are common to our fallen humanity, a fact that will be increasingly and gratefully recognized by the stud-

ious reader as he pursues the author's cogent reasoning in the development of his suggestive argument, to its close. The educational and inspirational value of this masterly exposition of the character and function of conscience with relation to the true conception and righteous regulation of human conduct, cannot be over estimated, and the diligent and devout study of its instructive pages will be a continuous source of spiritual benefit to all who wisely employ their time in this commendable undertaking.

E. F.

Notes

The Bible Training School at Tokyo was originally established by Miss Youngman, and carried on by her under the name of the Women's Theological School, but twenty-two years ago it was moved from Tsukiji to Shinagawa and transferred to the care of Mrs. MacNair and Miss West. At the same time also it was given its present name.

During the twenty-two years eighty-two women have graduated or remained in the school until within a few months of graduation, and eight wives have come for special training for a year or less. Besides these ninety women who may be regarded as the chief fruit of the work of the school, twenty or more others were students for one or two years, and some of these are now useful women in church and private life. Of the 82 graduates sixteen are now workers. Eighteen have married pastors or evangelists, nine teachers and eleven professional or business men.

Some of the wives of pastors may rightly be called ensamples. Such a one is Mrs. Kawai in Formosa. And some of those who married laymen are doing in the churches the work done by active Christian women in the churches in America. Constantly word comes of the work of these women, and while the school is intended primarily for the training of what are commonly called Bible-women, there is no class of women of higher value to the Church and to Christianity in Japan than Christian women in the churches strong in faith and zealous of good works. The school counts such women among its treasures.

There are several graduates of the school whose services have been beyond price—Mrs. Kosugi, Mrs. Ogawa, Miss Okudaira and Miss Katsura.

Mrs. Kosugi, the first graduate, after twenty-one years of service and sixty years of age, is still indefatigable in her work; a woman of rare common sense, tact and spirituality, whose chief desire is to lead others to Christ. Her brother would be glad to have her retire, but she will not listen to his kindly offer. For more than ten years she has spent one day every week at the Red Cross Hospital where she is beloved by both nurses and patients. She has comforted many weary hearts, led many to the light, stood by many at the entrance to the Valley of Shadows, and followed many who have left the hospital with letters, visits and prayers.

Miss Okudaira graduated three years after Mrs. Kosugi, and since that time has been away from the school only for work in the country, or when lent for a short time to some friend in need. She, too, is consecrated and faithful, and during the absence of Mrs. MacNair is Miss West's special assistant in the school.

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With the coming of Summer most sensible persons adopt what is called "a low-protein diet." They do this for one of two reasons—sometimes both: because they know it means health and higher efficiency in work; or because the appetite does not crave high protein foods.

The principal high-protein foods are the meats, beans and cheese. They are the tissue builders—the element in food that repairs or restores waste tissue—sometimes called the "nitrogenous foods." To digest them without overtaxing the digestive organs requires cold weather and much outdoor exercise. An excess of the proteins in food means liver and kidney diseases, rheumatism and a general impairment of the digestive powers—and this means low mental and physical efficiency.

While it is true that a low-protein diet is especially desirable in Summer, it is a fact that the men and women who accomplish most in this world and enjoy the best health adopt a low-protein diet all the year 'round. They eat simply and lightly and thus keep their brains clear and their bodies active.

Mr. Edison, the inventor, perhaps of all leading men is the best example of high efficiency in the human dynamo. He habitually works sixteen hours out of twenty-four and not infrequently works forty-eight hours at a stretch. In a recent interview he declared that most men die from overeating. They eat excessively of meats and high-protein foods, thus poisoning their lower intestines, over-taxing their bodily strength and vigor and die at a time when they ought to be in the prime of life. Mr. Edison added that he owed his vigorous mind and body and the six hours of sound sleep which he gets out of every twenty-four to a low-protein diet. He eats very lightly and simply, very seldom touching meats, confining his diet largely to cereals, fruits and green vegetables.

For a perfect food, in all seasons, which contains the protein and carbohydrates in well balanced proportion, we have to go to the whole wheat grain which contains just enough protein and just enough carbohydrates to keep

a man in fine physical and mental trim whether he is working with hand or brain. The question is, how to prepare this whole wheat grain in its most digestible form. That problem has been solved in the process of making shredded wheat biscuit which contains all the body-building, brain-making nutriment in the whole wheat grain, steam-cooked, shredded and baked. Being in biscuit form it is the ideal Summer food because it combines so readily and naturally with fresh fruits or green vegetables. Being ready-cooked and ready-to-serve it simplifies the housekeeping problem in Summer when one does not care to spend much time in the hot kitchen.

A couple of shredded wheat biscuits, heated in the oven to restore their crispness and covered with berries or other fresh fruits, will supply all the nutriment needed for a half day's work or play. Add to them one or more of the green vegetables that grow above ground and you have a complete, wholesome and most nourishing meal and one that is easily and quickly prepared.

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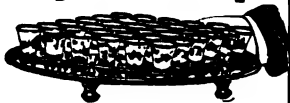
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WHEREAS, the Presbyterian churches in every land have always favored the education of the people and have as a result built up not only Church but also educational institutions from the common school up to the university; and whereas, the Presbyterian Church in the United States of America has always maintained in its history and development this educational policy; and whereas, the educational demands of one generation differ from those of another, requiring the development of educational agencies suited to the needs of the law,

Therefore Be It Resolved, That this General Assembly approves cordially such institutions as the Winona Assembly and Bible Conference at Winona Lake, Indiana, and the Stonybrook Association, L. I., N. Y., and kindred institutions, believing them to be necessary educational agencies in connection with religious work, and admirably adapted to present day religious needs.

Resolved, second, That these institutions are commended to the hearty moral and financial support of the congregations and ministers of our Church.

Resolved, third, That this Assembly advised that the Charters of these institutions be so worded as to insure that any funds given for their support and endowment shall be held for the maintenance of the Cardinal Principles of Evangelical Religion.

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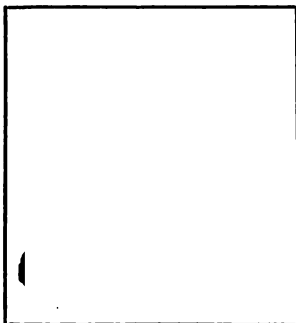
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THE ASSEMBLY HERALD

The Magazine of the Presbyterian Church, U. S. A.

SEPTEMBER, 1912

HOME MISSION WEEK—NOVEMBER 17-24, 1912

The American Republic The Kingdom of God

"OUR COUNTRY—GOD'S COUNTRY"

Let us lift up the slogan, from river to sea;
To Americans all let it say—
One call, as it throbs o'er the land of the free—
"Our Country God's Country" for aye!

On prairies, down valleys where great rivers run,
And far, where the mountains rise gray,
Ring it on to the land of the westering sun—
"Our Country God's Country" for aye!
—C. L. T.

HOME MISSION WEEK aims to impress upon every man and woman of every church of every evangelical denomination in this country the supreme importance of saving America for the Kingdom of God through the established agencies of the Church.

During the three months preceding each church is asked to make definite and organized preparation for the week. These pages are designed to furnish Presbyterian churches with information required.

How to Observe Home Mission Week

1. Preach and Harken to Two Rousing Home Mission Sermons.

Sundays, November 17 and November 24, are the two dates set apart for these sermons. They should be made the crowning feature of the period of Morning Worship. The two themes suggested are:

"Our Country's Debt to Christ,"—November 17.

"Our Country's Opportunity for Christ,"—November 24.

2. Hold Two Popular Home Mission Mass Meetings.

Use the evening Church Service of the two Sundays set apart.

The two topics suggested are:

"Units in Making Our Country God's Country"—November 17.

"Unity in Making Our Country God's Country"—November 24.

In the most of communities this latter occasion should be a rally of the congregations of all the evangelical churches.

Present to the whole congregation on one of these occasions or at some other the fruits of the three months of study outlined on page 9 of this pamphlet.

3. Concentrate attention in the meetings of each church organization during the week and during the period of preparation upon some phase of Home Missions, in the

Sunday school

Woman's Missionary Society

Brotherhood, or Other Men's Meeting

Young People's Society

Bands, Guilds, Clubs and

All the Others.

4. Arrange for an Exhibit of Home Mission charts, diagrams, maps and posters. Set aside a room accessible to all visitors. Advertise it well in the community. Set all of the organizations of the church upon the preparation of the material. Present local facts and conditions graphically. Send to the Board for information about stock exhibit material. Twelve general charts can be had free prepared by the officers of the national movement. Other special charts can be furnished as ordered from the Board.

5. Adopt a Home Mission Policy for the Local Church.

This should include all good in the policy of the past.

This should be properly articulated with other features of the Missionary Policy of the Church.

This should gain a new vitality and form from the new occasion.

6. Cooperate with Churches of other denominations in joint movements and especially in the final Home Mission Rally on the evening of Sunday, November 24.

The Church Committee

PREPARATION FOR HOME MISSION WEEK SHOULD BE IN CHARGE OF A CENTRAL COMMITTEE IN EACH LOCAL CHURCH

WHEN?

Now!

Such a committee should be organized and set to work at once, if one has not already been instituted.

WHO?

Everybody Represented.

The committee should have at least one member representing each of the branches and organizations of the church. If your church already has a permanent missionary

committee representing all organizations and concerned with the whole cause of missions, this committee may serve for the Home Mission Week.

WHAT?

Everything to Make the Movement a Success.

This committee should be so thoroughly organized, all phases of the task so definitely outlined and each phase made so specifically the charge of some responsible and energetic person or persons, that no weak spot can develop in the plan.

HOW?

Organize. Use Consecrated Ingenuity. Seek Help.

There are consecrated and ingenious spirits in every congregation who can be set upon this task. The best results will come of their

initiative. Write to the Presbyterian Department of Missionary Education for information and material. See pages 7, 12.

Supply the Board at once with the name and address of the Chairman or Secretary of the Church Committee.

Helps for the Local Church

PRINTED MATTER.

Special.

Under the auspices of the Home Missions Council and the Council for Women much material is prepared for the use of the churches. Secure this material. Suggestions are furnished, also, for guidance in the preparation of charts and diagrams for each community. Some of the best material possible to secure will be that produced locally.

General Literature.

The output of the Home Board's Literature and Special Departments is large and varied. A request will bring to any address a package of samples of leaflets and pamphlets now in stock. Write at once. Secure leaflets in numbers needed for effective and systematic distribution through the congregation and the various organizations of your church.

CO-OPERATION IN THE MOVEMENT.

With Neighboring Churches.

All the churches of each community should so articulate their plans as to move together. The special literature mentioned above tells how. The sympathetic effort of various church committees will discover ways not mentioned.

In the Nation-wide Movement.

All the American Evangelical Churches are joining. The whole American people are concerned. The political campaign is stirring all elements. The eternal issues of the public weal all the churches can unite upon, however divergent may be political sentiments.

Each church is responsible not alone for its own congregation and community, but for state and national issues. See that all the people are informed of the great home mission movements in which the whole Church is concerned.

Preliminary Campaign Among the Church Organizations

SUGGESTIONS FOR THE CHURCH COMMITTEE

In Sunday Schools.

Five or ten minutes from the desk each Sabbath, working up to Thanksgiving Program and offering. Write for leaflets and helps specially provided.

In Woman's Missionary Societies and Young Women's Societies.

Mission study text-book in regular course is "Mormonism, the Islam of America." Use special programs in the monthly meetings.

In Brotherhood and Other Men's Organizations.

Community Survey. Use the text-book, "Church of the Open Country," or "Community Studies," or "Community Studies for Country Districts," or "Challenge of the City."

In Young People's Societies.

See missionary topics in the Christian Endeavor monthly meetings. Prepare debates on live home mission questions. The young people use "The Church of the Open Country" as a text-book for a consecutive study in regular course.

In Bands and Junior Societies.

Use the new book in regular course, "Some Immigrant Neighbors," by John R. Henry.

The Juniors also study Alaska through four special programs in their monthly meetings, September-December.

In Intermediate Societies.

The text-book in regular course, "Winning of the Oregon Country."

For Very Little People.

The "Flower Exercise" and "Growing Up in America" are specially recommended.

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Reading circles may be formed, one meeting given to a book review.

Prayer circles or groups should be organized.

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Accessories available: Maps, charts, mottoes, flags, postals, Indian curio box, pictures, stereopticon slides and lectures, Home Mission handicraft, Assembly Herald, Home Mission Monthly, Over Sea and Land.

The National Program

During the Twelve Weeks Preceding—Subjects to Be Presented Each Week:

1. Negroes and Indians.
2. Spanish-Americans.
3. Frontier.
4. Immigrants.
5. Country Life.
6. City Problems.
7. Women and Children in Industry.
8. The Saloon and Temperance Reform.
9. Social Conditions and Movements.
10. The Church as a Social Agency.
11. The Church as a Religious Force.
12. The Churches in a Unified Program of Advance.

Sub-topics will be suggested in the final program for both Home Mission Week and the preliminary campaign.

Subjects for Discussion by the Churches During Home Mission Week, November 17-24, 1912.

Sunday, November 17.

A.M.—Our Country's Debt to Christ.

P.M.—Units in Making Our Country God's Country.

Monday, November 18.

American Indians, Africans and Asiatics.

Tuesday, November 19.

The Frontier and the Island Possessions.

Wednesday, November 20.

The Immigrants.

Thursday, November 21.

The Rural Regions and the Cities.

Friday, November 22.

American Social Problems.

Saturday, November 23.

Prayer and Fellowship.

Sunday, November 24.

A.M.—Our Country's Opportunity for Christ.

P.M.—Unity in Making Our Country God's Country.

The Policy of Our Church

It should be the duty of the Church Committee to shape up and recommend an advance policy. The congregation will have become intelligent if the plans outlined on the preceding pages are followed. The Church and all its organizations will be prepared to do something as a result, something real and tangible, something comprehensive, something by way of advance upon past plans and achievements.

These are some of the questions each intelligent congregation will expect the committee to direct it in answering:

In Community Service.

What can our Church do for neglected children?

What can our Church do for boys and young men now loafing or running the streets?

What can our Church do for working young women and young men whose social life is barren?

What can our Church do in the correction of unsanitary conditions?

What can our Church do to purify civic administration, in opposing evil and inefficient public service, and in backing capable and honest public servants?

What can our Church do to co-operate with the pastor in personal evangelism?

What can our Church do to make effective the co-operation of all the local churches in community service?

In the State.

How much money does our Church contribute to the work of our Synod? Is it our share?

How definitely do our Pastor and Church Officers take part in the counsels and extension plans of our Presbytery and Synod?

How can our Church make itself a force in the social and religious life of the State?

In the Nation.

How much money does our Church contribute to the work administered by the National Board of Home Missions? Is it our share?

How many of our congregation are studying our national problems through mission study text-books? Through the reading of Home Mission literature? Through regular use in the home of the Church missionary magazines?

How definitely, by sermon or personal suggestion, are young people in our Church being urged to give their lives to service for the common good?

Is our Church consciously and consistently devoted to the year-round, life-long enterprise of making the American Republic our expression of the Kingdom of Heaven on earth?

In Brief and in Full.

How effectually is the Gospel of Jesus Christ, through the individual and common life of the people of our Church, expressing itself in the service of God and fellow-man?

The above outline will be supplied to any reader on application to the Home Board. It, with other matter, is printed in an illuminated pamphlet and is available free for all the churches.

Send to the Board for copies needed and for the helps mentioned.

The Church and the Community

REV. M. B. MCNUTT.

Mr. McNutt, whose work in the rural parish at Du Page, Illinois, has offered so much suggestion to rural pastors the country over, is now a member of the force of the Board's Department of Church and Country Life. The little pamphlet from his pen, "Modern Methods in a Country Church," is being reprinted in response to a demand which has more than exhausted earlier editions.

WHAT is the church in your community doing? People talk a great deal about "church work," and "Christian work," what is meant by these terms?

To far too many Christians "church work" means nothing more than attending religious meetings and holding church sociables, oyster suppers, fairs and the like, for the purpose of raising money to support the church or to send off to Christianize the heathen. But is there no other kind of work that the Church can do and ought to do? Is there no practical service that it can render to its community?

Of course, the Church preaches the gospel and teaches the Word. It exhorts people to follow in the straight and narrow way. It warns against evil. And if this were all the Master did the Church might content itself with merely preaching and teaching. But "Jesus went about doing good." He said, "I am among you as one that serveth."

What is Worth Doing?

A young man becomes a Christian and joins the Church. If his faith is genuine, he wants to make himself useful. What is there for

him to do in the church? Shall we set him at selling tickets for an oyster supper, or turning an ice cream freezer, or popping corn for a pay sociable? What is legitimate work for the Christian people of a rural community?

After having lived in the open country for thirty-five years, seventeen of which have been spent teaching in the public school and teaching in the country church, I am firmly convinced that there must be a much closer cooperation between the country church and the country school and other rural institutions if the best is to be attained for the people who till the soil.

I am further convinced that the Church is the institution above all others that shall furnish the ideals for rural life. And not only furnish the ideals, but it shall take the initiative in putting those ideals into operation.

The Christian life should show itself first of all, in a better character, in the individual; then, in the institutions of the community, in the environment and in wholesome living conditions.

That the early disciples "had been with Jesus" was evident from their manner of life. They had something that others did not have. Much more is expected from Christian people, and rightly so.

Where the country church once sees and rises to its opportunity for service in the country community the Kingdom of Christ will come much more speedily.

Exteriors Reveal Interiors Often.

For example, there is an incongruity between Christian life and a church building dilapidated, out of repair, filthy and surrounded by weeds, tall grass, unsightly fences and out-buildings. There is an inconsistency between a church in a country community and poor schools, bad farming or rough roads. A Christian home with untidy surroundings and unsanitary living conditions is a misnomer. Christian life in relation to home, church school or community should be synonymous with decency, cleanliness, beauty, health and efficiency, as well as with goodness, justice, holiness, mercy, truth and peace. The inside of the platter should be clean of course, but it is not apt to stay clean very long if the outside is reeking with filth and disease.

Now, I consider it Christian work to put the church building and everything about the church premises in first class condition,—as

good as the community can afford, and keep it that way.

Thousands and thousands of our country church buildings and lawns are a disgrace—the way they are kept. They do not look as if they had a friend in all the world. They are so unsightly and unattractive. This alone would drive many people away from them; an old tumble-down horse shed, a rickety fence or a dingy, dirty, smoky-looking church building is the poorest kind of an advertisement for a church. It looks like a bad brand of religion. Few people would wish to trade at a store or do business at a bank that bore such evidences of decay and degeneracy. An institution bearing a thrifty appearance commands attention at once and begets the confidence of men.

Here, then, is a good place to begin. Put the church property in first class condition. This can often be done without much outlay of money. A little well-directed effort, in most cases, is all that will be needed, which effort will be cheerfully supplied by the people of the community.

Such work is contagious. The church building and grounds once made beautiful the same spirit will be carried to the homes.

The Everlasting Question of Good Roads.

The rural church ought to be interested in good roads. Have you ever considered what a large part the splendid roads of the Roman Empire had in helping to spread Christianity through Europe? Why couldn't every farmer make a King drag and draw it over the road by or through his farm every once in a while? And he could easily give other little attentions to his road. This donated service would take only a little time from each man, but in the aggregate it would amount to a tremendous service, and would go a long way towards improving the roads of the community. The farmers would be the gainers in the end.

The Schools.

Christian people of the country deplore the condition of their schools. But what are they doing for them? Why couldn't the country church befriend the public school teachers of its community? Give them a reception at the beginning of the school year and get acquainted. Open the church for teachers' institutes once a month. Bring some rural school expert to the community occasionally and invite

everybody to the church to hear him speak. Invite all the children of the various schools to give a grand exhibition at the church. Have a directors' day at the church, or parents' day, with some good school man to talk to them. The teachers will be glad to cooperate in this way and it will be cultivating a strong educational spirit in the community which will soon result in better schools.

Good Farming.

The rural church should also be interested in good farming because the welfare of the church and the people depends largely upon the prosperity of the farmers. Let the church open its doors for farmers' institutes. It can be instrumental in bringing farm experts to the community to talk to the farmers and to give demonstrations. It may be headquarters for the best literature on agriculture.

Amusements and Recreation.

The rural church preaches a great deal against what it considers unwholesome amusements. But what is it doing to supply the neighborhood with the right kind of recreation and entertainment? I would like to see every country church take the lead in establishing a community play and recreation park at some central place and equip it with baseball diamond, tennis courts, croquet grounds, swings, outdoor gymnasium outfit, swimming pool, grand stand, ball stand, drinking fountain and everything else that might be needed, where the whole community could come together to play and recreate on occasional Saturday afternoons, or evenings or on anniversary days. Such an institution would be invaluable to a country community—worth many, many times its cost.

The first twelve or fourteen years of child

life is devoted very largely to play, and yet the Church has not hitherto thought of directing this play life. But children of older growth need recreation or play as well as the boys and girls.

Perhaps some well-to-do farmer would donate a handsome amount towards this good enterprise, and get the park named after him. There will be some way,

We are allowing ourselves more and more to be supplied with commercialized amusements and recreations, which is a withering and expensive process, to say the least, if not oftentimes decidedly degrading.

A country town in Ohio, in which I am writing this article, was entertained on July second by a cheap circus to the tune of \$1,000. On July fourth a large percentage of the people of this same town went to a neighboring town to be swung on a merry-go-round and to dance at a five-cent dance which was made very prominent in the advertising—possibly spending in the aggregate another thousand dollars. I see some of these celebrators today—they are red-eyed, sleepy, crabbed and worthless. But there was nothing special going on in the home town. Two such days will undo a whole year's church work. A community play and recreation park under the direction of Christian people would be the proper solution for this town. And the money wasted—yea, worse than wasted—in those two days and nights of cheap commercialized amusement would go far towards starting and equipping the recreation park.

If work along these lines could be substituted for what is commonly regarded as church work, or projected in addition thereto, the country church would then become much more of a factor in community betterment and it would grow and prosper.



Serving the Rural Churches

CONSTANT pointed inquiries are made as to what the Board's Church and Country Life Department is doing for the rural churches. The following letter, which is one of large numbers reaching the Board, falls to hand just as this issue of the *HERALD* goes to press. No opportunity has been afforded to ask the correspondent's permission to use the letter, so the name is withheld, but doubtless were there time to secure his consent he would gladly allow the use of his name.

The Auburn school is but one of ten or a dozen to whose faculty the Board's Church and Country Life Department contributes important elements this summer.

"Having just returned from attendance, for the second time, upon the sessions of the Summer School of Theology at Auburn, New York, I wish through you to thank the Board for what it is doing in connection with that school for the country church. The simple bringing together of a number of rural pas-

tors, giving them an opportunity to compare notes, is a great encouragement and inspiration; but much more valuable are Dr. Wilson's courses of lectures in which are set forth the principles and methods by which the rural church can meet the new demands made upon her by the growing interest and effort in behalf of country life development.

"The surveys such as that made in our own Presbytery are also most valuable in revealing conditions which must be considered in any scheme designed to rescue our country churches from the decay that is slowly taking place in certain sections. In some of the churches of our own Presbytery this decaying process has gone too far for remedy, but we have other churches which, I believe, can be saved, to the great advantage of the kingdom, if they will make use of the suggestions and information that come to them through the Department of Church and Country Life. As a lover of the country and the country church I feel very much indebted to the board for its work in our behalf."

A Call to the Country

REV. ARTHUR E. HOLT, PH.D., MANHATTAN, KANSAS.

THE century which has just passed may well be known as the factory and city age. Wherever intensive manufacturing has been made possible by modern machinery there enormous cities have been developed. We have been thinking in terms of city life. The conscious problems before the Church have been city problems. The attention of college students has been focused upon the city as offering the great opportunity for a career. The country has existed as the means and the city has constituted the end of national life. We have been so busy thinking out standards and ideals for the city that we have taken it for granted that the rest of our national life needed no leaders, was self-sufficient and inexhaustible in its resources.

Interdependence of City and Country.

But the growth of the city has but emphasized its dependence. City people must be

fed, must be clothed, the ranks of city workers decimated by toil and disease must be recruited. Outside of immigration from foreign countries there is but one source from which the city can be recruited and that is the country. The great city has but created the demand for a greater country. Hitherto we have relied upon new country to supply the greater country. But now the available supply of new lands is not large. In place of new country there must be a better old country. But to make the old country better brings in the human element. Better farming must now be supplemented by better business and better living; better farming, that the produce of the farm may be sufficient to feed the hungry multitude, better business, that the farmer may reap the just reward of his labor, better living that three-fifths of our population may be able to maintain American ideals.

The emphasis on city life and the neglect of rural life has retarded the development of the open country. Many of our closest students see unmistakable tendencies toward the peasantry conditions of Europe in our rural districts. The rapidly developing tenant class, the depletion of the farming districts, the decay of the educational and religious institutions, the loss of rural pride, and the failure of the farmer to guard his rights all mean ultimately a degenerate class of workers on the farms. That a crisis exists in American rural life no one denies. A call has come for Christian leadership.

A Warning from Roosevelt.

Ex-President Roosevelt says: "I warn my countrymen, that the great recent progress made in city life is not a full measure of our civilization; for our civilization rests at bottom on the wholesomeness, the attractiveness, and the completeness, as well as the prosperity of the country. The men and women on the farms stand for what is fundamentally best and most needed in our American life. Upon the development of the country rests ultimately our ability, by methods of farming requir-

ing the highest intelligence, to feed and clothe the hungry nations, to supply the city fresh blood, clean bodies and clear brains that can endure the terrific strain of modern life. We need the development of men in the open country, who will be in the future as in the past, the stay and strength of the nation in time of war, and its guiding and controlling spirit in time of peace."

An Agricultural Leader Appeals for Leaders.

Says President Butterfield of Massachusetts Agricultural College: "The countryside is calling for men; vexing problems of labor and of life disturb in country as in city. The workers of the land are striving to make a better use of their resources of soil and climate and are seeking both larger wealth and higher welfare. But the great need of the present is leadership. Only men can vitalize institutions. We need leaders among the farmers themselves, as we need leaders in education, leaders in organization and cooperation. So the country church is calling for men of God to go forth to war against all the powers of evil that prey upon the hearts of men who live upon the land as well as upon the people in palace and tenement."

Rural Recreation Through the Church

REV. SILAS E. PERSONS, D.D., CAZENOVIA, N. Y.

Dr. Persons is widely known as a leader and practical demonstrator in the Country Life Movement. He has "done it himself"; is the pastor of a church doing remarkably successful rural work. What he writes below comes out of his experience. The Board's leaflet, "The Village Church and the Open Country," from Dr. Person's pen, is available for all who may wish it.

FUN and the Church! Is not this a pair that is unevenly yoked together? What could be farther apart than a Calvinistic church and a good time? Yet it is a part of the holy mission of the Church to provide wholesome recreation for her youth and for the youth of her neighbors. She should especially do so in the country. For in most rural districts life is barren of absorbingly joyous interests. Many a boy and girl leave the farm because their minds and souls are starving there. They find on the farm or in the neighborhood little to awaken their enthusiasm, to give them zest and zeal, little for the mind to study, little for the soul to love, no fascinations, no scientific ex-

perimentations, few relaxations, almost no absorbing and joyous interests. In our northern latitudes the winter, the tedious winter on the farm! Its night so long and cold and dark, so different from the light and airy gaieties, the theatre-goings, the concerts, the lectures, the dances of the city! What shall we do with them? How shall we banish their tediousness and make them contribute to the mental and spiritual worth of boy and girl, of father and mother?

The recreational features of a rural church's work will of course be incidental to its chief mission of heralding the gospel. The Church is not a playground and recreation association. But if it sets itself to the task

of becoming a community institution, the leading and dominant factor in the community life, it will almost unconsciously do much for the recreation of old and young.

A Jolly Field Day.

For example. As a part of our scheme for agricultural education conducted by lectures for the most part in winter, we have an out-of-door field day, a kind of revival of the old Olympic games and festivities, the gathering of village and countryside, irrespective of church affiliation, for a day of out-door sports, picnic, shooting match, ball games, running matches, together with educational features, a plowing match and a lecture on agriculture. This field day is not a money-making scheme. It is purely recreational and educational; from it every vendor of nick-nacks is rigidly excluded. But it brings several hundred people together in a most happy and helpful way, and insures that for one day at the end of summer the whole countryside shall forget their cares, ignore their work, disdain even their duties, as they unharness their youthful spirits and out in God's fields have a merry-making, a day of diversion and fellowship, of fun and laughter.

Even our addresses on agriculture have never been without their recreational features. There was always a feast of good things, song and story, music and dancing, education and religion, laughter and fellowship. The whole nature has been fed. The result? People at least have liked to come, and they were the better for coming. And then, it put the minister and his workers in touch with people who previously had been indifferent to the Church.

Spiritual Value of Recreation.

I might speak of ball teams organized in the country, of a garden turned into a tennis court, of prizes offered for the best bird houses, of the spirit of fairness and courtesy nurtured in many a sport, but I want especially to speak of the larger meaning of recreation and of two or three illustrations of it. Our word "recreation" is larger than the word "play." There are other occupations besides physical exercises that re-create us. Whatever interests us intensely, absorbingly, has in it elements of recreation. One reason why games are so valuable as recreations is that they so engage our attention that for the time

we forget ourselves and all our carking cares. In the mystic river of Lethe, in whose waters toil and hunger and pain are buried in oblivion, the mind takes a bath and comes up refreshed. For an hour we have practiced the blessed science of forgetting, and behold we are new creatures.

In our church enterprises we have kept in mind this larger conception, and have not run altogether to play. One of our recreational schemes is the awakening of enthusiastic interest in the science of farming itself. When the boy's mind is open to the beauties of nature, to the song of birds, to the processes of growth; when he begins with scientific interest to experiment with Nature, and to work out problems on the farm as he would work out a puzzle at a social gathering, his mind is renewed every morning and fresh every evening. His physical and mental resources are re-created in the very process of work; life acquires new zest and meaning. The best kind of play is work itself when it becomes instinct with interest and alive with enthusiasm.

Then, too, there is recreation following in the wake of the old doctrine that the laborer is worthy of his hire. "All work and no play" may or may not "make Jack a dull boy," but all work and no pay makes him hate farming. Emerson's "iron labor" is a good doctrine to preach, but to make iron labor congenial it must needs be accompanied by results to the worker. Toiling and getting no results is like playing a game and losing every time. That disheartens, wilts the courage, fosters moral indifference which is close akin to godlessness. But let the farmer's family win as well as work, share the results as well as share the labors, and they will be re-created and ready for another strenuous day.

Then just to listen to the gospel, the glad tidings from God, is itself a recreation. It, too, breaks the dead monotony of rural life. Just to wash up and put on your best clothes and meet your neighbor in friendly converse, to sing the hymns of the Church and have your conscience stirred and your religious hopes awakened, and your spiritual vision led on toward the Infinite and the Eternal, your sense of God made more real to you—this creates again and upbuilds, and gives joy, and helps in the struggle, and makes life richer and more worth living. Religion is recreational.

The Old Gospel in Terms of the New Rural Life

MR. CLAIRE S. ADAMS, BEMENT, ILL.

Mr. Adams has not only made a notable demonstration of the power of the gospel he here interprets in the community where his church is located, but he has, under the direction of the Board's Department of Church and Labor, done much to interpret it to other communities.

THE waters of the River of Life flow through many channels in refreshing a dry and thirsty world. The power of transferring desert into paradise, death into life is always inherent in the water, never in the channel. The channel may be changed in course, become clogged, or utterly fail to bear the life-giving stream, but always are there in the uplands of God, the same inexhaustible reservoir of refreshing waters and life-giving power. Religious workers are quite agreed that somehow the old channels through which the Gospel of God's love has come to the world in the past, are either inadequate for the demands of the present, or else they have become clogged; hence the criticism, complaint, and sometimes pessimism bordering on despair that emanate from different parts of our land.

In our theme, we think of the River of Life as being the Old Gospel, ever life-giving and refreshing, and the new rural life as the fresh-cut channels through which the waters flow. This new rural life is after all only a new method of supplying God's old and tried remedy for the world's sin, and furthermore this method is only in line with the new ways of doing old duties, which is the mark of our age wherein "old things have passed away, and all things have become new." Let us consider some of the new channels through which the old gospel may flow with life-giving power.

The Enlarged Unit of Thought in Salvation.

In the olden days, the end of all endeavor centered in the individual; hence religion stopped with individual salvation, and the prayer for "me and my wife, my son John and his wife; us four and no more" was considered broad enough for any community. Personal responsibility to my "neighbor" rested wholly on the parson—the result being a ~~self-satisfied~~ type of Christianity known

today as churchianity. The membership roll indicated the power in the community, and that power was stored within the four walls of the "meeting house."

Without denying that the individual soul is very precious in God's sight and must be saved, the new method affirms that individual salvation is not the end, but only the great factor to bring about the end, namely, the salvation of the entire community. In other words, the old thought of salvation was the personal, the new ideal uses this saved soul for community salvation and civic righteousness; the end being not alone the individual but the whole wide world.

The Enlarged Idea of the Church.

"Not to be ministered unto, but to minister." These words of our Master are being realized more than ever before in our church work. In the old conception, the Church was the field of Christian activity, our Protestantism having lost the old parish idea with its resultant feeling of responsibility to those outside of the fold. Too often the pastor with here and there a "faithful follower" was the force to keep the church activities and services in orderly movement. The new method regards the whole community, yes, even the great world itself, the field, and every member of the church as a part of the force which unitedly shall make for righteousness. In this conception, the weakest member and the smallest church are a recognized power. City cathedral and rural church will join hands and a mighty conquering vision impel every saint of God. Despair will give way before triumphant optimism, and a whole world will be laid at His feet.

Conserving of Forces in Church Work.

The American people, because of unlimited resources and God-given riches of land, have become the most wasteful and profligate of all peoples, and now within measurable distance

of the end of our natural resources we are calling a halt. The new rural life would therefore rally every factor and organization that loves God's out-of-doors, as well as farmer, teacher and preacher, to the great task of stopping this wastefulness, by really husbanding our resources in place of mining them; thus saving in place of wasting. Profiting by the cooperative experiences in other lands, this new method is already seeing the desirability of consolidating schools and federating churches, thereby making possible, not only larger salaries to rural teachers and preachers, but better rural institutions and the consequent renaissance of religion and culture in decadent communities, where in times past competition and wastefulness prevailed.

New Methods Take the Place of Old.

Right here is where many unfairly criticize this new method, as though the channel was the important thing, and not the water which gives life and refreshing. Jesus said "I will make you fishers of men," but no successful fisherman uses one kind of bait for all varieties of fish. His "big haul" depends largely on his knowledge of the habits of fish, and the application of that knowledge. There is no doubt but too many of us regard the church as a pulpit with a roof over it; a sacred cold-

storage compelled by orthodox traditions to perform every service as in the past. If any other institution of today were under the same tyranny of tradition, long ago there would have been failure. To our mind, one of the greatest arguments that the Church is a Divine institution is that she lives, notwithstanding these obstacles.

The new rural life recognizes and advocates lecture courses, farmers' clubs, recreational life, entertainments, socials and all other helpful agencies toward the making of rural life more attractive to people, and helping to create a "team" spirit and cooperation, now so lacking.

We rejoice in these days of the larger vision, and united effort on the part of so many leaders in agriculture, education, and church life toward the construction of these new channels through which blessings from God will come to those who live in the open country, and who give so much strength and courage to the whole world's uplift.

"O Golden Age, whose light is of the dawn,
And not the sunset; forward, not behind,
Flood the new heavens and earth and with
thee bring
All the old virtues, whatsoever things
Are pure, and honest, and of good report."

The Use of Private Wealth for Public Welfare

ALBERT E. ROBERTS.

Mr. Roberts is the Secretary of the Country Work Department of the International Committee of the Young Men's Christian Association. He advances a doctrine below which in its application to the rural pastor is accepted by an increasing number of students of Home Mission problems.

THE country boy is in danger of exploitation. Since the report of the Country Life Commission a few years ago revealed some of the real needs of farm and village life and the rural problem became a national issue, many schemes for the improvement of conditions in the country have been advanced. Almost daily some new panacea for country ills is suggested. The fundamental weakness in most of them, however, is that they are so strongly tinged with commercialism or vitiated by political handicaps as to make them not only ineffective for any

permanent reconstruction of ideals of country folk, but in some cases positively detrimental to real community progress.

Investments in Man-power.

Many of the recent plans that have been given wide publicity contemplate the expenditure of large public or private funds in subsidizing the farmer, preacher, teacher and rural institutions. In so far as such money can be spent to develop local initiative and create a desire for higher community ideals, and therefore, better crops, better homes, schools

and churches, it will be a real help to the country. Helping the farmers to raise two blades of grass where one grew before is good, but it is better to show them their true relation to the soil and to rural institutions. The desire for knowledge always precedes permanent personal and social improvement. There are literally tons of printed matter in the Department of Agriculture and the state agricultural colleges—enough to revolutionize economic and social conditions in the country if the country people would read it.

The real problem is to arouse a consciousness of the need of such help as is available. "You can drive a horse to water but you cannot make him drink." Money spent for the building of personal character and social vision will yield the largest dividends. And wealth alone cannot materially change rural conditions. It will help, but unless there can be found men and women who are willing to pay the price of rural regeneration—a life of sacrifice if necessary in the country home, church and school, the most elaborate propaganda that wealth can produce will be powerless.

The great opportunity of the philanthropist is to invest in the development of men. Young college men and women need to know the opportunities of service in the country community. The claims of the country upon educated men should be stressed in the universities, agricultural, normal and theological schools. The same spirit and passion for service that dominates the splendid young men and women who are going increasingly to the foreign field must be felt by the rural preacher, the rural school teacher and leader before the new rural civilization can be established. Private wealth, not public funds, can make this possible. A new standard of values must replace the old. Agriculture can never yield so large financial returns as other industries, but in life satisfactions no other business or profession can compare with the new agriculture.

The Question of the Subsidized Preacher.

That ideal of citizenship and good will that includes both personal and social service and the distribution of private wealth for the public is the country's greatest need, and time, thought and money expended to bring about such an ideal will yield permanent and satisfying dividends. Supplementing a preacher's

salary from funds raised outside the community may make it easier to secure and retain a more efficient pastor, but it is a great question if one can feel himself an integral part of the community under such conditions. The history of endowed churches might throw some light on this matter. State funds have long supplemented local school appropriations, but the real reason for success in the few efficient schools in the country is nearly always to be found in the teacher who is making a sacrifice for the school and sees in it a service that satisfies.

The greatest need of the country town and rural community is a community spirit or social consciousness and that which follows, a social conscience. The only way to meet this need is through community leadership. The great question is how to secure this leadership. Some students of rural life are sure that economic progress is the vanguard of all social, educational and religious advancement. Others are equally certain that there can be no permanent economic improvement until there is a spirit of brotherliness and cooperation that has its source in the Christian character of the people. Happily everyone agrees that the reconstruction of community ideals is a task for the resident forces and not for imported forces.

A Specially Trained Rural Ministry.

To many who hold the latter view the church and its allies must be the center of inspiration and influence, but it is pointed out with some degree of truth that the church itself has inadequate leadership; that there is no specially trained rural ministry; that for a generation and more the trend of teaching in the theological schools has been with a view of preparing ministers for the large town and city charge and that the country church has become simply a training ground or stepping stone to the city church. There must be a specially trained rural ministry if there is to be any permanent reconstruction in the so-called spiritually or morally decadent rural communities, and rural pastors must see in the rural church an opportunity for a life work that will hold them definitely to their tasks.

Endowed rural churches and subsidized community institutions seldom produce the highest type of community leadership. The

largest service that can be rendered any community is to inspire its citizens with a community responsibility that will lead them to place the welfare of all above personal comforts and the common good before individual gain.

This may be regarded as a Utopian fancy by many, but it is interesting to note that wher-

ever the problem of "creating a new rural civilization" is being solved in any adequate and permanent way there is some individual or there are some individuals giving time or money, or both, on the basis of sacrifice. The example of this sacrifice is the strongest argument for new community ideals, for this spirit is contagious.

The Possibilities of the One-Room School

MRS. MARIE TURNER HARVEY.

Mrs. Harvey was, 1910-1912, in charge of the Model Rural School of the State Normal institution at Kirksville, Missouri. For the term of 1912-1913 she is under engagement as teacher of the Porter School in the open country for an eight months' term at a salary of fifty dollars per month. Her ideals therefore are being and are to be realized under her own efforts.

COUNTRY life has lost much of its vim and vitality, a justifiable statement so long as economists, preachers and teachers must warn, exhort or lecture in the

serious vein now familiar to reading and thinking people all over this land today; so long as present conditions obtain on the average small farm (and may the small land-owner be with us in ever increasing numbers); so long as the institutional life of the open country is at its present level.

The length of this article precludes a discussion of the *causes* of this "*devitalisation*" of country life which is so general as to be a national problem; it has to do with some of the prominent effects in the hope of suggesting to those who are interested in its "revitalization" some practicable means of stimulating evolution in all such territory reached by the ASSEMBLY HERALD.

Cooperation for a Better Community.

While it would be easier to do this by viewing the work as being done through the institutional life of the country, we are asked to speak from the standpoint of the school only, which we will do after indulging in the following general statement: If we are ever to solve the nation's rural problem, which according to Mr. Butterfield is "to maintain upon the land a class of people who represent the best American ideals—in their industrial success, in their political influence, in their intelligence and moral character, and in their general social and class power," there must be a hearty and wise co-operation of the home, church and school, a "consolidation" of efforts, so to speak, directed for the common weal.

"But," says a disappointed reader, such "co-

Corner of Model Rural School, showing the telephone connecting every farm home with the school-house. An invaluable aid in securing home and school cooperation. Inexpensive. Adaptable in any shack of a school-house.

operation is the ideal towards which we are striving." And so it is! Would the reader know the way to bring about this necessary relationship of the home, church and school in the typical inert community? By the development of sentiment in favor of better

ment, and utterly ignored the richness, the possibilities and the fundamental importance of country life under twentieth century conditions.

No agency,—and there are so many excellent ones at work,—can at this stage of affairs compare in efficiency with the new kind of rural school that has materialized in a number of isolated places—a school that is correlated to country life and which teaches in terms of country life.

Make the Exception the Rule.

This school is the *exception today*; it will be the *type tomorrow*. It will be a place

The disappearing bed in the attic is the very place for the babies and very young children when sleeping. The tired mother can rest and enjoy the program when the little ones are resting under the care of a nurse.

things through an educative campaign which will discover and develop the *social* as well as the economic resources of the community, and maintain a balance of these two great factors in country life.

The School Center.

How is this to be done? By making the school the efficient institution it *could* and should be. The school-house is a public institution provided for by law. With its total lack of denominational leanings, it affords the best medium for reaching every interest of the community.

The rural school lost its hold upon the community because the interests which brought the people and the school together have ceased, and along with these interests has disappeared much educational efficiency. Most rural schools are poor imitations of the city school; teacher, text-book and course of study have made the city the ideal towards which our youth have looked as the field for achieve-

ment, and utterly ignored the richness, the possibilities and the fundamental importance of country life under twentieth century conditions.

Adjustable Seat and Desk, showing seat and desk on individual platform. Valuable aid to the school-house social gathering. Platforms are easily moved by the larger children, thus making floor space for various school activities and the community gathering. Camp chairs or folding chairs can be placed in the space and a large number be comfortably seated. Ninety people have been comfortably seated in the Model Rural School, Kirksville, (28 by 36 feet outside measurement) because of this arrangement.

where the child is *allowed* to be useful—where parents and children will be concerned over

the same problems; where the milk will be tested to discover the cows that are losing money for the farmer; where the seeds will be tested out; where soils will be studied; where problems of home and farm management will be studied by boys and girls alike who will be taught the dignity and value of their work which will make for the stable, satisfying life so desirable in our country population and which is entirely feasible.

But let all enthusiastic country life workers be certain that the school is not "efficient" simply when children and their parents have been aroused to see the importance of making two ears of corn grow where one grew before. That is necessary but not sufficient. True, there is no more effective argument in winning the confidence of the conservative farmer in his school than in having it render a simple service like testing out the milk or the germinating power of his seed corn; but the real teacher—the one with a "vision"—will make this the connecting link to community gatherings of various kinds where the programs will offer instruction of a practical kind to the farmer, his wife, and his chil-

dren. These programs will offer more: wholesome entertainment, music, pictures, games—the kind that will successfully tempt the most serious and conscientious of the older folks.

Variations of this school now exist; many are coming into existence in September, 1912, under the magic touch of a man or woman—a teacher—who feels he is called to render a social service—who will make of his little school-house a *social center* that will serve the special needs of his community, and will inspire many others. *The spiritual life of the community is vivified by such a school in its midst.*

When the school-house becomes the real social center of the community, it cannot be said as is now so generally done—that its patrons "get together only in sickness, death or other misfortune."

If all this sounds visionary, we would remind you in the words of Herbert Quick, "One of the privileges of life is to be visionary. The dreams of yesterday are the prosaic facts of today. A man flew last year from the Atlantic to the Pacific—but Darius Green was a dreamer!"

Making Religion Real

"The Story of John Frederick Oberlin" by Augustus Field Beard is published by The Pilgrim Press and will amply repay the study of a pastor or other who cares to interpret his gospel in the terms of a community salvation.

PERHAPS few know that Oberlin College bears the name of a missionary who lived and labored before and during the period of the French Revolution in an obscure parish of the mountains of Alsacia. The spirit of the man is worth perpetuating. It is good Americanism. Indeed, Oberlin was called to and formally accepted a pastorate in America. Upon the eve of his starting the war of the American Revolution threw all his plans into chaos, and his Alsatian parish was rejoiced to hold him. The American college which bears his name honors itself by running the pure essence of his spirit into new molds, vastly enlarging the American mission which he was estopped from fulfilling.

Pastor Oberlin had his peculiarities which happily have not lived in power after him. As

a student he was not quite a "freak," doubtless, but his fellow-students often did not know how to take him. It is possible that they were sometimes right and he was wrong. But though he was tenacious of his methods to the point of oddity at times, his heart was always in the right place, as even his most conventional contemporaries must have realized. A man who was capable of proposing to his prospective wife in the language reported of him may have his heart in the right place, but some discrimination is needed to pierce the envelope which confines it. This is the report of his address to his lady-love, who was about to leave after a visit to his home: "You are about to leave us, my dear friend, but I have an intimation that you are destined by divine will to be the partner of my life. If you will resolve upon this step, so import-

ant to us both, I expect you will give me your candid opinion about it before your departure."

It goes without saying that the young woman was possessed of vivacity and a sense of humor, for she promptly married him in spite of all, and her unfailing loyalty to him and his ideals was one of the foremost elements of his strength.

A Religious Saturation.

Oberlin's religion was of a very real sort. It is a question whether he saturated his practical life with his religious doctrines or saturated his doctrines with a practical ministry. He was an indefatigable preacher. His sermons were written out carefully, almost slavishly, in long-hand and committed to memory, though he preached to a rural folk of the simplest intellectual equipment. But good as it doubtless was, it was not his preaching which made him a national and finally an international figure, and has perpetuated his memory.

There was little noteworthy about his "doxy." He repudiated some of the more crabbed forms of the theology of his day. But he talked the language of his time and escaped the taint of "heresy." He would have none of Rousseau or Voltaire.

The form of his creed did not so much matter; his charm and power was that he applied his religion. He made it serviceable to the community, the control of whose destinies he as the pastor courageously assumed.

Facing the Actual Conditions.

The people were in desperate poverty. His gospel could not tolerate poverty. The community was cursed by isolation from the wide world of things and people. He devoutly left the pulpit after the Sunday's announcement of his plan, and on Monday morning with pick and shovel turned with his own hands the first stones and earth in the construction of the road which the people had been too stolid to cut through their mountain barriers.

The community was not only poor and obscure but it was utterly without ambition to better itself. Oberlin's proposal that a school be established almost cost him personal injury. A school would only lay upon their overburdened shoulders new burdens of taxation. The first school building was erected largely with his own hands, and out of his personal savings. But he persisted. He knew

what was good for his people. He had a gospel which would redeem them, and he was willing to stake its validity upon the demonstration. Such a gospel is irresistible. Oberlin died leaving a regenerated community behind him, and his wholesome gospel so entrenched that Waldbach remains the admiration of the visitor for its thrift and reverent regard for all which goes to make mortal life immortal.

A Thrifty Piety.

Here is one of his formal messages to his parishioners, a sample of many circulars he was accustomed to send out:

DEAR FRIENDS:—Satan, the enemy of mankind, rejoices when we demolish and destroy. Our Lord Jesus Christ, on the contrary, rejoices when we labor for the public good. You all desire to be saved by him and hope to be partakers of his glory. Please him then by all possible means. He is pleased when from a principle of love you plant trees for the public benefit. Now is the season. Be willing then to plant them. Plant them also in the best possible manner. Remember that you do it to please Him. Put all your roads in good condition. Ornament them. Use some of your trees for this purpose and attend to their growth.

Politics and Religion.

It is usually considered safest for the minister not to "meddle in politics." Oberlin did not "meddle"; he took hold confidently. He lived in strenuous times. The French Revolution was brewing, and later boiled over. He was a pronounced democrat, and taught his people the majesty of human freedom. He subscribed to the "Declaration of Rights," and had the youth of his parish commit it to memory. They were to recite it regularly each week. "All men are born and continue free and equal in rights," etc.

He was no dabbler in cheap politics, of course. But he preached a gospel which would not permit him to keep a closed mouth upon the matters of deep moment to the civic life of his community and his world.

The Pastor a Community "Institution."

There happened what always happens in the case of such a ministry. The community's ideals became centered in him. He was least of all a functionary performing at the altar of a church. He was "our pastor" to the entire community. Parts of his parish which were solidly Roman Catholic were none the less insistent and proud in claiming him. Which certainly was a triumph in days when antipathies between the Romanist and the Protestant assumed a bitterness of which moderns can scarcely conceive.

There are pastors in America in these mod-

ern days who have achieved something of this triumph. The realization of the kingdom awaits the development of that sort of leadership. Many a community needs such a "pastor" so as to body forth the unity of the kingdom, and bring the people to realize the unity of their community interests. In larger communities the spirit must be no less real and forceful that several leaders are required

fitted the community's needs, and immortalized even his obscurity.

A committee of citizens once waited upon Dr. Cuyler, of Brooklyn, several years before his death, asking his consent to the erection of an effigy statue in his honor in a public park which bears his name. He declined to sanction the move, on the ground that such a monument was not sufficiently enduring.

A Lecture Course Audience in the Du Page, Ills., Country Church.

to command spiritual progress. A private priesthood to a select coterie, however "choice" such a coterie may esteem itself, is beneath the dignity of a genuine spiritual leadership, as it is wide of the purpose of the Church of Christ.

The Minister's Monument.

Oberlin, though the field of his ministry was so circumscribed, made himself a great power in his generation, and has left an enduring monument. His parish was obscure and doubtless always will be insignificant as the geographer reckons. But after a century his memory in that region, and indeed beyond the seas, is more highly honored than ever. He stuck to his task, preached a gospel which

Bronze or marble will perish; he had spent his life molding a community, and that he reckoned a more lasting monument.

Any country pastor of normal powers can share for himself Oberlin's enduring honor by approaching his task with the same method. The location is incidental and of itself can neither make or unmake the ministry. The formula guaranteeing success falls into this form: First, Face the actual conditions, and take them for what they really are; second, Preach a gospel which dares allow itself tested by the demonstrated regeneration of the community; third, Stay with the task as a life enterprise. There is no field so difficult that it will not yield to that treatment.

Post-Graduate Study for Country Pastors

REV. WARREN H. WILSON, PH.D., SUPERINTENDENT, DEPARTMENT OF CHURCH AND COUNTRY LIFE, PRESBYTERIAN BOARD OF HOME MISSIONS.

THE minister who has seen five or ten years of service needs a return to his teachers. He specially needs instruction in religious education and social religion. Acting in response to this need the Home Board has this summer assembled one hundred and fifty pastors in four summer schools, of two and three weeks. These schools were at Auburn Theological Seminary, at the University of Wisconsin, at the University of Missouri, and at the Y. M. C. A. Camp at Estes Park, Colorado.

The ministers were selected men, marked for leadership already by special efficiency in rural or village churches. They came together for training as Extension Workers of the Department of Church and Country Life. During the coming year I will be in constant communication with them about the conferences, addresses, articles for the press and other measures, devised by me or by them, for the promotion of the teachings of these summer schools.

The peculiarity of the schools was classroom work. Each was a seminary in miniature. The teachers were all men of university grade. The subjects of religious teaching and of the social-economy of the small community

were central. Other courses, and many lectures on religious and practical topics, were given; but the men prefer these two kinds of teaching to all others. They want to understand the social processes about them, and they want to know how to teach the Christian religion.

This is the third year of such work and I have taught in all but two of the ten summer schools of this sort. I wish to testify to the eagerness and even greed for the work of the class-room, on the part of these men. Mr. McNutt, who lectured at Estes Park, describes the men as "ravenous" for instruction. Prof. Foght, who also taught them, declares that he never had such students; "not one cut his class" the whole time. This appetite indicates an unexplored field which the seminaries,—except Auburn, under Dr. Stewart's splendid leadership—are overlooking.

These men are seeing a new light on this country road. They are aware of a new chivalry and a new service. The minister who "helps the farmer to be a good farmer," as Professor Carver declares he should do, is holding his head high this year. He has found his lifework. He will be heard from among the elders who sit in the gates.

Notes from the Young People's Department

"The Country Community," the topic for this month, is a subject growing in popularity and interest among young people. The first indications were that only pastors would take the new study text-book seriously. The city young people thought it was not in their "job," and those in the country districts "reckoned they had sufficient rural knowledge without searching a text-book for it." But young people are waking up and the registration in classes at summer conferences where "The Church of the Open Country" was the text-book, have surpassed our largest expectation. At the Silver Bay conference for young people there were three classes with Dr. Wilson's book as the text, also a class in "Community"

problems. It was also interesting to note the very large class studying "The Challenge of the City," and another using "The Frontier."

The teachers of "The Church of the Open Country" representing this department at summer conferences were: Mrs. E. W. Williams at Winona Lake, Indiana; Lebanon, Tennessee; and Pocono Pines, Pa. Rev. Jay S. Stowell at Lake Geneva, Wis.; Hollister, Mo.; and Mt. Gretna, Pa. Rev. William H. Ensign at Storm Lake, Iowa. We are very glad to pass on the following suggestion: "Every pastor should read 'The Church of the Open Country,' but some country pastors do not feel they can afford new books. Your community may miss the uplift if your pastor fails

to get hold of this one. Organize a class in connection with your young people's society to study the problem this fall with the pastor as leader. Make him a present of a copy of Dr. Wilson's book and purchase another copy for circulation. A live missionary committee could hardly spend a dollar to better advantage."

Mr. William Neeley Ross has represented the department through teaching Intermediate study classes at the Presbyterian conferences. Last year "The Winning of the Oregon Country" was used as the background, and this year we alternate by using the new Foreign book for Intermediates, "The Black-Bearded Barbarian."

FOR JUNIORS.

The newest book for Juniors brings us back to city problems. "Some Immigrant Neighbors," by John R. Henry, (price 25 cents in paper and 40 in cloth) is a valuable addition to our Immigration libraries and will appeal to children. The titles of the chapters are as follows: I. Who Are They? II. Why Do They Come? III. Our Jewish Neighbor. IV. Our Russian Neighbor. V. Our Italian Neighbor. VI. Our Chinese Neighbor. VII. Makers of Good Neighbors. VIII. Good Neighbors and Bad. IX. Neighbors of the World.

For Junior C. E. missionary meetings we have a series of four programs on "Alaska—the Great Land." The sub-topics are: "How Alaska was Discovered;" "In Southern Alaska;" "A Tour Through the Aleutian Islands;" "Farthest North in Alaska." These programs are to meet the subjects assigned by the U. S. C. E., and to direct the study of the children to the specific work of our Presbyterian Church in Alaska. As with all programs issued by this department, samples are sent for the asking and supplies for the cost of postage.

HOME MISSION WEEK.

If Home Mission Week is to amount to anything in our societies, there should be three months of careful, prayerful preparation. But by the time this magazine reaches its readers less than three months remain. What plans are under way in your society for *study*, for *giving*, for *doing*? A campaign for student volunteers for home mission service would be most fitting. Those who attend summer conferences for the first time are usually amazed at the number who attend the "Life work" sessions, and they also express surprise

when they hear of the many young men and women who seek personal interviews with the leaders, looking toward definite service at home or abroad. A suggestion along this line comes from Mr. Stowell:

"The efficiency of a law school is not tested by its distinguished faculty but by graduates who can handle legal problems successfully. A school of medicine does not demonstrate its usefulness by the value of its laboratory equipment, but by alumni who actually do make people well. The true worth of a business college is not judged by the number of its students but by the kind of work which those students do when they go out to become business assistants. By a similar standard the efficiency of the Sunday school must be tested. What do its pupils actually do? Do they become active working members of the local church? Do they take a part in solving the social and religious problems of the community? Are they interested in, and do they assume their proportionate share of responsibility for the larger work of the church, represented by the Home and Foreign agencies of their denomination?

A teacher who is obliged to answer any one of these questions in the negative, may be sure his work is not producing the type of well rounded Christians upon whom the future of the kingdom is to depend. Sometimes we congratulate ourselves upon the exceptional product and thus blind our eyes to our failures.

A law school with one pupil might justly be proud to produce one good lawyer. If, however, there were twenty-five pupils in the class and only one good lawyer was graduated, there would at once arise a question as to the efficiency of the school.

The Sunday school teacher must often ask, 'What becomes of the average pupil in my class?' 'What does he actually *do* for the kingdom?' Many Sunday school pupils are lost to the Church and to Christianity because the teachers never open up the way of service to them. Have you done it for your pupils?"

Leaders should provide themselves with the "volunteer" cards provided by this department. We bespeak your co-operation in making Home Mission Week memorable among our young people's organizations, and suggestions as to plans, or any reports on plans which have been "tried out" will be welcomed by the secretary. Address Miss M. J. Petrie, 156 Fifth Avenue, New York City.

SEPTEMBER TOPIC—"The Country Community."

Rural Decay Affects Rural Churches.
The Church the Test of Prosperity.
The Community Conserves Man's Whole Life.

Leaflet Aids.

Church of the Open Country....35c. paper, 50c. cloth
Conservation of Boys.
Home Mission Paragraphs.
Parish House in the Country Community.
Presbyterian Home Mission Manual..... 50c.
Rural Survey in Illinois 10c.
Rural Survey in Kentucky 10c.
Rural Survey in Missouri 10c.
Rural Survey in Pennsylvania..... 10c.
Stories of the States—California.
Stories of the States—Iowa.
Stories of the States—Oklahoma.
Stories of the States—Oregon.
Stories of the States—Texas.
Stories of the States—Washington.
Stories of the States—Wyoming.

OCTOBER TOPIC—"The City."

The Growth of the City.
The Dominance of the City.
The Influence of the City.

Leaflet Aids.

Children at the Temple.
Challenge of the City.....35c. paper, 50c. cloth
Getting at the Heart of the Downtown Problem.
Great Church, A.
Home Mission Topics.
Sociological Religious Survey in Seventy American Cities.
Some Businesslike Methods for City Churches.
Wanted a Man.

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Great state and the countryside.....F. E. Warwick
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 Record of a city: a social survey.
 Redemption of the cities..... *C. H. Sears*

Revolutionary function of the modern church *J. H. Holmes*
 Rural versus urban..... *J. W. Bookwalter*
 Scientific management in the churches..... *Shaler Mathews*
 Social aspects of Christianity..... *Irving King*
 Social engineer..... *E. L. Eary*
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Hymns of Home Missions and Patriotism

A new brief hymn book. Compiled by the Home Mission Literature Committee of the Home Missions Council. Prepared especially in anticipation of the needs of the churches everywhere throughout the country during the fall of 1912. Invaluable "Home Mission Week" literature. Published by the Century Company, New York. Words and music on good paper. Fifteen cents per copy; \$10 per hundred. First Hymn, "America Befriend," composed by Dr. Van Dyke especially at the request of the committee. At Dr. Van Dyke's suggestion, set to the stirring tune, "Materna." Thirty other home missionary and patriotic hymns carefully selected and of the highest standard. Following is a list of "first lines":

1. O Lord, our God
2. Our father's God
3. O God, beneath Thy guiding hand
4. God of the Fathers
5. Lord, while for all mankind
6. My country! 'tis of thee
7. God bless our native land
8. O beautiful for spacious skies
9. O beautiful, my country
10. From ocean unto ocean
11. Our country for the world
12. O God of earth and altar
13. God of our fathers
14. Not in dumb resignation
15. Send Thou, O Lord
16. Look from Thy sphere
17. Fling out the banner! let it float
18. Rise up, O men of God
19. Lord, speak to me that I may speak
20. Our country's voice is pleading
21. Where cross the crowded ways of life
22. We cross the prairie as of old
23. Saints of God, the dawn is brightening
24. Hark! the voice of Jesus calling
25. The Son of God goes forth to war
26. Onward Christian Soldiers
27. Sing we of the golden city
28. Defend us, Lord, from every ill
29. O Master, let me walk with Thee
30. When wilt Thou save the people
31. The Church's one foundation.

Order from the Home Board at the price named: Fifteen cents per copy; \$10.00 per hundred copies. Carriage extra, except on sample copies.

THE BOARD OF HOME MISSIONS

OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

Comparative Statement of Receipts for CURRENT WORK for the Months of July, 1911-12

JULY	1911	1912	Increase	Decrease
From Churches	\$11,808.16	\$13,764.09	\$1,955.93	
" Woman's Societies	706.25	30.00		\$676.25
" Sabbath Schools	688.22	919.62	231.40	
" Young People's Societies	597.82	655.88	58.01	
" Individuals, etc.	9,549.63	14,540.78	4,991.15	
" Woman's Board of Home Missions ..	*27,516.46	*27,237.29		279.17
" Legacies	112,744.83	2,869.60		109,875.23
Total	\$163,611.37	\$60,017.21		\$103,594.16

Comparative Statement of Receipts for CURRENT WORK for the 4 Months ending July 31, 1911-12

APRIL 1st TO JULY 31st	1911	1912	Increase	Decrease
From Churches.....	\$54,252.52	\$49,591.88		\$4,660.64
" Woman's Societies.....	752.90	291.43		461.47
" Sabbath Schools.....	4,352.20	3,338.17		1,014.03
" Young People's Societies.....	1,964.82	1,794.23		170.59
" Individuals, etc.....	18,410.82	50,529.88	\$32,119.06	
" Woman's Board of Home Missions...	*89,916.28	*86,862.57		3,053.71
" Legacies	241,917.73	43,087.75		198,829.98
Total	\$411,567.27	\$235,495.91		\$176,071.36

*Includes receipts from all sources through Woman's Board.

HARVEY C. OLIN, TREASURER
 156 FIFTH AVENUE, NEW YORK

FOREIGN MISSIONS

Signs of Dawn in Africa

A Big Sunday at Elat

A BIG Sunday at Elat, June 2nd, 1912. This was the regular Collection (monthly) Day, also Communion. The preceding week the evangelists (19) returned from their trips, bringing their "sheaves" with them. During that week more than seventeen hundred confessed Christ. Sunrise prayer-meetings were held, where crowds gathered with eager interest, often two or three praying at once! Meetings were held at 10 o'clock A. M. and 4 P. M. Sunday morning 5,270 people assembled for a three hours' service, where 170 adults and 23 babes were baptized. In the afternoon, at another three hours' service, about 700 partook of the Sacrament. That day 50 more confessed Christ and 508 were promoted to the "Nsamba" or second year class, from which they are eligible to church membership in a year. Many of the school boys confessed, but 39 poor people were suspended who had been overcome by temptation. They will all come back. They stumble and fall, but generally get up again. The collection was about \$125, and the congregation worshipped in the new church rebuilt since the storm wrecked the other. These quarterly meetings are milestones in the work, but the need and growth of the work is daily seen. Each Friday afternoon at the Leper Colony, where we have a church, a service is held. It is an inspiration to the missionary to meet those poor people and talk to them. A great many have confessed Christ, and they sent a small contribution to the church on that day (Sunday). The Gospel songs have been taught to four different groups of boys and now to the women. They love to sing, and it is a pleasure to teach them. Everywhere one looks there are such opportunities to work, and everyone is equally busy. How can people be idle at home and miss the blessing of service and joy of giving? Pray without ceasing for all at Elat.

The Korean Situation

THE Korean Church is being tested by fire. Our fellow Christians in Korea who have shown such evangelistic fervor, such unquenchable zeal, such remarkable growth are now being tested in the furnace of affliction. The Korean Christians are standing the test in a most remarkable way.

About a year ago the local Japanese officials in the Syen Chun territory arrested men of influence and standing in the Christian Church. The attack was at first confined to Syen Chun and the students in the school, but it soon embraced teachers, pastors, evangelists and Christians of prominence and then spread to other portions of the country. The larger number of those arrested were prominently identified with Christian work and many of them members of our Presbyterian churches.

The Board up to the present time has published nothing regarding this trouble save the official correspondence between the missionaries and representatives of the Japanese Government in Korea, and the representatives of the Board, and the Japanese Ambassador in the United States, and the replies to these communications.

A delegation consisting of the Rev. Arthur J. Brown, of New York, Secretary of the Presbyterian Board of Foreign Missions, Bishop Luther B. Wilson, President, and the Rev. Dr. Frank Mason North, Secretary of the Methodist Episcopal Board of Foreign Missions, New York, Bishop Warren A. Candler, of Atlanta, and the Rev. Dr. Ed F. Cook, of Nashville, Secretary of the Board of Foreign Missions of the Methodist Episcopal Church South, went to Washington July 28th, to confer with the Japanese Ambassador and the American Government regarding the situation in Korea. The delegation authorized the publication of the following statement:

We did not go to Washington to ask for the intervention of our Government. The trial of the accused Koreans is still in progress and no proof has been furnished that the treaty rights of our missionaries as American citizens have been denied, although the mission work has been seriously embarrassed. Officially, therefore, the question at its present stage concerns the dealings of the Japanese Government with its own subjects, and, of

course, our Government would not feel that this called for interference through diplomatic channels. We had not up to this time made any approach to our Government on the subject, deeming it more fair and wise to deal directly with the Japanese Embassy. In view, however, of the wide publicity which is being given to the matter, the misapprehensions of our attitude which are current, the many demands which are being made for Governmental action, the grave consequences which may be involved, and the possibility that at any moment the matter may assume a form which will call for action, it appeared only just that we should acquaint the Government with the information that is in our possession and the considerations which have governed our course, and ask for any counsel which our Government might deem it expedient to give.

Before going to the State Department, we went first of all to the Japanese Embassy. We have been in close touch with the Embassy for several months. The Ambassador, Viscount Chinda, received us most cordially, as he has always done. He is a large-minded man, was educated at De Pauw University, Indiana, a Methodist institution, and his knowledge of the Christian Church and its missionary operations enable him to take an intelligent view of the questions under consideration. We expressed to him the profound sympathy which we felt for the Japanese people in the critical illness of their honored and beloved Emperor, whose death had not then been announced. We assured the Ambassador that the Emperor had no more sincere admirers outside of his own dominions than among the missionaries and the Mission Boards, and that many prayers were being offered to God in his behalf. We told the Ambassador of our contemplated visit to our Government regarding the Korean situation, in order that he might know directly from us, not only that we were going but what we were going for.

From the Embassy we went to the White House, where we were received with equal cordiality by President Taft. After a short conference with him, we went to the State Department, where Mr. Knox, the Secretary

of State, spent a long time with us going over the whole situation with painstaking care. Mr. R. S. Miller, Chief of the Bureau of Foreign Affairs, who has been cognizant of the whole affair from the beginning, was also present. We then went to the Capitol, where we had an interview with the Hon. William Sulzer, Chairman of the House Committee on Foreign Affairs. Bishop Wilson, Dr. North and Dr. Brown were then obliged to take the train for New York, and Bishop Candler and Dr. Cook sought to find Senator Cullom, Chairman of the Senate Committee on Foreign Relations.

All the interviews were highly satisfactory. They indicated that the responsible officials of our Government had given a good deal of attention to the subject, that they had carefully read the documents that we had sent to them in advance, and that they had received voluminous information from other sources which they had studied with care. We have every reason to be gratified by the sympathetic understanding which they manifested, and by the unqualified commendation which they gave to the policy which has been pursued by the Mission Boards.

In order that the readers of *THE ASSEMBLY HERALD* may have a statement from those best qualified to know, we subjoin herewith a letter received from Korea. The letter was written while the trial was still in progress and sets forth in a brief but most forceful way the salient features of this most unfortunate proceeding. The letter tells its own story and needs no comment.

The court very conveniently decided not to sit today, so we are having a very welcome let up from the strain of attending court fully six hours every day.

Before giving an account of the trial, etc., I want to urge most strongly that if the story about 6,000 Koreans being imprisoned has not yet been denied that you do so in the most emphatic way possible.

The men now being tried number	125
The men exiled without trial	9
Died as result of torture and imprisonment	3
Released estimated	20

Total 157

Of these now under trial there are five

pastors, six elders, and one elder-elect, besides one who was banished, ten leaders, eight deacons. In addition to the officers there are 42 baptized church members, and thirteen catechumens, and three whose church relation is uncertain. All the above are Presbyterian, and with one exception connected with our Syen Chun and Pyeng Yang station churches. A total of 87. Also six Methodists and two Congregationalists.

As others have written quite fully regarding the trial and its extreme unfairness, I want to refer to the banishment of the nine men for a year without the shadow of a public trial. It is said to have been done under the "Peace Preservation Law." None of us foreigners have seen a copy of the law yet, but it is reported that the police department have the right under the law, in case they can't make out a case against a suspect to banish him immediately for the public good. One of the men banished I know very well, and know him to be a splendid fellow. He is a man of large business connections, all over Korea, and in Manchuria. Nevertheless, he was given absolutely no chance to see any of his brothers or business associates, simply "yanked" off to an island off the southern coast of the peninsula.

Another of the banished men was a lawyer (Non-Christian) who had been very active in previous trials on the anti-administration side, and they were afraid, it is reported, that he could be too fearless in attacking the prosecution's case, if left at large.

The very evident desire of the court to discredit the foreigners, without making any definite charges which can be taken up and disproved, and also to injure the reputation of the Church comes out frequently. For example, this afternoon they tripped one of the pastors in a slight verbal inaccuracy by cross-questioning, and then the judge immediately turned upon him and calling him a lying Jesus Doctrine pastor, said "Go on," and peremptorily dismissed him. At this the whole court laughed heartily, including Gen. Akashi, who sits on the platform behind the judges most of the time. This shows the unjudicial, and hostile attitude of the court.

Although over seventy prisoners have been examined, not one has been confronted with a single piece of what we would call real evidence to show that they had really conspired

against the Governor General's life. Such evidence as has been produced is admittedly the "evidence" collected by the police department here in Seoul, which means that it is statements wrung from the defendant, or some other prisoner, under torture. In very many of the cases, too, the prisoners say that the statements were made entirely by the examiners, and that when they were half conscious or crazed with pain, they merely assented with a feeble "yes."

Although the trial is called public the lawyers are not allowed to confer with their clients in court at all, and can only ask them questions in court through the judge, and at the option of the judge. On Wednesday one of the lawyers called the judge's attention to the fact that the interpreter was only giving him part of the testimony, and omitting most of the references to the torture. To this the judge replied that it was of no consequence.

One of the Japanese lawyers said that the law did not require the prosecution to prove

that crime was committed on a certain exact date. All that it was necessary for them to show was that at about a certain time, or a certain month a certain thing was done.

And this is the kind of law under which we Americans in less than two weeks will have to live, when the old treaty goes out of existence.

It is a very different affair from what prevails in Japan proper, and the better class Japanese coming over here are surprised at many of the conditions which they find prevailing here.

The prayers of the whole Church should be offered for our fellow Christians in Korea; for the missionaries that they may act with prudence, discretion and heavenly wisdom, and for the Board that it may be guided aright in this most delicate and trying situation. Fervent prayer should also be offered for the Japanese government and for the new Mikado that his reign may indeed be, as he has chosen to designate it, an era of righteousness.

The Bulu University?

A. The Main School

MRS. C. W. MCCLEARY.

THIS first term of 1912 has showed the high-water mark in attendance of learners at Elat. In all, more than twelve hundred have come to constitute the various departments. The Industrial Department, Theological Class, German School and Bulu Boys' and Girls' School have made up this army and kept all hands busy. Mr. Schwab has had general supervision of the German and Bulu and taught the advanced classes in the former. A few more than four hundred were enrolled in the German and a few less than six hundred in the Bulu. The German had both morning and afternoon sessions, while the Bulu with two buildings and eighteen teachers occupied the morning hours, working as formerly. The care of the boarders in the dormitories has been no little task. The theological students have given evening hours to them and one acting as judge of petty contentions has proved of valuable assistance.

At morning chapel when the crowd assem-

bled, and on Sunday when we again saw them enmasse, we felt keenly the need of help to meet the emergencies, and also that no other field presented quite such opportunities for work. A series of disasters have befallen us during the year, and these boys have had their share in readjusting them. A fire destroyed our industrial plant, but has since been rebuilt by the same boys who lent such timely aid in saving other buildings. Our large church building was razed by a wind-storm, but another one almost completed stands in its place. Previous to that, our saw mill en route to us had fallen through a defective bridge and lays disabled by the way. The boys' last act will be to help to bring it on to us here.

But a minor affair of real importance to us has been a scarcity of food. Of course, Africa must fall in line with other countries, but ours was no drought nor famine. It has been caused mostly by the demands of the gov-

ernment upon the people, especially the women, who are the bearers of this food burden. Hundreds are carrying loads, other hundreds working upon the roads, others are compelled to carry weekly supplies of food to the government station to satisfy soldiers, police and prisoners. And our church women attempting to reach us with supplies have often been caught by soldiers, their food confiscated and they themselves led away as captives. This has intimidated them so they fear to venture. Other items are also involved in it, but the whole has caused our boys and girls to "woozae," i. e., *hunger*. Many days their rations have been only "coppers" with which to buy food which was not. But through it all they have complained little and continued their work. Generally they have had the last resort, the sweet potato vines and tubers, and always the song to chase away the hunger.

Their general health has been good also, although a few were sent home to recuperate. In the absence of a physician our amateurs have served them faithfully and God has done the rest. An impressive scene occurred twice a week, when each boarder was treated to a dose of quinine. Whether a tablet swallowed dry, or a glass or spoonful of liquid, each caused such a distortion of faces as to cause all self-control to be overcome. The appearance of each boy squatting down before the doctor with open mouth to receive his dose reminded one of the "Squeers" method and then the result after the dose was down lasted several minutes. The second day each boy came supplied with a lime, which helped to counteract the bitterness, but no one sought to escape the ordeal. No doubt the absence of fever (almost) was brought about by this same treatment.

A little play of words one day resulted in

an amusing incident. A boy feeling indisposed (in his mind) had stayed in his house, and I remarked that he was "sick in his heart." Whereat another boy responded "Present." His name being "Sick In His Heart," he had answered the call. Their names never cease to amuse one. But we met our Waterloo on Friday when numerous reports of sick, disabled, and dying relatives reached our ears, causing the boys to ask to be released. We wonder at the miraculous cures of these victims, but a twinkle lurked in the boy's eye when he explained them. We really feared no one would be left to tell the tales in the villages. These people are shrewd and one must be prepared to match their cunning.

Now the final examinations are being conducted, and we are begged to remember that "the black man is not like the white one." Weekly, when I went to meet the women in the leper town I have caught a glimpse of good work being done for those poor people, and real results effected. This is true missionary work.

Miss Eick, who has been with us less than a year, has had charge of the one hundred and fifty girls and women, with most flattering results. Mr. Fraser has labored earnestly with the theological class, and his work already shows future promises. A row of neatly made chairs, settees and tables, drying each day in front of the "chair house" shows the skill of the boys in bushrope, while furniture and buildings tell of the carpenter's labors. Soon they will all scatter for vacation, and as they go our eyes and hearts follow them, as we wonder how much they have really gotten of that which we would fain give them. 'Tis not ours to know, only to sow. Who, having put his hand to the plow, would turn back?

B. The Industrial School

MR. HERBERT W. GRIEG.

ALTHOUGH every station of the West Africa Mission necessarily does more or less work that might be called industrial work, still the real attempt to train the boys in the trades is largely centered at Elat in the institution known as the Frank James Industrial School. There are at present in the Carpenter Class twenty-four ap-

prentices, in the Tailor Class fifteen, and in the Kamerun Chair Class twenty-seven. As these are gathered from Lolodorf, Efulen and Metet, as well as the country around Elat, the Industrial School is a mission affair and is governed by a Board of Directors elected from the whole mission.

The school is under the management of

Mr. F. H. Hope, so that my work is very largely in the carpenter shop or at the drafting table. As we have a trained native teacher in the Tailor Class my only connection with the class is that of machinist, in repairing and regulating the sewing machines. The same is largely true of the Kamerun Chair Class. The native teachers handle the work very well with occasional criticism and advice. But the work of the carpenters needs more supervision and instruction, and it is here that I spend the large part of my time.

The boys who enter the class must have finished the Bulu School work and have a good standing with the Church, for our idea is to back up and reinforce the more religious part of our work and not alone to train men as carpenters. They are first sent into the forest with the men who saw lumber and from them learn to fell the trees, adz off the logs and saw the planks. After a couple months of this work they are brought into the shop and taught to smooth up and straighten the boards that they have helped to saw. Soon they begin, as helpers to the more advanced boys, to smooth up boards for a particular purpose. The older boy marks out the board to a width for the apprentice to rip out and he begins to take an interest in what he is helping to make. He watches the older boy at the work and listens to the white man's instructions, so that by the time the older boy graduates the younger is able to begin to take his place.

The class has grown up very rapidly from almost nothing and as yet we are using only this "helper" system of instruction. There is a need of class work and we hope to start some classification and class instruction before many years, but even then the "helper" system will be largely used in the shop.

The carpenters build all of our dwelling houses, school houses and churches so that they get a good deal of work in construction. In the shops they make the doors and windows, clothes presses and cupboards, chairs, tables and all kinds of furniture. Recently a few of the boys have begun to learn to work from mechanical drawings; this makes them more independent and leaves the white man more time for the more dependent boys and other work of which there is a good deal that the boys cannot do.

It takes six months to get things from America and at least four to get an order from Europe, freight is high and finances low so that the "industrious" man is often called upon to do things that one would never expect to do for one's self at home. The natives see him at work at the carpenter bench or lathe, in the blacksmith's shop making the sparks fly, in the tinker's shop doing a bit of tinsmithing or soldering a broken spectacle rim, repairing a broken phonograph spring or riveting a hole in a granite-ware tea-kettle, and they get the idea that there is nothing that the white man cannot do. And they prove their faith with their work. It is often very amusing to listen to their wants and to their answers when told that they ask too much. "Oh, but white man, you pass all people for cleverness, surely it is a very small thing that you should cut a new glass for my watch and make new hands for it. Its heart is well. It walks all right inside, but there is nothing to show on the outside."

The industrial work here at Elat is filling a large need and taking a good share in the development of the Bulu. It means a great deal to see the young men of these people apprentice themselves for a three years' term of work and stick to it. For a boy who belongs to a race that has been lazy for generations the discipline of steady work and regular hours cannot help but have a very large influence on his life and character, and few could get through the term without learning the satisfaction of accomplishment.

Also with the government officials and the traders (men who almost without exception are unable to appreciate the religious work of the mission) the Industrial School is a big thing, and many of them tolerate us or are friendly simply because of our carpenters and tailors.

Just a word concerning our plans for the future. We have a 20 horse-power traction engine, a sawmill and a few planing mill machines on the road, and when we finally get them here we will build an entirely new plant for the school. We are investing quite a sum in the new machinery but we feel sure of its being a good paying investment in more ways than one.

The Post Office and Telegraph at Yaonda. Government Station Metet is in Yaonda District.
An important place.

The New Station at Metet and the Regions Beyond

A. The Urgent Call of the Interior

REV. R. H. EVANS.

FOR some months I have been located at Metet, the youngest and the furthest inland station of the mission. At the station are five missionaries, all living in one house and that a paper house. But all are willing to endure the discomfort of a crowded house until another building is erected. Arrangements have been made for plenty of house room and we look forward to greater comfort in the future. The fruit trees have not commenced bearing yet. But many varieties have been set out and they will bring forth fruit in due season.

However, the Word of God has been bearing fruit and we believe the harvest will be plentiful in the future. For almost three years missionaries have been sowing the seed here. We have made some progress. Henceforth the propagation will be rapid because many natives are joining with us in the work of seed-sowing. The sky seems bright and the present outlook indicates a more rapid development than at the other stations. Much is due to the other stations because the good report of the work at the older stations has scattered far and wide, thus making our work much easier than it would otherwise be.

The Bene people do not seem so easily

moved as the Bulu and we must exercise greater patience. Some of us have become accustomed to the large audiences of the other stations and we become somewhat impatient if we have less than 500 at our Sunday services in the new station and among Bene people. But in the last two and a half years no less than 240 have signified a purpose of following Christ and have been enrolled in one of the classes. Last March a church was organized with ten charter members. It seems a small beginning but great caution is taken in the new station to keep out all unworthy ones and to impress all with the necessity of a complete surrender. Thus none will come with ulterior motives. Strange to say that the attendance of the men at the services is even greater than that of the women. I am enclosing a picture of the men's Bible class. (It would probably be called that at home.) On this particular Sunday there were sixty-nine men in the class but in arranging themselves for the picture all were so desirous to get in the front line that many of them were cut off altogether. Anyway they had the pleasure of posing and they still think they are in the very front in the picture.

A large and successful term of school is

just closing and we hope much from the work of the boys during the ten weeks' vacation. The boys are not all we could wish, but each of them is carrying a little flicker of light which may become, as in other instances, a great flame. It is strange how God does bless the efforts of such imperfect instruments, but throughout the whole mission the good that has been accomplished through such agencies cannot be estimated.

Village schools are being established just as rapidly as teachers can be secured. Many requests are coming from the far interior. It is regrettable that these requests cannot be met at once. At this station there is urgent need for both intensive and extensive work, both thorough and aggressive work. One thing very needful is thorough instruction of those already won to Christ. At present this must be done by the missionaries. The native Christians have not advanced far enough to be of great service in instructing others. The same can be said of the teachers. We believe we

less we soon take possession other agencies, not friendly to us, will go in first and thus we will be handicapped in the future.

The condition of society in the region of Metet is very primitive. Child-marriage and polygamy, particularly, are practiced on a larger scale than at the other stations. The dress and outward appearance is just about as simple as it can be, especially among the women. I know the people in the homeland are always interested in the conditions of life, the native customs, and the little incidents of life in a heathen land. I usually speak of these only in an incidental way,—only as they affect the higher life. The emotions are usually more easily stirred by vividly picturing the external conditions of life in heathendom. But the more lasting impressions are created by a true presentation of the spiritual need, and progress, and possibilities of the field.

The great need is a regenerated nature, Christ in the life,—a living force, transforming conduct and eventually transforming the out-

A Men's Sunday School Class at Metet.

have some good material but as yet undeveloped.

But no less needful is the extensive or aggressive work. The call of the interior is urgent. Metet carries on work further to the interior than any other station and yet beyond our furthest outpost men are pleading for schools, the forerunners of the Church. Un-

Only about one-half the men can be seen.

ward conditions of life. When Christ is received there is a noticeable change; wives are released, fetishes are thrown away, the crooked places of the past life are made straight, and restitution is made in so far as it is possible. This is not always easy. Furthermore, Christ in the life will soon be manifested in the outward appearance. That is if the life of the

individual will be a progressive one. The wearing of clothes will soon follow. The majority of women in the region of Metet wear only a scant amount of leaves. The desire for clothing is increasing, but the desire usually outruns the taste and the result is ludicrous, indescribably so. Even so it shows a new hope struggling for recognition, a new force awakening. The taste begins to develop, the sense of observation becomes keener, and the sense of the beautiful begins to grow. This last is scarcely noticeable in a raw heathen. Here at Metet we have the pleasure of seeing these changes actually taking place in the lives of the people. In this newest of the stations the spiritual needs of the people are continually forcing themselves upon us, the progress that has been made is very en-

couraging, and the possibilities and opportunities of the field are great. We believe that Metet Station is favorably located and it bids fair to be an important center for religious work. The government is rapidly developing the country. New roads, suitable for automobiles, are being built. Already an automobile can be run practically all the way from the beach to Metet, a distance of about 200 miles. Telegraph and telephone lines are being put up into the far interior. And the present rumor is that a railroad will pass the station in the near future.

Our responsibilities are great and we ask all that are interested in the work here to join us in prayer to God that His kingdom may be quickly established in this region.

B. The Opening in Yebekole

REV. G. C. BEANLAND.

[The native Christian at Metet has been imbued with the mission spirit. Within a few months an out-station has been established nearly fifty miles beyond Metet among the

people understand the Bulu, the language familiar to the missionary. Rev. G. C. Beanland tells of the new work at this newest of all out-posts.—Editor.]

The Paper House at Metet. Walls are all paper. House very comfortable.

Yebekole. The Yebekole tribe is large and is neighbor to another large tribe, the Maka, whose language differs slightly from that of the Mekuka near Lolodorf. Many of these

In regard to the new work in the Yebekole I will say that the people are taking to it much better than I had expected. The present

school enrollment is sixty-five and boys are continually coming from different parts of the bush, asking to be admitted. Of course in such new work the attendance is not very stable and boys are constantly running away and giving the teacher quite a bit of trouble,

Yebekole School Boys.

but the majority of them attend very regularly. There is one headman of the Maka tribe among whom we have never had any work, who sent for me to talk school and he said if I would send a teacher to his town he would put up a nice large building for the school, a house for the teacher and see that the school was filled with boys, perhaps reaching as high as 300. He has been sending some of his boys across the river to our school where they go on Sunday afternoons, taking food for five days and staying there till Friday when they go back again to their towns and rest for two days. But these little fellows see a great deal of trouble and hardship trying to come over there as they must wade through several swamps, walk about five miles and then cross the big Nlong river, sometimes having to swim. I am hunting for a strong Christian teacher to go back there as it seems to me this is a splendid opening.

Our evangelist has been doing very effective work up there and all the people seem to think so much of him. He has been having good crowds on Sundays ranging from 200 to 585, and during the weekdays he goes about the villages, and with his accordian, draws the crowds and then proceeds to tell them the Word of God. His wife has been a great deal of help to him, as she is an earnest worker with the women and children, and she has drawn a goodly number to hear the Word

who would not otherwise have come. They have twelve confessors, started in an inquiry class, and some of them seem to be really in earnest, while I can't say as much for the rest, but we shall see in the future whether they stand or fall.

A year ago when I was sent up into this tribe to see about starting some work they refused to let us get a place and tried to drive us out, but now the very old chief who was so opposed to us has sent some of his boys to our school. I know there are a great many of the old headmen who don't care for us to stay there as we interfere with their business and their pleasure, but the younger men who have seen something of the mission in other places are all in favor of our work and have been very friendly to us. We have gotten quite a reputation as healers, as the people come from far away to get some of the white man's medicine, and in this way they get to know us and we get a little hold on them. The work that we have done in the

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Evangelist and Wife, Meva and MiJo.

them are asking how they may become people of God and I am hoping in the not far distant future to see a goodly number give their hearts and lives to God.

The Gospel and Raw Heathenism

A. The Conversion of the Mabeya

REV. A. I. GOOD.

A NEW field for activity in the Batanga field is the country south of the Campo River.

It is taken care of by Ubenji Church, and the first work there was undertaken by Ubula Ugubi when he was pastor of that church. Then during Udenga Pipa's two years of occupancy he also made visits there, but it had not come to the notice of any of the white missionaries until Mr. Johnston and I made a visit in September, 1910, although Mr. Funk had made the briefest possible visit in the interest of the school a little before.

The district is back from the coast about six miles, with a nucleus at or near the confluence of the Bengela River with the Campo

so near the coast, preserve the characteristics of an inland tribe.

Since I have been in charge of the Ubenje Church, we have kept a Bible-reader there continuously, and though accessions are not large at all, I feel that there has been a deepening and strengthening of the work and what is more, a diffusion among the people at large of the knowledge that something has come into their midst. I was down there last January for nearly a week, preaching in most of the principal towns, and found many of the people looking on it as a new thing. This time I was there for almost an equal length of time, and on revisiting the same places found that there was a different attitude toward me. Before, they had come with more curiosity than anything else to hear what the white man was going to say. This time they knew somewhat the lines along which he would talk. There are at present about twenty church members in the district, most of whom have been taken in in the last three years, and about eighty class members. I put up the bars this year, by raising the time of remaining under instruction in the catechumen class from one year to two years, so I think most of them will understand pretty well what they are getting into by the time they reach the church. The time spent there this trip was very pleasant. I stayed at the town and in the house of Shombebe, a Christian head-man of influence and one of the earliest and staunchest Christians in the district. A couple of years ago he put up in his own town and of his own volition, the only real church building in the district, quite a neat affair. I made a special effort to get a crowd on Sunday to show to the people the real strength of our work. Part of Friday and Saturday I spent in the towns inviting the people to come to the service, and promising them free transportation across the Bengela River to Shombebe's town—which had been a bug-bear to some. Sunday morning the people began coming by 7.30 a. m. and the big canoe was kept busy until church time. The attendance at church services had heretofore, not been above ninety, but this time it was raised

Left—Rev. Eduma Musambain, Pastor Kribi Church.
Right—Rev. Ndenga Pipa, Pastor Batanga Church.

River on the German side of the latter river. Along the road from the coast to this point and along the banks of the Bengela River for a few miles, there is quite a population of Mabeya people. They are cut off somewhat from intercourse with other tribes, and though

reopen the school on the 1st of April. So I had my old work of going out after the boys and girls. I went north to Evune, fifty miles from Benito, with the boat, as it was going to Batanga and when the boat returned we had twenty-five boys and girls. It is amusing at times to listen to the parents telling me how to take care of their children.

On our way home with the children, we encountered a very heavy thunder-storm with much wind and rain. The sea just boiled about us and the children were chilled through and through and chattered very much. We could not reach Benito that night so we anchored the boat at Bata. The Christians at Bata opened their warm houses to those half-drowned boys and girls, and they remained over night. The next morning was fine and we started again

for Benito. On our way a man came paddling a canoe from shore with a school boy and his little trunk, a little later another came with two school boys. We reached Benito early in the afternoon. The next day I went back to Bata and spent the Sunday with the church. Saturday night it rained hard and I had to travel six miles on foot to the chapel. The creeks were like rivers and I had to be ferried by a canoe at the largest stream and carried on the backs of natives at the other streams. The chapel was full and the people were glad I visited them. Monday morning we started home with thirty-one boys and girls from Bata. We have sixty-nine boys and thirty-nine girls in school. Mrs. Cunningham has the oversight of the girls and I oversee the workmen and the boys' work when I am at the station.

Hungry for the Things of God

DR. H. L. WEBER.

A GROUP of Christians in a village eighty-five miles southwest of Efulen pleaded earnestly for a visit from one of the missionaries at Efulen. It was my pleasure to respond to the call. It was a four days' journey. The bicycle was of use the first forty miles, but after this it had to be carried. Our path lay through the heavy forest country, and for hours at a time we would tramp without a sign of human habitation, then all at once we would emerge into a little clearing where there would be a half-dozen old houses with a few feeble marks of life, and then on a little way we would be swallowed up again in the deep shade of the dense forest. The last five miles led through towns, and it was a constant ovation for me. The combination of bicycle and white man seemed to set all the vocal cords of all the people along this road to working. It is delightful to have a warm welcome from those to whom we go. At the services Sunday morning there were something like 270 quiet, eager listeners.

After the services were over many old women came to me in their child-like way and faith, to explain, that it was impossible for them to go all that journey to Efulen to attend the services and to be advanced in the inquiry classes looking forward to the time when they should be counted worthy to enter

the church. "Just look at my feet," says one, and sure enough she had excuse enough aside from her age and the eighty-five mile journey up to Efulen. Of course I assured her that it was only necessary to grow in faith and in grace, and there would be no question of her final entrance into the classes, or into heaven. "Except ye become as little children" was truly said to these people out here. Such FAITH, it is simply beyond description. They all felt so badly because they must miss the communion services, but they rejoiced that they had the assurance of eternal life. To me it was such a joy to sit down with these old and young little children and to talk with them of the greatest things in all the world, the things of Jesus Christ. One old man sat just within ear shot of the speaker during all the meetings, and after the last I approached the old man and asked him if he too would not like to accept salvation in Jesus Christ. He seemed not to understand so I called the headman or chief of the town, who was a Christian, and we sat down together and taught the old man just as we would teach a child. We explained the way and what it meant to follow and believe in Jesus Christ, then we taught him a very simple prayer. He truly was in earnest about the matter. Monday morning came and many gathered to

say farewell to those who were able-bodied enough to make the long journey through forest and rivers, and over hills and valleys, that they might attend the services of the communion season at Efulen. Four long, hard days of walking with sore, tired feet was the price these grown-up children in faith paid to attend preaching services at this place.

On Tuesday morning, I left for the return trip. With me aside from my boys who carried my personal effects, was a man who lived at least ten miles on the other side of Bitande. He (Ovono which means axe) had started with his wife for the meetings, but her feet had gotten sore, so she "sat down" (as the Bulu say) and he came along in our crowd. We had not gone far in the forest when I called for someone who knew how to call animals, and one of my carriers said Ovono knows how, so we two went off from the path a little way into the forest and he began calling, but with no success. We then went along our journey and again turned into the forest, and this time a large antelope responded to his call and came running in our direction in great fury, but he saw us before we saw him and was off with even greater speed than that with which he had come to protect one of his own, supposedly, Ovono took the gun and thought he could creep upon him, and as he was doing this one of my carriers motioned for me to come where he was, and there in the distance was one of the pigmy antelopes which I wounded with my .22 rifle. Just at this instant Ovono shot, and right across our path came the mate of the pigmy antelope. We went in search of the wounded antelope which we found without any trouble. This pigmy antelope full growth stands less than a foot in height, is mouse colored, and usually weighs about five pounds. We went along a little further and Ovono again called and this time a red antelope about the size of a full grown sheep came, and this one was easily shot. We now had meat enough for the day for ourselves and our friends. It often occurs that the animals come in response to the call, very cautiously, and apparently out of curiosity, and then it is almost impossible to get them, because of the keenness of their senses.

After dark we arrived in a large town where there was not a single person that had accepted our Saviour, and few who had heard the Word of God, but in response to the word that there would be a meeting, a crowd gath-

ered in the Palaver House, and it was a privilege to try and show them the way of life. The following morning a few boys followed us out upon the path to plead for a school to be established in their town. They promised to build a school building, to provide a house for the teacher and to pay tuition which means that they pay the teacher's salary, and I in turn promised to send them a teacher, who would also be a preacher.

It was the afternoon of the third day that I caught up with the little crowd of earnest souls that were headed for the communion services at Efulen. They were all foot-sore, but happy and cheerful. Naturally my thoughts ran something like this. Would I walk four days from dawn to dark in order to listen to the preaching of the Word four or five times? Really have I more faith or zeal than they? What must be our Father's estimate of such true followers? Who will say that they are not dead-in-earnest about their salvation? Then I thought and thanked God for the privilege such as ours, of working in a land so full of these precious opportunities, where the people are so hungry for the "things of God."

OBITUARIES

REV. SAMUEL JESSUP, D.D.

Word was received on July 15, of the death of the Rev. Samuel Jessup, D.D., of Beirut, Syria.

Since the death of his brother, Henry H. Jessup, Dr. Samuel Jessup was the veteran missionary of the Syria Mission. He was born at Montrose, Pa., Dec. 21, 1833, educated at Homer Academy, Cortland, N. Y., where he graduated in 1849. He then entered business in the country store, selling goods and keeping books.

In 1854 he decided to give up business and become a missionary, being moved to this largely by the example of his brother Henry who was then under appointment.

He entered Yale College in 1856, and interrupted his course at the end of the Sophomore year in order to hasten his departure for the mission field. He was at Union Theological Seminary, N. Y., from 1858-1861.

As he was about to start under commission of the American Board for the work in Syria, the war broke out, and the Board had to postpone sending him. While waiting, he was

commissioned as Chaplain of the Sixth Pennsylvania Reserve Corps, at Harrisburg, and was stationed in Washington after the first battle of Bull Run.

Learning, in 1862, that the Board could send him, he resigned at the close of McClellan's seven-days' battles before Richmond, and started for Syria.

When the American Board turned its Syria work over to the Presbyterian Board, in 1870, Dr. Jessup became a member of the staff of the Presbyterian Board of Foreign Missions. From that day to the present he was one of its most devoted and strongest leaders on the mission field.

His frequent letters are a record of almost constant evangelistic service. This was his passion. Through the heat of summer and the storms of winter his soldierly form could be seen sitting erect upon his horse, as he rode from village to village, never missing an opportunity to speak to the travelers whom he met of the Gospel of Jesus Christ. His singular charm of manner and unconscious politeness never offended, and many a man has been led to accept a Bible at his hand who would probably have spurned it from any other. Like his Master, he went about doing good. His youthful spirit remained until the day of his death. His letters were full of quaint humor and never dull. As a type of the evangelistic missionary he was a model.

He was married September 2, 1862, to Ann Eliza Jay, who died December 11, 1895.

In July, 1863, Yale College gave him the degree of M.A., and in February, 1891, the College of New Jersey, the honorary degree of D.D.

Monthly Concert

SEPTEMBER—Africa, Signs of Dawn in Africa.

I. Pentecostal Days.

ASSEMBLY HERALD, March, 1911.
Leaflet, Seventy-fifth Anniversary Series, No. 6: Africa.

"Signs of the Dawn in Nyassaland," in *Missionary Review of the World*, April, 1911.
"What Missionaries Are Doing in West Africa," Melvin Fraser, in *Missionary Review of the World*, February, 1912.

II. The Morocco Agreement—What it Means to the West Africa Mission.

Seventy-fifth Annual Report on Africa.
"The Third Empire: How France is Turning a Desert Into a Dominion," E. Alexander Powell, in *The Outlook*, October 28, 1911.
"Morocco, the Powers and the Financiers," S. L. Bensuan, in *Contemporary Review*, August, 1911.

III. Woman's Life in Africa.

"Woman's Life in Africa," M. E. Ritzman, in *Missionary Review of the World*, June, 1911.

"Marriage Problem and the Native Church," E. A. Ford, in *Presbyterian Advance*, June 22, 1911.

Suggestion for Sermon or Address: "When the Day of Pentecost Was Fully Come." *Assembly Herald*, September, 1912.

LEAFLETS.

Seventy-fifth Anniversary Series. I. China; II. Korea; III. Japan; IV. India; V. Siam and Laos; VI. Asiatics in U. S.; VII. Africa—ready Sept. 1st. Price of this series, 2c. each.

Bulletin No. 2. Second series. Free.

Emergency Call for China. Free.

"Foreign Missions a Gospel Exhibit"—ready Sept. 1st. Designed especially for pastors and those leading missionary meetings.

Seventy-fifth Annual Report of the Board. Complete, 25c. postpaid.

Historical Introduction to 75th Report, with Treasurer's Report and Statistical Summary. 10c. postpaid.

Sectional Reports of Different Countries—taken from full volume; 5c. each.

A NEW USE FOR THE ANNUAL REPORT.

The illustrations which appear in the 1912 issue of the Annual Report of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. have been made into lantern slides which may be rented at fifty cents for the set, carriage additional. The material for describing these slides is found in the Annual Report itself. Write to the following addresses:

The Foreign Mission Library,
156 Fifth Avenue, New York.
Mr. J. M. Patterson,
1421 Wright Building, St. Louis, Mo.
Rev. Ernest F. Hall,
920 Sacramento St., San Francisco, Cal.
Miss Abby S. Lamberson,
385 Tenth St., Portland, Ore.

NEW STEREOPTICON LECTURES.

Three new stereopticon lectures have been added to the list of lectures on work of the Presbyterian Church in the foreign field, INDIA, the oldest of the missions, and GUATEMALA, probably the least known. A printed lecture accompanies each set of slides. The charge for renting is one dollar, expressage both ways additional. A set of slides called OUR WORK ABROAD has also been made of the illustrations which appear in the 1912 edition of the Annual Report of the Board of Foreign Missions. There is no lecture to go with these slides. The material for describing them is found in the Annual Report itself. Rent for this set, fifty cents, carriage additional.

SOUTH AMERICA.

Start your fall missionary campaign with the stereopticon lecture on SOUTH AMERICA, which has just been issued. The needs of this neglected continent have been set forth in an attractive way in this lecture. The rental charge is \$1.00 for each time a lecture is given with the slides, expressage both ways additional.

OCTOBER—Philippine Islands: Thirteen Years in the Philippines.

I. The Philippines in 1899 and 1912.

II. Self-Support in the Philippines.

III. The Unoccupied Fields in the Philippines.

IV. The Type of Workmen in the Philippines.

A SMALL MISSIONARY MAP OF THE WORLD.

Published 1912. 13½ x 49 inches. Printed on muslin, in colors. Mission stations of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. plainly marked. Up-to-date, durable, convenient to handle. Just the thing for small gatherings. Price, 75 cents postpaid.

CHURCH ERECTION

DUNCAN J. McMILLAN, D.D., Secretary

Triumph, Through Faith and Work

REV. KENNETH BROWN.

WE have at last secured a building for the East El Paso Church and raised the money to pay for it. And in so doing secured one of the best pieces of property in East El Paso. We believe that the prestige and influence of the Presbyterian Church has been increased much more than can be valued in dollars and cents by the possession of this building. Its purchase marks a year of real progress in the work of our church in El Paso.

That the acquisition of this property for our church is a triumph of faith is a fact that we wish all to understand. God has given us this house in answer to prayer and we are profoundly thankful to him for it. Long before this building was offered for sale prayers went up from the pastor and his wife and others connected with the East El Paso Church for a building of their own in which to worship Him, and when this property was advertised for sale the impression was at once received that it was just what we needed and our prayers became more definite. As we passed back and forth from our home to the little rented store building which we used for two years as a house of worship, we lifted our prayers to Him, pleading definitely and earnestly that He would give it to us. And as we prayed others joined us and we received the confidence that in some way we would be able to get the money for its purchase. That we now have accomplished this we attribute to the gracious providence of Almighty God and His faithfulness in answering the prayers of His people in accordance with His Word.

Nearly \$200 was given by children and poor people in five cent pieces. We have done some physical work and have undergone a good deal of nervous strain in our efforts to secure the money we required, but it is the gifts for which we are thankful. We shall never forget that dear little girl who said that she had been saving her dimes to put in the

Rio Grande Savings Bank, but that she had decided to put them in the Bank of Heaven instead by giving them to us. We have had many touching incidents of this kind but space will not permit us to relate them here.

The Board of Church Erection has voted to give us \$1,000, and loan us \$1,800.

But while we have been praying we ourselves have not been idly waiting. We have worked hard and God has blessed our work and this we count as much an answer to prayer as if He had placed \$7,000 in a meteor and hurled it to our doorstep. He has opened the hearts of people in response to our appeal and thus scores of persons have had the privilege of helping us in the accomplishment of our desire.

We have dug the ditches, we are now praying, and we ask all our friends to pray with us that the Lord will fill them. We need a revival, we are praying for an ingathering of redeemed souls, and we earnestly appeal to all who have read this article to join with us in praying our gracious heavenly Father to send His Holy Spirit upon us in Pentecostal power.

El Paso has not for many years experienced such deep and general religious interest as is manifest at the present time. One hears on every hand and from all classes of our people expressions of interest in religion.

El Paso Presbytery is vast in extent of territory. It includes 14 counties, nine of which are larger than Rhode Island, eight larger than Delaware, three larger than Rhode Island and Delaware combined, and two larger than the state of Connecticut. El Paso Presbytery has an area of 33,554 square miles. Its greatest extent from north to south is 200 miles and from east to west 400 miles, or greater than that of any one of 23 states of the union. Outside of the city of El Paso there are 46,531 people scattered over this vast extent. About 15,000 of these are in small towns along the two lines of railroad which extend from east

south is too poor to provide the means, it is the nation's duty to take the matter in hand and by the use of national funds provide liberally for the education of these grossly ignorant people, and thus stamp out the illiteracy just as it would provide for the stamping out of some deadly contagion. The common school, properly equipped and with capable teachers can be made a most significant factor in overcoming the illiteracy, and every effort should be made to develop the public school system among these people, but there must be higher schools, with well prepared and competent instructors, to prepare those who are to be teachers in the common schools, for a very serious blunder is being made by putting into these schools untrained and very incapable teachers.

Booker T. Washington puts special emphasis on industrial training. Not however to the exclusion of literary training. His idea is rather that education should not only broaden intellectual vision, but contribute skill and ability for doing things. This also must be kept in mind as necessary in the school life.

Dr. Du Boise, of Atlanta University, one of the best equipped of the race, endorses both these, but goes beyond either in advocacy of higher education for his race, contending, as well he may, against the notion so freely expressed by some educators, that the negro does not need, and is not capable of receiving higher education. Such expressions are too often the product of biased minds narrowed by prejudice, and constitutionally opposed to educating the negro to any greater extent than that of making him a little more intelligent, servant though still mentally deficient. This remark made to the writer by a southern minister, well expresses the attitude of mind on the part of very many southern people toward the negro. "The south wants the negro, but it wants him as a servant." It is not hard to read into this the notion so freely expressed, that education spoils the negro and unfits him for service. In reply to this we could give many cases that have come under our own observation, where education has made much better and more desirable servants out of these people. Our sincerest conviction, from four years of close contact with the negro in educational lines, is that education not only improves the condition of the negro, but makes him capable of rendering far better service. Our belief in giving to this people

the best possible advantages of education has been greatly strengthened in our years of experience in teaching them.

Dr. Frissell, President of Hampton Industrial Institute, speaking from years of experience and observation, says, what every honest, fair-minded man who has had opportunity to study the negro knows to be true, "that the negro has not a deficient mental organism, on account of which he is constitutionally unable to approach the white man's culture." He says, "There is no dead line in negro education." "My observations," he adds, "during years of close contact with the negro, do not lead me to believe at all that there is any constitutional limit to the mental capacity of the race. On the contrary, there is a certain amount of receptivity which is quite marked in the negro. Once you get him interested he learns readily, and within certain bounds progresses about as well as the average white boy with the same lack of home training."

I have been studying the negro at close range for some time, and all the while I find the conviction growing upon me that he is both capable and possessed of the usual receptivity of mind found in other races, that his apparent inability and inferiority is not the result of any constitutional mental deficiency but rather due to his lack of opportunity, the unfavorable circumstances by which he has been surrounded and the disadvantages and deprivations to which he has been subjected for so long a time. I believe that with equal opportunities given to the negro, attended by patient, persevering effort on the part of earnest, capable instructors, he will give a good account of himself, and in very few instances be a disappointment.

Our plan is to educate head, hand and heart. To develop the intellectual powers, give industrial training in all lines of domestic duties, to give Christian culture so as to produce a high type of intelligent, industrious Christian womanhood, so well established and fortified in Christian character as to be able, not only to resist the temptations and evil solicitations that come, but also to render some positive influence for good in the home, the school, and the community at large.

The need is for a more generous support of this work on the part of the Church that the work may be enlarged and made more effective.

MINISTERIAL RELIEF

B. L. AGNEW, D.D., LL.D., Corresponding Secretary

Ministerial Relief Offerings

BY REV. W. W. HEBERTON, D.D.

THE month of September, for many years, has been the time set apart by the Church as "Ministerial Relief month," during which the churches, which find it harmonizes with their benevolent schedules, are urged to make their offerings for this Board.

This time of the year is quite appropriate for these offerings since the Board is at that time facing a period when, with the corresponding months in the Spring, the heaviest demands are made on the treasury.

A majority of the Presbyteries hold their meetings in the spring and fall months, and naturally the recommendations for aid closely follow these meetings and reach the office in largest numbers at these seasons of the year. In September, October and November alone the appropriations to the beneficiaries of this Board reach \$90,000 and more, and if the annual average increase in these demands shall continue, as there is every reason to believe it will, the appropriations for these three months will reach nearly, if not altogether \$100,000. This fact alone emphasizes the necessity for generous offerings from the churches in September and October.

A study of the Board's record shows that during the summer, when by reason of its being the vacation period, congregations are usually small, the offerings of the churches are likewise small—hence the necessity for a strong effort to increase the offerings in the opening months of the fall of the year.

There is always at this time of the year reason for making a new start along all lines in order to recover the ground lost during the summer months.

There is no "Rally Day" appointed for this cause, but in all reason September ought to be regarded as such a time for the Relief Board.

The manifest conception which underlies the well-known Rally Day of our Sunday School Board is a necessity for a new start.

No interest in life uplifts itself. The nat-

ural trend is downward. Your violin string gets flat. Your piano strings need tuning up. The painter's sense of color weakens and he needs to tune it up to color pitch. Henry Ward Beecher was one day visiting an artist acquaintance in his studio when, noticing some stones of varied hues of brilliant color arranged within easy reach of the painter's eye, he inquired why they were placed there. The artist told him that people who work constantly in pigments noticed a loss of accurate color sense, and that he had placed these colored stones where he could see them so as to bring his eye back to true "color pitch" when he found he was losing it.

It is so with our spiritual life. Our constantly recurring church services, communion seasons, prayer meetings and family prayers, serve this gracious purpose in our religious life. We all need at times to make "new starts." And so it is with the work of our Boards. The Churches loosen their grip somewhat during the summertime, but the demands upon the treasuries of the Boards continue even while the church offerings fall off.

It will therefore be seen that September is an appropriate time for the Board of Relief's "Rally Day" month.

It is well always to know just where the responsibility for anything lies. It demands no great stretch of the imagination to learn that if there is a shortage of funds to meet the urgent demands upon the treasury, the responsibility for such shortage lies at the doors of the churches which are these agencies' main source of dependence.

For the last two years the Church offerings for Relief have been about \$116,000 a year. The Executive Commission's Budget Committee has this year asked the churches to so arrange their schedules as to contribute \$127,000 to this Board in its capacity of the old Board of Ministerial Relief. If this sum were forthcoming from the churches it would be an important factor in enabling the Board to

make a reasonable increase in its appropriations: and if the churches would rise to a high realization of the real and pressing need of this cause, they would pour into its treasury at least \$200,000 a year, and thus enable the Board to make a more adequate allowance to those who look to it for support.

One of the most startling facts in the history of the beneficence of our great Church is the large number of non-contributing churches the different Boards are compelled each year to report. The non-contributing churches differ of course each year and various reasons may be given for the failure of many of them to have a place in the list of contributing churches; but nevertheless the astounding fact confronts us that thousands of churches each year give nothing to this or that benevolent agency. Over forty-four hundred of the ten thousand churches in our communion gave nothing last year to the cause of disabled ministers, and this is a much better showing than some of the other Boards were able to make.

It is true that many of these churches were small or pastorless and very many of them poor, but even with these facts acknowledged the responsibility to share in this work remains.

There are, however, many refreshing examples of loyalty to this cause among the small and vacant churches. I recall some instances where members of the sessions of vacant churches have taken it upon themselves to canvass the congregations in the interest of the Board of Relief: one instance occurs to my mind where the church was not able to maintain stated preaching, and the regular time for the Ministerial Relief offering coming around, one faithful member sent her offering direct to the Board with the request that her church, although its pulpit was silent, should be put down among the contributing churches. Such examples of loyalty to the men who by reason of age or bodily ailment have been compelled to cease active labor is very beautiful to see, and is convincing proof that the sacred fire burns brightly upon the heart altars of all such loyal subjects of the King.

We appeal to all who are interested in the character and work of the ministry of our Church to rally to the support of this great

and growing agency. It surely commends itself to all who have an intelligent understanding of the true relation the minister of Christ sustains to the family and the community at large, and also on account of the increasing demands for the support of the sick and aged.

The roll of those who are depending upon the Board grows apace. Each year it runs out to a greater length, and we are glad of it. This fact is an evidence of the widening influence of the Board of Relief, for it is reaching out to wider circumferences and yearly including more territory in its sweep. This growth of course increases the strain upon the Board's resources, but it has been our joyful experience to be able from some source or other to pay every obligation which has been assumed, although the Board sometimes was only able to do this by getting a temporary loan; that necessity, however, did not deter it from assuming the responsibility, and the result always justified the act.

Announcement has been made in the church papers that the Supreme Court of Pennsylvania has handed down a final opinion in the Kortright Estate litigation by which the Board of Relief as one of the four residuary legatees, comes into possession of from \$250,000 to \$275,000. This handsome sum when received, will doubtless be placed in the Endowment Fund of the Board and will thus become the source of a continuous stream of blessing flowing into many homes and hearts.

The question will naturally arise in the minds of many what effect upon the church offerings for Relief will the action of the last Assembly have in combining the Relief Board and the Sustentation Fund. This combination does not affect the situation which existed before the combination took place, since that action distinctly stated that "all of the churches were expected to contribute annually to the Board of Ministerial Relief," and the retiring Moderator of the last Assembly, Dr. John F. Carson, announced this fact a short time ago in the Church papers.

There would seem to be no reason why the churches during the month of September should not contribute to the Board at least as much as it will be necessary to appropriate that month for its beneficiaries, and this will mean about \$13,000 or \$14,000.

PUBLICATION AND SABBATH SCHOOL WORK

ALEXANDER HENRY, D.D., Secretary

Institutes That Are Worth While

AS THIS article is being written the third Summer Conference for Presbyterian young people held under the auspices of the department of Young People's Work is in session. It is the new conference of the season of 1912, and is being held at Storm Lake, Iowa, reaching young people of Iowa, Nebraska, S. Dakota and Minnesota. For a new conference it has a record attendance of about 150. These are, for the most part, assembled on the Chautauqua ground and are living in tents. This is truly a Camp Conference. A better spirit, a more loyal group of young people and a larger attendance could not have been expected.

Storm Lake is not the only conference with a record for 1912. At the Lebanon conference, held in conjunction with the Lebanon Bible and Christian Work conference, the attendance of young people was larger than in any previous year. This conference held ten days of sessions and four classes especially for young people, were conducted throughout the entire conference. The worth of the work for the young people found expression in a definite organization in Nashville Presbytery planning to enlist the interest of more young people in the conference of 1913. Further than that, an organization of the young people covering the Synods of Alabama, Mississippi, Kentucky and Tennessee was organized. This too, will particularly emphasize the Summer Conference.

The Fifth Annual Conference at Winona Lake this year met with more than 200 present, a larger attendance than in any previous year. As this article goes to press there are still two conferences to be held, one at Hollister, Mo., and one at Pocono Pines, Pa. There is every reason to believe that the attendance at these will be larger than formerly.

What reason can be given for this steady growth of the conferences? I think no better reason can be given than the conference itself. It is an institution with a purpose. Particular

subjects touching things vital to the needs of the work of young people are taught. There is Bible Study, Mission Study, Classes on Boys' Work, Junior Work, General Methods of young people's work and the Boards of our Church. Good leaders are chosen, regular class sessions are held and the result is that something more than just a general impression is gained. A real working knowledge of the course comes to each member of the class. The whole of each forenoon is given to class work. Supplementing the subjects of the classes there are inspirational addresses which occupy the evening. Each afternoon is in this way left open for recreation. This combination of vacation and institute work is most acceptable to the young people. They earnestly desire to gain a better knowledge of the possibility of their lives in the work for the Master. They also desire to know the very best methods of work. At the same time a great many of them have but a short vacation period and the summer conference makes it possible for them not only to enjoy all the pleasure of a vacation, but to glean valuable equipment for service. It can truly be said that the Summer Conferences of 1912 have been institutions that are worth while.

The Intermediate Catechism prepared by a special committee and presented to the Louisville Assembly has been published by the Board and is now ready for use in our Sunday schools.

The Assembly continued the committee, and instructed it to receive and consider suggestions that might be made looking to the improvement of the catechism, and report to the next Assembly. The committee would be glad to receive such suggestions. They may be sent to Rev. David S. Schaff, Chairman, 737 Ridge Ave., Pittsburgh, Pa., Rev. George N. Luccock, Secretary, Oak Park, Ill., or to any member of the committee.

MINISTERIAL EDUCATION AND UNIVERSITY WORK

JOSEPH WILSON COCHRAN, D.D., Secretary

An Appeal to Christian Parents

What do you want your boy to become? Suppose he came to you some evening after you had returned from work or business, and you were sitting in the cosy chair, and he should say to you "I want to become a minister". How would you answer him?

Would you say, "What put that foolish notion into your head? I want you to succeed me in my business." Or would you say, "Well my boy, that is the greatest calling to which you can aspire. It has been graced by many of the world's greatest men. It is the calling of largest opportunity today. You have a man's chance in it to do a man's work. You will make no mistake in entering the ministry if you feel called to that work. It will give me and your mother no little satisfaction to know that you are preaching the gospel; for, after all, this money making business is not worth while. It wears a man out before his day and does not compensate for all the fret and worry of getting it. I am glad you think of the ministry as your life work. It is the best of all professions. You have a chance in it to grow to power and to be a man and to help solve the problems of this age. The ministry also needs young, enthusiastic fellows like you. Go ahead and my blessing shall go with you."

Would you talk that way to your boy, Christian parent? Why not have a talk with your boy on the subject of vocations and guide him into his life work? Go over the prospects and difficulties of the different vocations and then as an honest parent and as a Christian, urge him to think of the ministry. It is the least crowded profession. The destiny of America and the world is wrapped up in the problem of securing an adequate supply of ministers.

Any father or mother interested in this question should apply to the Board of Education, 501 Witherspoon Bldg., Philadelphia, Pa., for a small tract entitled, "I Write Unto You Fathers."

Prayer and the Ministry

REV. BENJ. M. GEMMILL, PH.D.

IN the strong appeal of Dr. Joseph W. Cochran before the General Assembly in Louisville, Ky., he said in closing, "Brethren of this Assembly, many and great as are the interests of our beloved Church, there is none greater than the work of raising up a strong body of ordained leadership. This is the key that will unlock all our bolted doors. This is the solution of all our missionary, evangelistic and educational problems. Will you do something? You, you, you! Will you pray? Will you dedicate that boy in your home?

"Let us not forget the prayer of intercession. No efforts of Boards or Committees will avail unless there accompany them the Church's sustained and earnest supplication. Let us have throughout the Church a widespread appeal through special prayer for the awakening to the glorious privilege of the ministry. Pray for freshened concern and obligation on the part of parents, pastors and elders. This is no human undertaking. The only thing that will give direction and efficacy to all our efforts in this behalf is united and unceasing supplication for the Pentecostal outpouring upon the

Church. 'O thou that art named the house of Israel, is the spirit of the Lord straitened.' Then 'Pray ye the Lord of the harvest that he send forth laborers into His harvest.'"

The Secretary of the Board of Education has, in these stirring words, put the burden of prayer upon the Church as the solution of securing more ministers. He has laid the emphasis in the right place. The Church has been neglecting prayer and hence the dearth of laborers. He has announced the fundamental principle of successful efforts on the part of the Church in raising up a well qualified and numerous ministry—prayer to the Lord of the harvest.

When Christ instructed His disciples to pray for laborers, He made the supply dependent upon the prayers of the Church. If the Church prays earnestly and insistently there will be raised up an adequate and efficient ministry. But prayer for laborers is generally and astoundingly neglected. How rarely do we hear prayers for more and better ministers in our public assemblies, in Presbyteries, in the Church's services and in the family.

If there ever was a time in the history of the Church when the entire Church should be upon its face imploring God for more ministers that time is now. "The harvest truly is great, but the laborers are few." The harvest is great in the nature of its extent—the thousands unevangelized, and in the thousands perishing for want of gospel light, and in the abundance of its productiveness, and the extent of its area, and great in the opportunity of reaping it. The laborers are few in comparison with our church members and in comparison with our needs of men to fill vacant pulpits; with the increase of our population; with new fields; with the new demands in foreign missionary work; with our Church's responsibilities, with our blessings and rewards. There is a burning cry for more laborers coming from East and West and everywhere, and yet the Church is silent.

The Church must lift up a "general, loud,

importunate and persevering prayer"—because of the largeness of the harvest, and the fewness of the laborers. If the Church neglects prayer it neglects everything. How fervently and believingly the Church should pray to the Lord of the harvest and how imploringly Christian parents should seek to consecrate their children to God. The ministry will be devoted and efficient as the prayers of the Church become general and importunate.

The duty of prayer for more ministers is a duty which no member of the Church can consistently disregard. Such prayers must not be cold and heartless, but warm, believing and continued, such as shall kindle the flame of devotion in the hearts of God's people.

If our churches are to be supplied with strong and vigorous ministers and the world converted by preaching and the needs of men met, the Church must take to her knees in prayer, and supplications to the throne of God.

The call to prayer to the Lord of the harvest comes to all ministers, who are working for the advancement of the Kingdom of Christ; to all parents who desire to see their sons filling honorable and the most useful positions in society; to all who see the connection between an adequate and efficient ministry and the prayers of the Church; to all who love God and their fellowmen—to all such the call comes to consider more deeply the necessity and importance of prayer for the Lord to send more laborers into the harvest. Prayer is the very secret of the Church's success.

These prayers should be fervent, for interests of the highest importance are involved; and general, arising from all hearts; persevering, pleading until the answer comes; faithful, accompanied with effort to win young men for the ministry, and everywhere, in family, in the prayer meeting, in church meetings of ministers and elders such as Sessions, Presbyteries, Synods and General Assemblies, "Pray ye the Lord of the harvest that he send forth laborers into the harvest."

The Revolutionary Function of the Modern Church, by John Haynes Holmes. The author is a minister of the more liberal school and would see in the unrest of the modern church a revolt from the teachings of the past. Much that he says, however is true. His strictness on denominationalism as frequently carried on by the churches and the importance of environment in the social uplift, will meet with universal assent. (G. P. Putnam's Sons, New York. \$1.50.)

Astrology and Religion Among the Greeks and Romans, by Franz Cumont, Ph.D. This is one of the series of "American Lectures on the History of Religions." The author defines the position of star worship in the East and its influence upon the beliefs of Greece and Rome. Theology based upon the heavens contained the suggestion of certain qualities that were not possible to the paganism of the Western world. In this way a preparation was made for Christianity and the adoption of a new faith. (G. P. Putnam's Sons, New York. \$1.50.)

What is Judaism? by Abram S. Isaacs, Ph.D. The author of this book has done a real service not only to his own people, but to Christians as well. It is largely a compilation of essays that have appeared from time to time in various magazines. The author treats of the Jew in relation to the world, the country, the home and the synagogue. His future is also discussed and the necessity of his faith. The spirit is kindly and some things will certainly be new, even to those of more general reading. (G. P. Putnam's Sons, New York. \$1.25.)

Miscellanies, by Augustus Hopkins Strong, D.D., LL.D. We have here two volumes by the same author. Volume I is "Chiefly Historical," while Volume II consists "Chiefly of Essays and Seminary Anniversary Addresses." Dr. Strong has long occupied a high position in the world of theology, literature and philosophy, and these two volumes in a measure form a recapitulation of his active life. His subjects have been so general that no better terms than "Miscellanies" could have been selected. (The Griffith and Rowland Press, Philadelphia. \$1.00 postpaid, \$1.20 the volume.)

Dynamic Christianity, by Levi Gilbert. This book, says the author, has been written under the conviction that the mystical element in

Christianity has been neglected. The necessity for return to the power that once belonged to the gospel is urged on every page. Religion as a system of mere ethics loses its main value. "It is dynamic—an effluence from the Omnipotent." This power, not as an idea, but as a living force, should run through every department of church work. A book full of suggestion and thought. (Eaton and Mains, New York. \$1.50 net.)

Sunday School Teaching, by Rev. H. A. Lester. This little book assumes that Sunday school teachers should be instructed in the art of teaching. It deals with subjects such as "How the Child Learns," "How to Prepare the Lesson," "How to Manage a Class," "How to Teach the Bible," each question asked and answered by an expert. A useful hand book on the essentials of Sunday school teaching. (Longmans, Green and Co., New York. Price, 70c.)

The Theology of a Preacher, by Lynn Harold Hough. Here is a theology without system, but one inseparable from man. The preacher and his theology become parts of each other. A book that every preacher could read with profit. (Eaton & Mains, New York. \$1.00 net.)

The Students Historical Geography of the Holy Land, by William Walter Smith. This book is more than a collection of physical maps; it presents the Holy Land as it was during the various periods of its history. A useful help to the study of Scripture. (The Sunday School Times Company, Philadelphia.)

A Voice in the Night and Other Stories, by Frederick Hall. This is a collection of beautifully written stories based on Biblical records. It possesses the charm of romance apart from inspired association. (The Sunday School Times Company, Philadelphia. 75c net.)

The Cross, by G. A. Johnston Ross. This is the reproduction of an essay that originally appeared in the "Hibbert Journal." A fresh glimpse of the cross from the viewpoint of a soul in need of help. (Fleming H. Revell Company, Philadelphia, 25c net.)



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The biggest advances have been in meat products. The Department of Commerce and Labor declares, however, that the receipts of live stock at seven of the principal Western markets for April were greater than those of any April since 1907. The same is true of receipts of livestock at four principal Atlantic ports. These figures would indicate that there was no excuse for the advance in prices.

The question of immediate interest is how to meet these conditions in the average home. The public must be educated in dietetics. People must be shown that the more expensive foods, such as meats, are not needed in summer—in fact, they are not needed at any time. There is more real body-building nutriment in cereals and fruits than in meats, and they are much more healthful and wholesome. Two shredded wheat biscuits eaten with milk or cream and some fresh fruit will supply all the nutriment needed for a half day's work or play at a total cost of five or six cents. These biscuits contain all the tissue-building material in the whole wheat grain made digestible by steam-cooking, shredding and baking. Being in biscuit form and ready-cooked it is so easy to prepare a delicious, nourishing meal with them in combination with berries or other fruits or creamed vegetables.

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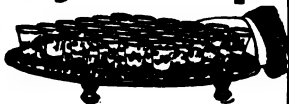
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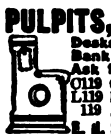
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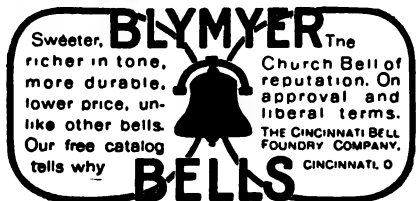
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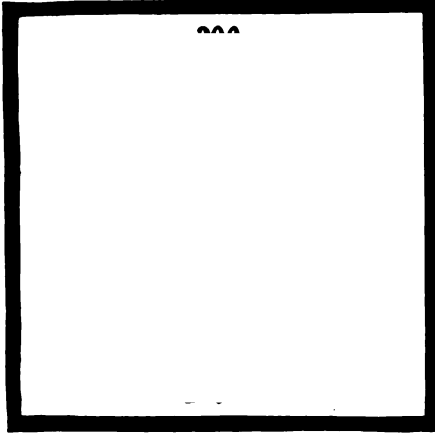
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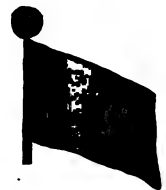
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PUBLISHED MONTHLY BY ORDER OF THE GENERAL ASSEMBLY.
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THE ASSEMBLY HERALD

The Magazine of the Presbyterian Church, U. S. A.

OCTOBER, 1912

MINISTERIAL EDUCATION AND UNIVERSITY WORK

JOSEPH WILSON COCHRAN, D.D., Secretary

THE MASTER'S CALL is an attractive and interesting program prepared by the Board of Education for use on Vocation Day in the Sunday school or church service, with the view of laying before the youth of the Church the claims and opportunities of the Gospel Ministry as a life calling. Several thousands of these programs have been already asked for by pastors who are alert to the needs of the Church for more ministers at home and abroad. Any minister who desires to do some effective work as well as rendering the Church a lasting service ought to get these programs and use them in his Sunday school.

The Minister and the Ministry

IS it not true that the dearth of ministerial students is due to the ministry of this age not enlisting men in that service? The minister or pastor of a church must be the leader in all forms of moral, and spiritual reforms; he must be the recruiting officer of the Church. The prevailing lack of candidates is due to the fact that so many pastors fail to preach on the subject of the ministry and to seek out likely young men and to present the claims of the ministry. Enthusiasm for the ministry as a calling on the part of pastors would refill our ranks and secure the needed workers for the world's needs. A pastor's greatest work is to arouse enthusiasm for the ministry on the part of the young men of his congregation. Spurgeon gave two of his sons to the ministry. Four sons of Bishop Wescott and seven sons of Dr. Scudder served Christ in India. Out of a minister's home in

the South came three ministers, a college president and an elder. Dr. Andrew Murray brought up eleven children, five of the six sons becoming ministers, and four of the five daughters becoming ministers' wives. Dr. John Clifford, of London, had twenty-six young men enter the ministry. One Methodist minister led twenty-seven young men to enter his own calling. The ministry is recruited by the pastors of the churches. They are the leaders in this matter as well as in everything else that pertains to the welfare of the Church. The pastor who gives personal attention to the boys and urges the claims and opportunities of the ministry will have a steady stream of leadership pressing forward. All efforts of the Board of Education become useless unless the pastors aid in this important work of discovering the coming heralds and ambassadors of the Cross.

Purposeful Lives

THE University of Minnesota has undertaken a vocational survey of the students of that institution. The report covers an investigation of the proposed vocations of nearly 1,400 students. The investigation shows that fully nine-tenths of the students have firmly decided upon their future life work and ninety-five per cent. have consciously guided their college course to its ends. Two-thirds of these declare that their decisions were reached as early as their high school course. Sixty-five per cent. of the men and fifteen per cent. of the women are earning at least a portion of their college expenses, show-

ing for 1911 a total earning capacity of \$94,000. Fully half of the men plan to go into law or medicine. Only ten out of the 800 young women were openly looking forward to domestic management and housekeeping. Only twenty men and sixteen women of these 1,400 had chosen specifically religious work as a career. Yet hundreds of these young men and women will become influential Christian workers. If this survey is an index of the conditions in other universities, then a high school campaign might be undertaken to secure recruits for the ministry.

The Presbyterian Church at the University of Illinois

THE University of Illinois has grown in a few years from an attendance of fifty to over five thousand students. The state appropriates about one million dollars a year for current expenses and large

sums for new buildings. The reason for the University Presbyterian Church is, that the two churches of Champaign and Urbana are removed from the university centre three-quarters of a mile, and a mile and a half re-

spectively. The Presbyterians of Illinois have erected a commodious and handsome church for the Presbyterian students of that institution. This church will be dedicated by the Synod of Illinois on Wednesday evening, October 16, 1912. The Rev. John Balcom Shaw, D.D., pastor of the Second Presbyterian Church, Chicago, will preach the sermon. The Rev. Joseph W. Cochran, D.D., Secretary of the Board of Education, will deliver an address. The Moderator of the Synod will preside. The dedicatory prayer will be offered by the pastor, Rev. Martin E. Anderson. Mr. Anderson, a graduate of the University of Chicago and of McCormick Theological Seminary, accepted the university pastorate in April, 1909. He has been very successful in his work as student pastor. Besides preaching and visiting the students, he has taught the fifty-five leaders of the Student Bible classes of the Y. M. C. A., and thus has reached indirectly the 500 students engaged in Bible study. He has also had a part in the organization of the United Mission Study Movement, and has organized the Presbyterian Guild, which binds together the 760 Presbyterian students.

Dr. H. P. Merriman, of Santa Barbara, Cal., offered ten thousand dollars of the sixty thousand endowment which the Synod of Illinois authorized its Committee to raise. Under the able leadership of Rev. Dr. W. S. P. Bryan, of Chicago, and the secretaries of the Board of Education, and Mr. Anderson, the entire endowment was raised.

The church building costs \$30,000. Hon. William B. McKinley, of Champaign, gives \$20,000 of this sum on condition that the Synod raise the \$10,000. Mr. Anderson, the student pastor, has been engaged in raising this money as he also raised money for the \$60,000 endowment fund and for the church

lot and for the residence hall for young women students. The grounds and buildings cost \$53,000. About \$9,000 remains to be raised which it is expected will be in hand by October the 16th.

The Presbyterian constituency in and about the university is so large, that an important work can be done without interfering with that of the churches in Champaign and Urbana. The Presbyterian Church was among the first to undertake this work and has maintained services for three years, and is now upon a permanent basis.

Rev. Martin E. Anderson.

A Perplexed Soul

GOD has His own ways of calling young men into the ministry. Perhaps there are many young men in business who are secretly cherishing the hope that some day they will give their lives toward helping their fellowmen. The experience of this young man may prove of value to such and there-

fore we give the following letter from a perplexed soul:

"For a good many years I have had a desire to fit myself for Christian service, in the ministry or some other branch of Christian service, but never could see my way clear to give the time or the money necessary to make such

preparation, as I have my aged parents looking to me for support. But this desire grows stronger each year and I feel I will never be contented at anything until I am making some progress in the direction of my ambition.

This desire is not based on a salary consideration, as I can make more money in my present business, nor is it a vain-glorious ambition. It is a desire based on a feeling I have had for some time that there is a nook somewhere in the world where the Lord has need of me. This desire dates back several years to my experience with a mission Sunday school in an Illinois town, which school is now growing into a church. I was commissioned by the church of which I was a member to organize a mission school in a suburb of the town that was somewhat separated from the churches of the town. I was in charge of the school for three years. Although young and inexperienced, I was greatly impressed during this time by the goodly influence the mission exerted on the life of the community and its people individually, after they had become interested in its work. In fact, I must confess I was surprised at some of the results of the work of the school, at the changes that came about in the life and habits of the people who came under the influence of the school. A man who had been a hard drinker became interested in the school and Wednesday evening meeting and brought his family and entered into the services, selecting his favorite hymns, etc. He quit drink-

ing and was a changed man. He died of pneumonia shortly afterward. Although he had never made a confession, I have always thought he would stand a better show, so to speak, than he would have stood before. Another man who had become a worker in the mission died about a year ago of typhoid fever. All these things were a revelation to me. They revealed the point of contact of the Gospel of Jesus to the everyday life of the people, showing just how it enters into their lives and their homes and helps them to higher planes. The experience in this mission school strengthened my faith in the practical efficacy of the gospel more than all the sermons I had ever heard. It also revealed to me how God will bless His work when it is carried forward in His name. Many times we were discouraged and ready to quit, on account of having no meeting place, etc., but each time it seemed something almost miraculously turned up that kept it going. These experiences gave me a desire that I might be enabled to spend my life in Christian work.

I do not ask aid from the Education Board, but would like to have some advice as to what you think of the situation and just what is the best method of procedure on my part, and also what schools can best give me what I want under the circumstances.

Thanking you for any advice you can give me, and wishing abundant success for your work, I beg to remain,

Very faithfully yours, _____."

Delinquent Churches

NEARLY one-half of the churches in the Presbyterian denomination failed to give anything toward the work of the Board of Education. Why is this? Is it because these churches do not realize the importance of raising up a future ministry? Is it because they have no interest in Christian education? Is it because they are too weak and poor? Is it because they are pastorless? Not at all, these churches could give something to the Board, they could send an offering commensurate with their strength, but they have not done so. We think that this neglect results in almost all cases in the small churches not having a plan for their benevolences. They let the offerings wait until toward the end of

the year, then they send a small offering to the missionary Boards and neglect the others. Each church should make an offering to each Board in the month designated by the General Assembly, if they have no other plan. October is the month for the Board of Education. This Board has been sadly neglected in the past. It is hoped that the entire budget may be raised this year as the many activities of the Board demand more money than ever before in its history. The Board hopes that each delinquent church of the past year may repent of its folly and send a generous offering to the cause of Christian education. No Board can make bricks without straw.

FOREIGN MISSIONS

Presbyterian Work in the Philippines

1899 - 1912

PROGRESS :

Missionaries number 44
Churches number 63
Church members, 13,000
Hospitals 3
Schools 3, Students 600
Stations 104, covering 14 provinces
Ordained Filipinos 11
Evangelists—local—who can say ?

PROBLEMS :

How to man our fields—American workers
How to man our fields—Filipino workers
How to get a hold on the new generation
How to deepen spiritual life of the members
How to secure money—
(a) To put up new building for Ellinwood
Girls' School
(b) How to greatly increase the plant at
Silliman
How to train the Filipino Church
to self-support and direction

PROSPECTS :

A united Evangelical Church for the Philippines
The Union College projected—plans now being
studied
"Silliman" the College for the Visayas
"Union Christian", the College for the Luzon
Province
Girls' School—Ellinwood in larger building
New School at Dumaguete
Dormitories in every Provincial Capital
A Union Bible Training School, grow-
ing from the present institution

NOTE.—For fuller information regarding the work in the Philippines send for
Seventy-fifth Anniversary leaflet No. VIII, Philippines.

Silliman Institute

A. An Evangelistic Opportunity

REV. JAMES P. ESKRIDGE.

LAST year we closed the best year in the history of the institution. As you have seen from our annual announcement the enrollment reached 589. The year was splendid in many respects—in fact in all respects. This year, which begins formally next Wednesday promises to be bigger than last, in number of students, at least. The dining room was opened yesterday and some forty students were already on the ground. Every boat is now bringing its quota and ere long there will be gathered here over six hundred students and more asking to be taken in and we have to tell them no. Already we have had to refuse somewhere in the neighborhood of 150 because we have not the room for them. It is pitiful how some of them beg to be allowed to enter Silliman. Only at the present time there is a little fellow who came in from Cebu without making previous arrangements, for whom there is no room. He is begging to be allowed to stay. "Oh, sir, just give me a very little place, I do not want much room, only a little place." And yet he will have to be refused because the limit has been reached. We have not the dormitory room for him, we have not the table room, nor have we the class room. All of the class rooms are full and besides we have to use the dining-room for some of the larger classes. Small class rooms are crowded with divisions of classes numbering 50, 65, 75 and 80 students. And these large classes are manned oftentimes by Filipino teachers. They are picked from our best students and are of a higher grade than native teachers of the same grade in the public schools, but with all that they are not efficient as Americans would be. The American force is scheduled to the limit. Many teachers have eight, nine and ten classes per day, besides much other work which must be done, to say nothing of preparation for the next day. The lassies of the station have five, six and seven classes per day throughout the year, in addition to caring for their homes and other work. As for myself, I have ten class periods per day in the biological sciences, which take a great deal of outside preparation, edit the

Presbyterian, and manage the printing office, etc.

Silliman has passed the experimental stage. It is an accomplished fact. Her influence is spreading all over the Islands. Only recently Dr. Hibbard made an itinerating trip to the north and found in every town where we have students that they were the leaders in religious life. He came back more enthusiastic than ever, and indeed it is a surprise even to us who know the boys what a power they are when they return home. One of the largest, if not the largest, churches in the Islands was started by the Malahay brothers and now has a membership of over 1,100. Only recently at Tanjay, Sr. Enrique Malahay, an old student here, was ordained to the ministry, and will take up work on the Island of Siquijor, where there is no missionary. A trip to Tanjay to attend services there was a revelation to me. Those of us who have only an occasional opportunity to see the work outside fail to realize the power that some of these boys become when they have come in contact with Jesus. Silliman has a large work, but it is only in the beginning. During the next few years of transition (for this is a transitional period) it is only the Protestant college which is going to be able to stay the tide of atheism. There is a breaking away from the Roman Church on the part of the young people, and unless they are given something better they will drift. The government does not give this—it says, "I have nothing to give you. I have taught you learning which has caused you to see that your early training and the training of your fathers was false—yet I have nothing to give you."

In order to meet its responsibility in the south, Silliman Institute needs more buildings, dormitories, class rooms, etc. She needs more teachers, four or five of them, in order to carry on the present work, and if any increase can be made the force needs increasing proportionately. Given the equipment and Silliman Institute will have an enrollment of 2,000 students within the next five years. Increase the number of students and you increase the

power of the institution in the Lord's work. Let it be known that there is room for a worthy student and they will come from the four winds. As the years go on we are get-

has gone to Japan to read proof on the translation of the Bible into Visayan. He is a splendid chap and a staunch Christian.

It is an inspiration to work among these

About 500 of the Students of Silliman Institute.

ting a larger number of better prepared students. This year the valedictorian of the Manila High School graduating class comes to us to complete his work for the degree of B.A. Other high school graduates are coming to us this year and any number of high school boys who are not graduates. This year we have a splendid graduating class. Some of its members will compare favorably with college students in America. Some have an average of over 97 for the entire course. One

boys. I enjoy it more and more as the days go by, and I see the classes come up one after another and take higher and higher work and get nearer the truth. They are so interesting and interested that one cannot help being touched by their work and eagerness to learn. We all take the work that comes to our hands willingly and prayerfully, praying that the high standard of the school may be kept up and that there may be an increased efficiency in the school we love.

B. An Industrial Opportunity

MR. CHARLES A. GLUNZ.

THE eleventh school year at Silliman opened June 4th. For several weeks Mr. Smith had the building in readiness, for everything pointed to a large attendance. Over 250 applications from students who desired to work their way had been received, but of these only 100 could be approv-

ed. Over 150 had to be rejected on account of lack of room and financial support. The number of applications from paying students was larger than ever before.

Students began to arrive two weeks ahead of time. Steamers do not run as often here as trains in the United States. Two years ago

our dormitory reached the limit with 200 internos. Last year this "limit" was stretched, or rather the contents packed, to accommodate 256. This year the 256 places were occupied and the students kept coming. Mr. Smith sent to the shop for extra shelves and hooks. By having added two extra tables for twenty each, the dining-room could just accommodate 280. Mr. Smith said he could receive students as long as the shop could supply shelves and Dr. Hibbard could seat them in the dining-room. Soon the 280 mark was passed. Dr. Hibbard began to set a second table. Mr. Smith "threw up his hands." The internos passed the 300 mark. Then Ex-Governor Larena came to the rescue. He offered his house, which is situated just across from the school, for a dormitory. This offer was accepted, and fifty students were transferred there. Now, with 325, both places are full. Notices have been published that no more students can be received until vacancies occur.

Twelve of the students spent the last vacation in preaching, and many of the other Christian students assisted in this. Dr. Hibbard, who made two itinerating trips during vacation, and baptized 103, says that it was all the work of former or present students of Silliman.

Just before the opening of school it was the privilege of all the faculty to go up to Tanjay, 20 miles north of Dumaguete, to attend the dedication of a new chapel there, and assist in the organization of the church. This was made possible by the new road and a large passenger auto which had been running only a few weeks—improvements typical of progress in all the provinces. Two evangelists were ordained to the ministry. Two elders and four deacons were also ordained and ten adults and twelve children baptized.

An interesting fact concerning two of our native ministers recently came to our notice.

Main Building, Silliman Institute.

The total number of students is now 567. Of the 325 internos, 230 are paying and 95 are working their way. Of the externos, 109 are paying and 133 working.

They are brothers. The elder, who is working in his home town, among relatives, did not need all of his salary, and offered to share it with his younger brother, who is stationed

over at Siquijor, among comparative strangers, and where living is quite high.

The two Sunday schools at Silliman have over 300 pupils, and teachers are so few that some classes contain over fifty pupils.

We mentioned above that 150 applications from students who wanted to work their way had to be denied, but others came without having applied. It was hard to deny these young men, but it had to be done. Three came from Bohol. One was a bright young fellow from one of the upper grades of the public school. We would have tried to make a place for him, but to be just, had to refuse all three. Two young men walked all the way across the mountains, from Western Negros. They were two weeks on the way. They had a little money but preferred to walk and save it, rather than take a steamer.

The industrial department has been compelled to refuse orders. These are some of the things actually under way at the present time: A desk for Mr. Gunn, the mission's business agent at Manila; 36 chairs for Ellinwood Training School at Manila; 18 chairs for the mission dormitory at Cebu; plans and specifications for the new cottage to be built there; planning and handling most of the material for the Mission Hospital at Tagbilaran; 8 benches for the chapel at Ayuquitan; 400 balusters for the Congregational Mission Hospital at Davao; 25 large frames for the Province, as well as many items for Silliman, such as finishing the new shop annex, installing acetylene gas in the hospital, digging a

new 18,000 gallon well, and making a number of pieces of furniture. Twelve students are occupied in the mission press.

Mr. Eskridge spent part of last vacation at the Bureau of Science at Manila, studying silk culture and becoming a qualified silk culturalist. Through his efforts the institute now has 2,000 young mulberry trees growing, and within a few years this will be an important industry here, and from here will undoubtedly spread throughout this and other Provinces.

Dr. and Mrs. Carter have been treating an average of fifty patients daily at the hospital.

We often wonder how students who leave us are getting along. On the whole they do well. The other day we received two post cards from a student who was here only one year, in one of the lower grades, and who left two years ago to support his parents. One card was a picture of a substantial looking building and these words: "Here is a picture of our new municipal building of Oslob. I give you this picture so that you can see its appearance. This is my work in the time of my vacation. You know now that I did not keep lazy in my town. I am still looking for the support of our living." The other contained his picture, in his working clothes with pencil in pocket and ruler in hand, and these words: "Here is a picture of your servant trying to appear you, so that you will not be forgotten by me as long as the Mississippi river flows incessantly to the southern part of North America."

The Missionary and His Baseball in Cebu

REV. GEORGE W. DUNLAP.

IN coming to Cebu after returning from the States one of the first things I was asked to do was to take charge of the high school ball team. Having had a record in the States for the game and still being fond of the sport, I was glad to do what I could for the boys, so long as it did not interfere with my work. Some things have been accomplished by taking over the boys that might have taken months and even years, had it not been for this opportunity. Having been called upon for something from Cebu station,

it was thought that possibly a story such as this would give the readers something a little different from what they generally have from a missionary paper.

Fortunately for me, the high school did not have a man in it that was able to coach the team, and as base ball in the Philippines has grown to the extent that every year the winning teams from all the Provinces meet at Manila and play a series of games to decide the championship of the Islands, and as Cebu had won one year and got second another,

they were anxious to make a good showing this year at the Annual Carnival. The team was successful in every contest in which they engaged. They won the Interscholastic Championship and defeated one of the university teams of Japan. (The team that made a trip to the States in 1910 or 1911.)

The evil of the Philippines is the cockpit and the gambling that takes place in it. There is nothing more degrading than the influence of this old-time custom. It ruins homes and characters. Many a man has lost his farm through it, and every blow struck at the cock-pit is a good thing for the country. It is the belief that base ball is going to kill it, because in many places now owners of the cockpits are complaining because people go to the games instead of attending the fights. From city to town and town to village, and from the village to the mountain districts they have their teams and this has all developed in the last few years. Only time will tell how much good this will do the people both morally and physically. It has no doubt supplied a great need in the life of the Filipino youth. It has brought the students from all parts of the Islands together and broken down the old idea that any man from another Island was your enemy.

Going back to some of the results of my contact with the Cebu athletes. Before this we had very few friends among the people, and were not known among the students. Now all the people know us and are friendly on all sides and from all classes. Scarcely a man, women or child but what was interested in the team and to help the team gave us a place in their hearts. This was not a small gain for our work, as there seemed to be a great gulf between most of the people and the work. Students would pass us on the streets and often would not speak when we spoke to them, but now we never pass them but what they take off their hats to us. To make friends of men is to make friends for Him in whose name we came to this work. The rig drivers, the water carriers, the small boy and the official will say on seeing Mrs. Dunlap pass, "Asawa ni coach, asawa ni Mr. Dunlap," which means, wife of the coach, wife of Mr. Dunlap. We give thanks to God for this friendliness that has come to us, and pray that it may soon make all men love the Master even as they love their ball team. This

may sound bad, but it would be a great step upwards.

Soon after beginning with the team I invited the boys to meet at my house to organize a Bible class. To my surprise the first night I had 12. And they increased every meeting until I had nearly 40 enrolled. When I visited the towns of some of these boys, as they come from all parts of the Island, and even other Islands, these boys were the first ones to meet me and offer their services. From the class none were baptized, but many hearts and homes were opened. They furnished me guides, arranged for horses when needed, and did many other little things that I would have found difficult to arrange being a stranger in some of the places visited. Every member of the class has his New Testament and not only reads it but studies it. And they are reading it to others. Such an opening among the students is one of the greatest opportunities as well as the greatest needs in the Islands. The students as a class are breaking away from the old-time superstitions and customs, and unless we give them the gospel they will be without a religious experience. Hasten the time when we shall have a dormitory when we can in a larger way enlarge our Christian influence. A dormitory could be filled as soon as completed here in Cebu, and there is no greater need for such a building in the Islands. If any of our readers have \$10,000 gold that they would like to invest well, just communicate with Cebu station or the writer of this article.

Then a little later a meeting was called of the Cebu base ball fans, including officers from the army, civilians, superintendent of schools, and the missionary, to organize a city base ball league. This was perfected, and the first question that had to be decided was the days on which to play. The first suggestion was to play one game on Sunday and the other in the middle of the week. Trusting some one would speak, I held my tongue for a little time. It was not strange that no one objected, as Sunday is like all other days for nearly all people out here. I was at last led to say, you will have to count me out if any of the games are scheduled on that day, because I am too busy at my work to get off. They all appreciated the situation, and as I seemed to be quite a need in one team, the manager of the team said immediately that

they would not play unless I would join them. So the result was a new step in the history of Cebu, no scheduled games of base ball for the league on Sunday.

Thus in a peculiar way opportunities have come for service. Our prayer is that results may come from this opening. As one medical

missionary said to me, "Your base ball has been to you what medicine is to the doctor." May God grant that it will be a means to a good end, for suffering can not be relieved with base ball. While this statement is partly true, yet nothing is grander than to minister to both body and soul.

Ten Years' Advance at Laguna

REV. CHAS. R. HAMILTON.

L AGUNA Station celebrates this year the tenth anniversary of the beginning of its work. It has been a decade of advance and conquest, though it certainly is true that "there remains yet much land to be possessed." Ten years' preparation makes us fairly ready for the work of the next ten years. But we have done more than merely "spy out the land." Ten years ago a virgin field was just being entered. Today we have an enrolled membership of near 1,000, an average of 100 converts a year.

Take the map of the Philippines (can you locate them) and find Manila Bay, where fourteen years ago Dewey's guns changed the map of the world. Then look southeast of Manila to a body of fresh water marked "Laguna de Bay." The Province of La Laguna surrounds this lake on the east, south, and southwest, and this Province is the field of Laguna station, with headquarters in the town of Pagsanhan. Laguna presents an exceptional opportunity. It is one of the richest Provinces of the Philippines, being one of the great coconut-producing areas, besides yielding a large amount of hemp and rice, as well as a great many of the tropical fruits and vegetables. Native hats and mats and a rough kind of pottery constitute some of the industrial products. There is little poverty in the Province. Most of the people are in fairly good circumstances and many of them are wealthy. They belong to that most influential of the Filipino races, the Tagalog, and their proximity to Manila puts them in touch with the movements of whatever kind that radiate from the capital of the country. They are part of that element therefore which is bound to play a large part in the future development of the Filipino nation.

In material progress the Province is rapidly advancing. Almost all the principal towns are now reached by the railroad. There was not a foot of track five years ago. A splendid system of roads for vehicles is being developed. In Pagsanhan work is about to begin on a municipal system of water works, and an electric light system is being agitated, while two cinematograph playhouses furnish nightly diversion for the people. None of these things were known in Laguna five years ago, and that was true of most of the country as a whole. Improved methods of doing the old things, as in the case of agriculture, are coming into vogue and are changing the whole material life of the people.

Under such conditions it becomes highly important that the evangelization and Christianization of the people be pushed with unceasing vigor. The population of 158,000 is almost exclusively of the civilized type. Although a few Negritos are found in the hill country on the eastern borders of the Province, they are of such a negligible number that the official Census Report gives no wild tribes whatever in its figures. The people from the first have responded most encouragingly to the appeal of the gospel, as the present number of communicants above given indicate. The Rev. J. E. Snook, now pastor of the Presbyterian church, Berwyn, Ill., first occupied the field in 1902, and was an enthusiastic pioneer. He remained five years and the work since has been in the hands of the present missionaries, the missionary force never having embraced but one family. The new converts have usually in turn become zealous evangelists. They have carried the gospel into distant barrios and out-of-the-way places. Their conversion has usually been thorough, though in some cases it

proceeds by stages. The present president of the congregation in Tiaong was a professing Christian a year and a half before he gave up a certain form of gambling in which he was very successful. He had won thousands of dollars at the game. One day a Scripture text hanging over the door of a room in his house caught his eye and arrested his thought, "Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself." He could not get the latter command out of his mind, nor could he sleep. Finally he came out clear in the conviction that a man can not love his neighbor as himself and at the same

has a well-conducted Sunday school, pays for its Sunday school helps in the native dialect, and provides for its running expenses. The churches do not pay the salaries of the native pastor and evangelists, but they all contribute to the Presbytery's Home Mission Fund, which amounts to enough to keep one evangelist in the field all the time, working among the weaker churches or in places unsupplied with other means of evangelization.

Working under the direction of the missionaries are one native pastor and three evangelists, these four being stationed in as many centers of the Province, and each having di-

Sunday School at San Pablo. In front of recently completed chapel.

time take from his neighbor his living. Immediately he divorced himself from the sin and has had no inclination to return to it.

The congregations build their own chapels without assistance from the mission. No congregation in this station has been thus assisted. Seventeen congregations have their own chapels, and of these ten have built within five years which had no chapel at the beginning of that period. Four have rebuilt their chapels during this time. The development of the organized life of the churches has gone forward, so that every congregation is officered,

rect charge of the work in his own district. From these four points we are endeavoring to reach the surrounding regions. Eight towns still remain unoccupied, but work will be established in them as rapidly as the force of workers will permit. Only last week a call came from Bay to bring them the gospel. Tomorrow we shall go over with a force of helpers and inaugurate a campaign. Some are waiting there for baptism. The interest began through the efforts of a member of our church in Tondo, Manila, who is foreman on

the construction of a road building into Bay, and temporarily living there.

Two of our churches are located in Calamba, the town where the Filipino hero and martyr, Dr. Jose Rizal, first saw the light. Here on the shores of Laguna de Bay he used to stand as a child and look wistfully across the glistening waves and wonder what there might be in the far distance on the other side of the expanse of water. Were he alive today, and able to see the freedom and progress of religion in his beloved land and the material improvement of his people, he would feel that that millenium of which he dreamed, for which he wrought, and for which he surrendered his life, was almost at hand. Better even than the ideal of Rizal is that state toward which the gospel and an enlightened civilization are bringing the Philippines. Who will help to realize this higher ideal for the Filipino people by the offering of self, of prayer, or of treasure? To do her part Laguna needs a medical missionary, a hospital,

a dormitory for students of the high school, and houses for the missionaries. The large success that would attend the work of a hospital has been amply attested by the results achieved by the small dispensary conducted by Dr. (Mrs.) Hamilton for three years. The work among students is most important. A number of the Laguna youth have studied in America and others will go, and they are to be the leaders of tomorrow. One of these graduated last year from the University of Chicago and took high standing in class work and socially. He is now on the faculty of the new University of the Philippines. At the College of Agriculture, part of the university, and located within the Province, at Los Banos, a work has been spontaneously started by a group of Christian students who are endeavoring to evangelize their fellow students. As the commercial investor in Philippine enterprises today is sure of large returns, so he who invests in mission stocks now will control tomorrow's streams of influence.

By the Wayside

DR. ROBERT CARTER.

THE people of Leyte are very poor. There seems to be no improvement in the hemp market, which has so discouraged the producer that the plantations are being neglected; and when the fibre is cleaned the work is not done as well as formerly, so that the fibre sold does not bring as high a price as it otherwise would. On account of the good market for copra—dried coconut—the Filipinos are setting out coconut trees, but it will take them a long time to realize on them since they will not bear for about seven years. What the Filipinos must learn is that they must have a diversity of crops so that they will not be dependent on one product for a livelihood. But the trouble is that they are so easily satisfied with a small piece of ground that there is not room for more than one product, and in many cases very little of that. There seems to be more of an effort than formerly on the part of the people to cultivate their fields. Still, there is altogether too much good land lying idle and some of this right alongside of the finest provincial

roads, which would enable the farmer to get his crops to market at the least expense.

In a small barrio recently the missionary was sitting by the seaside talking to a group of Filipinos. The thought came to him to find out how many of the men before him had worked that day. He asked one after the other and of the six men asked there was not one who had done any work. In other words there was 100 per cent. of indolence right there before him. And this is not an exception. One can find them sitting around in their houses and on the streets, living in tumble-down shacks and subsisting on almost nothing simply because they are too lazy to work. The most distressing feature about it all is that their children are poorly nourished and clothed, which gives them little chance to ward off the ravages of disease.

At a barrio near by, just as we were at the point of leaving because of the cool reception we had received, there appeared a man from Marayag who said that he had

come over because he had heard that there were some Protestants there. He had come into touch with the gospel in Leyte and said that there were some people interested, that the people were building a church and that they did not know to whom to give it. We

immediately went over to the place in the launch and held meetings with good audiences. Since then the people have ceased building the church referred to above because it was on land not belonging to the people and they were afraid of complications.

The Political Horizon in the Far East

I. CHINA

China's Leaders and Christianity

REV. J. B. COCHRAN.

First—Let me show you the attitude the political leaders are taking to Christianity. I quote from Sun Yat Sen's first manifesto as President.

"We will remodel the laws, revise the civic, commercial, criminal and mining codes, reform finance, abolish restrictions on trade and commerce, and *insure religious toleration* and the cultivation of better relations with foreign peoples and governments."

"The *Times* Peking correspondence states that Yuan Shi Kai informed a deputation of Protestant Christians that he is determined to *remove all religious disabilities*.—Shanghai Herald.

In an interview vouched for by the Bible Society, General Li (Vice-President of the Republic) says:

"Missionaries are our friends. Jesus is better than Confucius and I am strongly in favor of more missionaries coming to China. We shall do all we can to assist the missionaries, and the more missionaries we induce to come here the better will the republican government of the new China be pleased. China would not be what it is today were it not for these missionaries. The time will come when the two greatest Republics, China and America, will be on the most friendly footing."

The military Governor of the Fukien Province addressed a patriotic meeting of Christians in the English church at Fuchow as follows:

"The establishment of the Republic is due to all the foreign teachers coming from afar across the deep ocean to open the understanding of our people. It is due as well to

all the members of your honorable Church, who, following the public good and observing the laws, have upheld the cause of education so that righteousness is exalted in every place. The believers have set an example so that there need never be another overturning but the government be established. Moreover, we hope that all the believers of your honorable churches can establish harmonious relationship with the authorities whether in city or country, and together enjoy the happiness of religious liberty."

The military Governor of the Province of Yuinnan addressed the assembled adherents of a China Inland Mission station, saying:

"The greatest religion in the world is the religion of Jesus Christ. Before long the Christian religion will be the religion of our China."

At Wu Hu they asked two Christian preachers to a prominent place in the government, but the preachers preferred preaching.

In Lienchow, the Chinese preacher who was almost killed at the time of the massacre there, was given charge of the city. In Foochow when they desired to select a treasurer they said, "We must have a Christian and the funds will be properly administered."

At Soochow a political meeting was held. I quote from a Shanghai paper:

"The Rev. Mr. Li was asked to represent the Christians. Each speaker spoke for an hour. He was listened to with the greatest interest and greatly applauded. He seems to have made a deep impression. It is said that some 1,200 people were present."

The general in charge of the troops at

Yangchow is Chu Bao San who worked with us on famine relief last year. "Recently he told the missionaries that he would like some of them to preach for his men every Sunday and that he himself would secure a preaching hall where a large congregation could hear the gospel. Sunday the first of these services was held in the new theatre. General Chu and his officers and an audience of about 1,000 were present."

Tuan Fang who was formerly a commissioner from China to the United States was passing through Shanghai last fall on his way to pacify the people of Szchuan. He spoke

government education in their charge if they would state that the primary purpose of the institution was the teaching of medicine and that Christian teaching was secondary. The teachers did not feel that they could ever put their Christianity secondary, but some arrangement is likely to be reached where they will not be forced to make such a statement.

The attitude to foreigners is entirely changed. Two foreign missionaries negotiated the surrender of Nanking and after peace was restored the Chinese merchants gave a large dinner, invited all the foreigners in the city, and publicly thanked them for the preservation

Mountain Village in Philippines.

at a meeting of the China Institute to a company of Chinese business men, among whom were a few missionaries. He bore witness to the fruits of Christianity, saying:

"Our Chinese religions, Buddhism and Taoism crown our hills with temples but do nothing for the people in the cities at their feet. The Christian religion fills our cities with schools and hospitals which minister to the needs of our inhabitants."

Wu Lien Teh, the Chinese doctor who was in charge of plague regulations last fall in Manchuria, and is now in charge of the medical education and general medical work of the new government, approached our Union Medical School in Peking, offering to put all the

of the city. Foreigners saw that General Chang Hsueh passed peaceably through Chuchow toward the north and saved that city. In Hwai Yuen, one of the missionaries was asked to serve on a committee to wait on the revolutionary general in Nanking to ask for troops for the protection of Hwai Yuen. President Yuan's family in their home in Honan Province came to the missionaries and asked if they might take refuge in their homes if the city was riotous. A large number of high-class Chinese men and women gathered in Tengchow College of the American Board and while there daily studied the Bible.

A Cantonese general was operated on in Hwai Yuen hospital and sent two of his aides

to prayer meeting that night to pray for his recovery. The aides asked afterwards to be received into the Church. Mr. Little, of Shanghai, formerly a missionary, was asked to negotiate between the Nanking and Peking governments before they were brought together. General Tien at the head of the Imperial forces in Chengtu was apprehended, his head cut off and carried through the streets of the city, the people rejoicing. The proclamation issued next day stated that he had been responsible for the murder of many foreigners during the Boxer movement.

There is a great public movement into the meaning of Christianity. In Hwai Yuen, scholars and merchants who were afraid before to profess Christ are coming into the Church. One Nicodemus is attending the Y. M. C. A. conference in Kuling, having entered our Church last fall. All the idols in the Nanking temples were destroyed by the Cantonese troops one Sunday. The following Sunday a company of women entered one of our chapels, saying, "We have not worshipped our idols since the revolution. We must worship. How do you worship the true God?" It only needs some one to preach and the churches would be filled from sunrise to sunset on Sunday.

A fine start has been made and many Christian leaders are springing up. It is stated that nine-tenths of the leaders of the Nanking government were returned students and the one-fifth of these were Christians. Many of the members of the Nanking Assembly roomed in the building of our Union University. Sun Yat Sen says in his book "Kidnapped in London":

"My despair was complete and only by prayer to God could I gain any comfort. Still the dreary and still more dreary nights wore on, and but for the comfort afforded me by prayer, I believe I should have gone mad . . . There came over me a feeling of calmness, of hopefulness and confidence that assured me my prayer was heard."

He afterwards told a missionary that he had made a vow to God at that time that if he were released he would give his life to the liberty of China. Such a Christian leader is the gift of God.

Wang Chang Wei, the Minister of Foreign Affairs, is a graduate of Yale where he re-

ceived the degree of D.C.L. and the Phi Beta Kappa key. He was also a barrister in the Middle Temple. He further carried on his legal studies in Berlin and in Paris, and made the first translation of the German Legal Code into English. He is the son of a Christian clergyman of Canton. One of his brothers is head of the largest iron works in China across the river from Hankow. Another is head of the China Merchants Shipbuilding Company in Shanghai, still another is studying in Germany. All these are Christian men. Fay Chi Ho, Sun's private secretary, a graduate of Oberlin, is a Christian man. Dr. Chwan, who is second to Wu Lien Teh, in charge of medical affairs for the Republic, was one of the most influential in bringing all but two of the Chinese delegation to Northfield to confess their faith in Christ as their Saviour. When Fukien Province went over to the Revolutionists it vested the government in eight commissions, the presidents of four were Christians. One of them, Nung Nai Siung, President of Posts and Communications, has been an active Christian for thirty years and a frequent preacher in the churches. Another, Ding Neng Gwang, President of Foreign Affairs, is also an active Christian worker and graduate of a Christian college. The hospital of the Chinese Red Cross, of Changsha, the capital of the Hunan Province, is put in charge of Dr. Cheng, a graduate of St. John's College, Shanghai, and when the military governor of the same Province is taken sick he calls in Dr. Yen of Yale University, a member of a fine Christian family in Shanghai. C. T. Wang, who was appointed by General Li (vice-president of the Republic) as director of foreign affairs in Hupeh and Hunan, afterward acted as representative from Hupeh in the National Assembly at Nanking, and was later named as ambassador to the United States, is a man of strong Christian character, a graduate of Yale University. Formerly he was secretary of the Y. M. C. A. for Chinese students in Tokyo. The Commercial Press of Shanghai, which has printed all the text-books used in government, primary and secondary schools, and many of higher grade, is owned by Christian men whose business training was given them in the Presbyterian Mission Press. They have \$1,000,000 capital, and last year \$200,000 net profits were distributed to the stockholders. Of the three founders, who are

also managers now, two are the sons and one is the son-in-law of the first pupil of our Presbyterian Boys' School in Ningpo, 60 per cent. of important positions are held by Christians.

Such are the opportunities and such are the men of promise who will help in making

natural questioning has passed, meeting with no response?

Our Presbyterian General Assembly and Board of Missions realizing the nature of the crisis, have voted that 100 new missionaries be sent to China and that \$700,000 additional

Dedication of Tanjay Chapel, May, 1912.

China Christian. I have given you only part of the story. Can we afford to refuse China the Christian instruction for which she pleads? Are we going to refuse to tell them of Christ when they are asking to learn of Him and then try to create a desire for him when this

to present funds be raised for three years to meet the expense. It is now up to individual men to offer themselves and individual churches and church members to furnish the funds.

Who will go? Who will give?

II. KOREA

The Cloud in Korea

ON Friday evening, September thirteenth, in Carnegie Hall, New York City, a Memorial service was held in honor of His Imperial Majesty, the late Emperor of Japan. This service was under the auspices of the Japan Society and the Boards of Foreign Missions in New York, having work in Japan. Prominent members of the Boards were present and took part in the service *con amore*.

The reign of the late Mikado, well designat-

ed Meiji—"enlightenment"—was characterized by a spirit of toleration and generous treatment toward the missionary worthy of the highest praise. The Boards of Foreign Missions were anxious to do honor to the memory of a ruler who had done so much to advance the interests of his people and of civilization in the Far East.

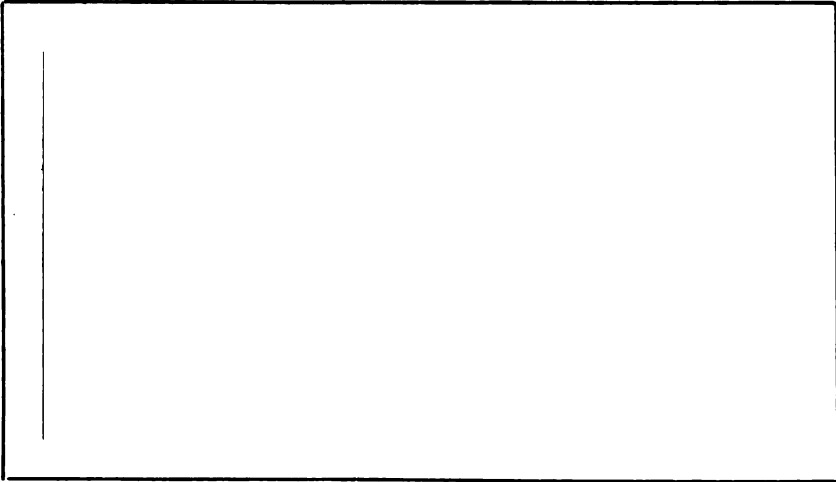
In the last days of this distinguished monarch's reign, a cloud no larger than a man's hand appeared on the political horizon of

Korea, the country ruled by the Mikado. The Presbyterian Board of Foreign Missions has not lost its confidence either in the ruler of Japan, or in the Japanese people, but much uneasiness has been created at what seems the strange conduct of Japanese officials in charges made against Korean Christians and indirectly implicating missionaries.

The basis of these charges is that a group of Koreans, largely Christians, aided and abetted by the most prominent missionaries, entered into a conspiracy to assassinate the Governor-General. These Koreans were arrested, thrust into prison and undoubtedly tortured in the

cating that the officials in Korea had been guilty of a course of conduct toward Korean Christians calculated to break the spirit of a loyal and innocent people—has this significant statement:

"It is therefore somewhat surprising that this same Board should seek such an early opportunity of testifying its sorrow over the passing of the Japanese Emperor, unless it be admitted that the Board has been actuated throughout by feelings of real friendship for this nation as well as by a desire to see justice done to its converts in Korea. And the same spirit marks the communications from its mis-



Presbyterian Chapel, Tagbilaran, P. I. Dedicated June 9, 1912.

effort to obtain evidence to substantiate the charge of conspiracy. Up to the present writing, so far as we have been able to ascertain, no evidence has been submitted save the extorted confessions of the arrested Koreans, all of which confessions were denied when the prisoner was put on the witness stand at the trial.

There is a *cloud in Korea*. The figure is used advisedly. In the "Japan Advertiser," a paper published in Tokyo, under the date of August 2, 1912, is an editorial entitled, "The Cloud in Korea." The whole question is discussed with a fairness and impartiality worthy of the best traditions of the high-class statesmanship of Japan. The editorial after giving a recital of the facts, mentioning explicitly that the Presbyterian Board of Foreign Missions had expressed sympathy for the death of the Emperor, and yet had published letters indi-

cionaries upon which the Board's letter to Viscount Chinda was based."

The editorial then quotes approvingly the following paragraph from the letter of Dr. Sharrocks, of Syne Chun, sent to Mr. Komatsu, a Japanese official:

"I know that Japan wants to win the love and respect of its newly acquired people in Chosen. I am sure moreover from my twelve years of close contact with Koreans that they are people easily won and full of love and affection when won. I am equally sure that these present methods can have no other result than filling their minds with bitter resentment and making a backward, sullen people out of what otherwise might prove intelligent, patriotic citizens proud of their new government."

The closing paragraph of the editorial is most significant:

"Since the preceding letters and articles

were published, the trial at Seoul has been held. It has brought forth much evidence in corroboration of the missionaries' suspicion as to the treatment of the prisoners; it has been conducted in such a way as to arouse the sharpest censure from both Japanese and foreign observers, and to prompt the prisoners' counsel to resort to a move for a new trial in their despair of obtaining a fair hearing for their clients. What the final issue of that appeal will be we do not know, but it would seem to us now that in this matter not only the reputation of the gendarmerie system, but the good name of that judiciary over the perfection of which Prince Ito took such pains, is at stake.

And finally, when this affair is disposed of, there will remain a serious question for Japanese statesmanship to consider—"Is the new rule in Korea, while developing the country as it has never been developed before, alienating the feelings of the people, if not driving them to despair and worse?" Like all true friends of Japan, we sincerely hope that at this propitious moment, at the dawn of a new era, she will honestly and resolutely reconsider her position in Korea, and not hesitate to change her course if she finds that her footsteps have erred."

The Board awaits with some anxiety the issue of this trial. If these men have been guilty of conspiracy no one would be more ready to commend the course of the Japanese officials in Korea than the members of the Board of Foreign Missions, its officials and its missionaries. The evidence thus far produced, however, is not of a character to carry conviction to any unprejudiced mind. The missionaries have not even been allowed a hearing, although many of the confessions implicated them in the conspiracy. In some cases, as in that of Dr. Moffett, statements were made that he was present at a meeting and urged the alleged conspirators to assassinate the Governor-General, when during that entire year Dr. Moffett was at home in the United States on furlough.

Dr. J. Hunter Wells, who for sixteen years has been one of the prominent medical missionaries in Korea, and is now at home on furlough, in a published interview says:

"Personally, I have always been known as a pro-Japanese, and my relations with the authorities have been very cordial. What

makes the dragging in of the missionaries' names the more curious, is that only a short time before the trial began, the Governor-General came to Pyeng Yang, 150 miles north of Seoul, mainly to show his cordial feeling toward the missionaries. . . . I made careful inquiries of missionaries who saw released prisoners alleged to have been tortured, and there seems little doubt that in some cases, thumb screwing and similar tortures were resorted to. I think the majority of these arrested people are absolutely innocent of any attempt to assassinate the Governor.

"The relations with the officials are very pleasant and I believe when this conspiracy affair is over, that things will go on better than ever before. To my mind the future of Korea under Japanese administration is bright—for the Japanese at least—with more opportunities for outsiders than is generally supposed."

Dr. Wells, it will be noted, has been a great admirer of the Japanese and the above statements coming from one who has had large experience in dealing with the Koreans and the Japanese, are significant. This whole trouble may be due to excessive zeal on the part of certain officials.

There are other indications that local officials in Korea are at least not any too favorable to the missionary and his work. The Koreans—since the gospel took such mighty hold of the nation—have established and entirely sustained more than 500 Christian day schools. With the incoming of the Japanese the whole system of education in Korea is being transformed with the thoroughness and the modern improvements so fully exhibited in the splendid educational system of Japan.

It is no doubt the intention of the Government to introduce an equally effective system in Korea. Just now, however, during the transition period, the situation is fraught with grave anxiety to the missionary. We give an extract from a letter recently received from one of the leading missionary educators in Korea:

"To briefly review the situation—In October and November of last year, new regulations were issued by the educational department for the better supervising of all schools of whatever grade or description. These regulations retained the form and organization previously existing and recognized all permits formerly

issued. But they require that all schools not yet registered with the government be registered immediately. The justice of the order can not be impugned by any one. From the very first, we have all considered this with the province of the functions of the educational bureau, and have tried to conform to it. But during the past two years, not a single school in our territory has been able to secure a permit, although several have tried again and again. Last week the academy for boys in Taiku was given the first one that has been issued in all this time to a Christian school. The rule, in general, works in but one way.

A second important rule in the new regulations has to do with the approval of the school curricula by the educational bureau. Every school is required to submit its curriculum, including subjects taught, text-books used, hours given to each subject per week and other minutiae for the approval of the department. This in itself is not a tyrannical rule if properly applied, but it is being used to weed out everything which the government dislikes. The chief of these are history, geography, and the Bible. With reference to the first two, we can say nothing, as the knowledge of history and geography by the people in general is a matter that the government can legislate on if it wishes, and in so doing no religious principle will or may be affected. But the ruling out of the Bible is a matter not to be lightly overlooked. To make the point a little clearer, the Bible technically is not ruled out, but the order as laid down by the department makes it possible for all petty officials without the knowledge of their chiefs to make the study of the Bible extremely difficult. It is required that all texts not prepared directly by the educational department of the government of Chosen shall be studied only with the permission of the government. If this special permit is not secured the local officials can forbid its use. Now the men in charge of the small country schools are not informed of this in a way to prevent trouble, but like a cloud out of the clear sky the police appear at the school and order the Bible out of the school. The poor ignorant Koreans have no means of knowing whether the police are right or wrong. And naturally they are compelled to obey. Several weeks or months later they come to me in person or send a letter asking whether the Bible cannot be studied

any longer. And I explain the method in full. They then make the necessary application and are granted permission to teach the Bible.

But note the result. After one school has obeyed the order, the compliance issued in every part of Korea, as an example of the actual *status quo*, so-called, and other schools are ordered to do likewise. While there is nothing in the rules recently promulgated which would permit us to say that the government intends to forbid the study of the Bible in the schools, the way is being prepared in a most insidious manner for that ultimate step."

In a transition period such as Korea is passing through under the new Japanese regime, there must be more or less friction. We are not even criticising the action of the Japanese officials. It is a time for patience, and tact, and much wisdom. The missionaries are most loyal to the Japanese government, and have great faith in the ability of the government to work out larger and better things for Korea; but in view of the strange proceedings in the trial of these alleged conspirators, these restrictions which have been placed upon the educational work carried on by the missionary, must awaken more or less distress.

There is a cloud on the Korean horizon. May it soon pass away!

OBITUARIES

MRS. S. A. MOFFAT.

News was received by cable on July 13, of the death, by dysentery, at Pyeng Yang, Korea, of Mrs. S. A. Moffat.

Mrs. Moffat was born in Virginia City, Nevada, April 8, 1870. She was educated in the public schools, and then spent two years in the Woman's Medical College in Philadelphia, and a year and a half in the Cooper Medical College, San Francisco, California, where she graduated in 1895. After six months as a resident physician, she was appointed as Dr. Mary Alice Fish, to the Korea Mission.

In her letters to the Board, her consecration is revealed when she says: "The only request which I have to make in regard to the field is that it shall be one where no one but a woman physician can do the work that is so greatly needed among the native women."

She was the child of Christian parents, and was brought up with all the influences that prepare one for the life of the missionary.

and the subsequent story of her work in Korea has amply revealed the fact that she was chosen of God. With rare devotion and unwearying courage, she gave herself to her Korean sisters, and the influence of her life will be a part of the history of the kingdom of God in Korea.

She was married in 1899, two years after she went to the field, and she leaves a husband and two sons.

Among the women of the mission, no one has given more devoted service, and no one will be more grievously mourned.

SAMANTHA KNOX CONDIT.

Samantha Knox Condit, the wife of Ira M. Condit, a missionary of the Board laboring among the Chinese in San Francisco, died on Sunday, August 18, 1912. Mrs. Condit was born at Holidays Cove, West Va., August 27, 1837. She was educated at a young ladies' seminary in Ohio, where for a number of years she taught in various English branches. On April 2, 1872, she was married to the Rev. Ira M. Condit, D.D., and appointed a missionary of the Board. She continued in service up to the time of her death. Mrs. Condit was a woman of great force of character and was fruitful in every good word and work. She was one of the founders of the Woman's Occidental Board of Foreign Missions. At the time of its organization the only available meeting place was her parlor and for months the meetings were held under her hospitable roof.

Mrs. Condit had a ready pen and her letters and articles appeared in numerous denominational papers and in local magazines. She was a true help-meet to Dr. Condit in the work which for so many years he has been permitted to carry on among the Chinese in San Francisco and vicinity. She shared with him the labor of establishing missions in San Francisco, Oakland and Los Angeles and the smaller towns throughout the state. Her special attention was devoted to women and children and it was only when ill health overtook her that she ceased to be an active worker in the mission field.

Monthly Concert

OCTOBER—Philippine Islands—Thirteen Years in the Philippines:

I. The Philippines in 1899 and 1912.

See Annual Reports of the Board, 1899 and 1912. Seventy-fifth Anniversary Series, Leaflet No. 8: Philippines.

II. Self-Support in the Philippines.

"Self-support in the Philippine Islands," Chas. W. Briggs, in *Missionary Review of the World*, January, 1911.

III. The Unoccupied Fields in the Philippines.

Assembly Herald, July, 1911.

"Spying Out New Land in the Philippines," Kenneth MacDonald, in *Presbyterian Advance*, October 5, 1911.

"Twenty-five Days in Sorsogon Province," Roy H. Brown, in *New York Observer*, Oct. 19 and Oct. 26, 1911.

"The Pulhanes in Panay," Charles W. Briggs, in *Missionary Review of the World*, July, 1911.

IV. The Type of Workmen in the Philippines.

"God's Messengers in the Philippines," Edith W. Jansen, in *Missionary Review of the World*, July, 1911.

Suggestion for Sermon or Address: "For a Great Door and Effectual Is Opened Unto Me, and There Are Many Adversaries."

NOVEMBER—Latin-America—Does Latin-America Need the Gospel?

I. The Religious Needs of Latin-America.

II.—Guatemala as a Mission Field.

III. Protestant Christianity in Mexico.

IV. Colombia and the Gospel.

V. The Brazil of To-day.

LEAFLETS.

Seventy-fifth Anniversary Series. I. China; II. Korea; III. Japan; IV. India; V. Siam and Laos; VI. Asiatics in U.S.; VII. Africa; VIII. Philippines; (ready Oct. 1st.) Price of this series, 2c. each.

Bulletin No. 2. Second series. Free.

Emergency Call for China. Free.

"Foreign Missions a Gospel Exhibit"—Designed especially for pastors and those leading missionary meetings. Free.

Seventy-fifth Annual Report of the Board. Complete, (See Note.)

Historical Introduction to 75th Report, with Treasurer's Report and Statistical Summary. 10c. postpaid.

Sectional Reports of Different Countries—taken from full volume; 5c. each.

A NEW USE FOR THE ANNUAL REPORT.

The illustrations which appear in the 1912 issue of the Annual Report of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., have been made into lantern slides which may be rented at fifty cents for the set, carriage additional. The material for describing these slides is found in the Annual Report itself. Write to the following addresses: (See Note.)

The Foreign Missions Library,
156 Fifth Avenue, New York.

Mr. J. M. Patterson,
1421 Wright Building, St. Louis, Mo.

Rev. Ernest F. Hall,
920 Sacramento St., San Francisco, Cal.

Miss Abby S. Lamberson,
385 Tenth St., Portland, Ore.

NOTE—The edition of the full Report of the Board is practically exhausted at this early date, but copies of the Report will be loaned the same as lectures on the various countries, to those using the stereopticon lecture on the Report or to any others who may wish to consult it.

HOME MISSIONS

Some Elements in the Growth of the City

REV. CHARLES STELZLE.

IT requires a fool or a philosopher to prophesy what a generation may bring forth, and one may be about as trustworthy as the other in the matter of venturing an opinion as to the future of the city. It was a titled statistician who reasoned that a city's food supply could not be brought

from a greater distance than 35 miles, because this was the traveling limit of cattle, and that this fact would set the bounds of a city's growth. Sir William Petty argued that if London continued to double its population every 40 years, while England doubled its population only once in 360 years, obviously the men on the farms could not possibly supply the city with provisions, as, in his day, it required one man on the farm for every man in the city. The trouble with Petty was that he based his conclusions upon the supposition that all factors involved would remain as they were. This is a common fault with many another sociologist.

In 1800 there were six cities in the United States with a population of 8,000 and over, as follows: Philadelphia, New York, Baltimore, Boston, Charleston and Salem, these cities having a combined population of about 200,000, or less than the total population of Portland, Oregon, which ranks twenty-eighth

among the cities of this country. In 1910 there were 2,405 places of 2,500 inhabitants or more in the United States which were counted as "urban" or "city," having a combined population of 42,623,383, or 46.3 per cent., as against a rural population of 49,348,883, or 53.7 per cent. of the total population. From 1900 to 1910 the population of the United States as a whole increased 21.0 per cent. The rural population increased 11.2 per cent., whereas the urban population increased 34.8 per cent., although the cities of 25,000 and over increased 55.0 per cent. Nearly one-tenth (9.2 per cent.) of the total population in 1910 resided in three cities,—New York, Chicago, Philadelphia; and one-fourth of the entire population lived on one four-hundredth of the total land area.

Like a great whirl-pool the city is drawing to itself those elements which constitute the social unrest. In the city one finds practically every social problem that one finds anywhere else, only much more intensified. In the matter of populations, it has most difficult problems. There are 229 cities which had in 1910 more than 25,000 inhabitants, with an aggregate population of 28,453,816. The combined population of the 229 cities constitutes 31 per cent. of the entire population (91,972,266) of the Continental United States, but of native whites of native parentage the number in these cities constitutes only 20.5 per cent. of the total number in the United States, while for native whites of foreign or mixed parentage the percentage is 48.8, and for foreign-born whites it is 56 per cent. Thus, while these principal cities have only about one-third of the population of the United States, they contain more than one-half of the foreign-born population. For negroes the percentage is 16.5 as against 10.7 per cent. for the entire country. However, negroes constitute one-fourth or more of the total population in each of 27 principal cities, and in four of them the percentage is more than one-half, namely, Charles-

ton 52.8 per cent.; Savannah 51.1 per cent.; Jacksonville 50.8 per cent.; Montgomery 50.7 per cent. In each of twelve cities there are more than 40,000 negroes.

The foreign-born white population is mainly concentrated in the northern and eastern cities. Passaic, New Jersey, has 28,467 foreign-born whites, representing 52 per cent. of its total population (54,773). This is the largest proportion of foreign-born whites in any of the principal cities. Lawrence, Mass., with 41,319 foreign-born whites in a total population of 85,892, or, 48.1 per cent., comes next. There are 11 other cities in each of which the foreign-born whites constitute more than 40 per cent. of the population, namely, Perth Amboy, N. J., 44.5; New Bedford, Mass., 42.4; Manchester, N. H., 42.4; New Britain, Conn., 41; Lowell, Mass., 40.9; Shenandoah, Pa., 40.6; New York, N. Y., 40.4; Holyoke, Mass., 40.3. The foreign-born population of London is about 3 per cent., of Berlin 2.6 per cent., of Paris about 8 per cent.

An important factor in the growth of the city is the development of transportation facilities. Men live in the cities because they can drain vast areas of surrounding farm land of its produce. The "thirty-five mile limit" of Petty no longer holds. London today eats grain which was grown in Manitoba. The milk supply area of our big cities covers several hundred miles. One of the charges made against the city is that it saps the life of the country and gives nothing in return.

Whatever other causes there may be, and there are many which we cannot enumerate, the social factor is one of the most important. The city provides better educational facilities than does the country; recreational life

is more advantageous; standards of living are higher; the hours of labor are shorter; there is a better opportunity for social life. These have a strong tendency to draw the countryman to the city, and to keep the city-bred man there.

But there are certain perils in the city which should have our careful consideration. Even those who are most expert in dealing with them are often baffled because of the complexity of the situation. The mere fact of concentration is a peril. The cities will unquestionably dominate the nation. The next census will report the supremacy of the city. What is to be the character of the American city in 1920, when it will govern all the people?

In the matter of reform for the cities it usually happens that were it not for the "up-state" or country vote, it would be next to impossible to secure the desired end. This is not because the country people are more moral than they are in the city, but because the evil seems greater to them than it does to the city man because they are farther removed from it, and they have not had that familiarity with it which breeds indifference. But what will happen when the city out-votes the country?

The church is in peril in the city, mostly because the great middle class, of which the Church is principally composed, has no hearty interest in the conditions which have developed in the city in recent years. The Church is slowly but surely losing ground in the city. If the city is to dominate the nation—and it will—and if the Church continues to lose in the city, it does not require a prophet to foretell the inevitable result.

Program for the Labor Temple

REV. JONATHAN C. DAY, D.D.

THE Church Extension Committee of New York Presbytery has definitely decided to continue the work at the Labor Temple, and the Committee has purchased the property. The attendance and the interest give unquestionable indication of the place that the institution has in the life of the community. During the month of May there were over thirteen thousand persons

who attended the various services. During the month of June, with the intense heat and with fewer meetings, the attendance was nearly ten thousand. During the month of July, which was even hotter than June, the total attendance ran above twelve thousand. There is no service at the Temple when there is not a very creditable attendance.

The location of the Temple is such that

thousands of people pass it hourly. At certain periods of the day it would be safe to say that a thousand pass it every minute. Having such a location and with good advertising there will be necessarily large numbers of transients. But it must not be thought that all those that come in continue to be transients. To one observing constantly the audience, meeting and speaking with those present, it becomes quite evident that there is a large regular constituency. This is especially true of the Sunday night preaching service. This constituency grows every week.

It may be of interest to Presbyterian readers to know something of the plans for work during the fall and winter. While the Labor Temple does a large social service, the fundamental thought of its management has been, and will continue to be, religious: religious in the sense of leading people to recognize God in everyday human relations: religious in the sense that the Bible is fundamental in all genuine understanding of God: religious in the sense that Jesus is indispensable to the human being who would find God. The greatest response that any one gets who speaks to a Labor Temple audience is when the sanest, most direct and religious message is given.

The Bible School will be conducted beginning in the early fall at 3 o'clock Sunday afternoon. Every department that an ordinary Sunday school has, with the exception of the cradle roll and the home department, will be conducted at the Labor Temple. Jonathan C. Day, D.D., will have supervision of the work in general and will have charge of the adult department. Rev. Harvey P. Vaughn, Religious Secretary of the Labor Temple, will have immediate supervision of the Intermediate department. Miss Olive Simpson, who is a graduate in kindergarten work and who has charge of the Labor Temple kindergarten, will have immediate charge of the Primary department.

Immediately following the Bible School hour at 4 o'clock each Sabbath afternoon, there will be an address which will be a fitting climax to the study hour. During the month of October Prof. S. C. Schmucker, head of the Department of Biology of the Pennsylvania Normal College, West Chester, Pennsylvania, will speak. Prof. Schmucker has an unusual gift for illustrating great moral principles through stories of plant life. During the month

of November each Sabbath afternoon Mr. Hamilton Holt, editor of the *Independent*, will speak. His topics are "Korea," "China," "Japan," and "United States."

Wednesday evenings at 8 o'clock there is an Open Forum at which time political, economic and civic problems are discussed. During the early fall and winter such speakers as Rabbi Samuel Buchler, of the People's Synagogue of New York, will speak on "Peace from a Jewish Standpoint"; John Collier, of New York City, "Leisure Time and Social Justice"; Leo Arnstein, of New York City, "The City Budget"; Owen R. Lovejoy, of the National Child Labor Committee, "Some Economic Effects of Child Labor"; Robert W. Belcher, of New York City, "Civil Service Reform in New York." On Thursday evening beginning the 3d of October we shall have a course of ten lectures on the People's Courts of New York City, with such speakers as Hon. Isaac Russell, Chief Justice of the Court of Special Sessions, on "Juvenile Delinquency and Juvenile Courts"; Mr. Ernest K. Coulter, Clerk at one time of the biggest Children's Court in the world, on "A Day in the Children's Court"; Mr. Bailey B. Burritt, Executive Secretary of the Committee on Criminal Courts of the Charity Organization Society, on "New York City's Newest Experiment—Treatment of Our Inebriates"; the latter address to be illustrated.

Friday evening at 8 o'clock is always a Religious Forum. It corresponds to the mid-week prayer meeting, only it is different. Not different in the message that is delivered, but decidedly in the response from the audience that usually characterizes the mid-week service. After an address by some person of deep religious conviction and experience, the meeting is thrown open for questions and remarks. These are usually quite numerous and the time occupied by persons participating does not drag. There is something live happening all the time: sometimes not as edifying as a Quaker meeting, but always quickening.

Saturday afternoon is the great Children's Service. Several hundred children gather—so many in fact that they have to be admitted by ticket to keep from over-crowding. At this time motion pictures, songs, both popular and religious, illustrated and patriotic talks and Bible stories are given. The response from the children is a constant marvel.

On Saturday evening at 8 o'clock there is always a Popular Hour when moving pictures and an illustrated talk are given. Many mothers, who do not have a chance for any other outing or entertainment, frequent this hour with their little babies. No charge is made for admission, but an offering is always taken. Aside from the children, which the mothers have immediate care of, there are no children under fourteen years of age admitted to the Saturday evening hour. It is usually so crowded that many adults have to be turned away.

one from the Old and one from the New Testament. A text of Scripture is always used as the basis of the address. The addresses are not only religious but are definitely Christian and personal. The present Superintendent desires to testify that of all audiences that he has addressed he has had no better attention or response from any, than the Labor Temple audiences give.

These features, with the Boy Scouts, Camp Fire Girls, a Cooking Class for girls and one for women, a Sewing Class for girls and one

Choir of the Labor Temple.

The most gratifying feature perhaps of the work at Labor Temple is the Sunday evening preaching service. The average attendance during the hot summer months has been above three hundred. The attendance in the cooler months averaged four hundred and fifty. At this time a large Chorus Choir which has a membership of over one hundred, under the direction of Mr. T. W. Sturgeon, leads the congregation in singing and always renders at least two anthems. The service is on the line of the ordinary church service: responsive reading, reading of the Christian Scriptures, prayer, offering and sermon. There are always at least two Scripture lessons, usually

for women, Manual Training for boys, Kindergarten for the small children, an Employment Bureau giving aid to those seeking work, a Social Hour on Monday, when the people meet and talk with each other, and other things too numerous to detail, are the activities of the Labor Temple.

These remarks about the Labor Temple would not be complete without a definite reference to the motion pictures. It is becoming more evident every day that the educational value of motion pictures is almost incalculable. We have not only motion pictures for the children on Saturday afternoon, but also on Sunday afternoon at 5 o'clock. This fills in

Typical Boarding House in working men's district. Saloon next door.

between the Pleasant Sunday Afternoon Hour from 4 to 5, and the Social and Luncheon Hour from 6 to 7. Then there are always two films used after the evening service. The films are very carefully selected, and such material as is educational and religious is being procured. While religious films have been difficult to secure, it is possible to get those that leave a good impression. Some films that are supposed to be the most religious in portraying Bible scenes, etc., are the most irreligious; while some of those that are counted secular are most religious in the impression they leave. Instead of thinking of making less use of films, every educational and religious organization ought to plan for a more extended and a saner use of them.

By what system of ethics has a church organization the right to appropriate for its own use elsewhere property paid for by former members who have either died or moved away, and which property was intended for the use of the people living in the community? If church property is made valuable by the community which paid *all* the taxes, has not that community the right to equity in the church property?

We talk about "the problem of the *down-town church*" whereas the emphasis should be placed upon "the down-town problem of *the Church*."

We have permitted land speculators to build our American cities—men who were interested simply in their own gain. The cities should be planned and built for all the people.

Those who control our transportation facilities have it largely in their power to bring about congestion in the city or to distribute the population.

Is the gospel of Jesus Christ a universal gospel, applicable to the needs of the foreigner in our American cities, or is it effective for the foreigner only when it is exported?

Is the gospel "the power of God unto salvation to *every one* that believeth," or is this power limited to those who have moved up-town or to the suburbs?

We talk about building up the Church—let's talk more about building up the people. The Church is simply a means to an end.

SYMPOSIUM

I.—The Obligation of the City Church to the City

II.—The Obligation of the Suburban Church to the City

III.—The Obligation of the Country Church to the City

I. The Obligation of the City Church to the City


The Church has a Christ-made program which has in it the following duties:

First: To witness for Christ and in every way possible manifest Him to the world.

Second: Preach a full Gospel.

Third: Present every person with a copy of the Bible—which is the Word of God—and, to constrain people to study the Scriptures daily.

Fourth: To administer to the masses, defend the weak, lift the oppressed, fight wrong, and, in general, to unloose the heavy burdens, purify homes, cleanse society, inaugurate a reign of civic righteousness, peace and good will to all men. Preach Christ and Him crucified as the only means of salvation. He is the only Savior for the individual and the city. The cities need more Christ and less Caesar—more Gospel and less ice cream—more Bible and less sociological buncombe.



This, I should say, is fourfold.

I. To be a faithful preacher of the Gospel, presenting the cross as "the power of God unto salvation" to its entire population.

II. To maintain a great recruiting station, where its members are fired with a passion to uplift their fellows, and are sent out to be healers and helpers of men.

III. To be an unfailing lighthouse amid its countless perils. As lighthouses use different lanterns, so the Church must change its methods to meet varying conditions.

IV. To make itself a fountain of general beneficence, ministering to all human needs,

and giving full proof of its friendly interest in and redemptive desire for all its people.



The Church that simply tries to save its life by drawing individuals into its corporate self must surely fail. Christ intended that all the thoughts, ideals, enterprises and institutions of mankind should express the will of God. The city church, therefore, must project its influence into every trend, development and organization of our complex urban life. If direct impact is necessary, then the whole weight of the Church must be hurled against evil. But without a doubt, the steady impregnation of our social, industrial and political life with the ideals and principles of our Lord is the surest way of establishing the Kingdom of Heaven. It seems to me that three things are necessary: Vision, Voice and Vote. The city church must inspire citizens who shall see and express and create the Christian city.



The obligation of the city church to the city is, in my judgment: through the earnest and intelligent preaching of the whole Christian gospel; the maintenance of a dignified, edifying and inspiring public worship; the careful instruction and training of the young in religious things; faithful and skilful pastoral ministry to individuals according to their needs; adequate provision to meet in proper

ways, the legitimate demand for social diversion and human fellowship, to gather and raise up as large a body as possible, of people qualified and willing to play the parts of neighbors, citizens, and servants of Christ, with due regard not only to the welfare of individuals, but also to the corporate interest of the community as a whole.

William Revere Taylor

A church ought to be a great moral and spiritual lighthouse in a community. The direst need of every soul is to be brought into right relations with God. In all church work the greatest possible emphasis should be laid on purely spiritual work. When the bowling alley, the swimming pool, the gymnasium, the moving pictures, the weekly dance and numerous secular entertainments receive a more prominent place in the Church than soul culture they become a curse instead of a blessing. That church will serve the community best which adheres most closely to New Testament methods of service.

M. T. Elsing

1. The Church must be worth, in actual cash value to civic life, at least the amount remitted in taxes; else is the Church a parasite.

It can make itself thus socially valuable through the free use of its buildings as a focus of social helpfulness, through making its worship conduce to practical good citizenship, through furnishing vision and leadership in communal affairs, through acting as a medium for gifts of money and service.

2. The Church is under obligation to be a servant in the community. "Take up the cross" is a command for the Church no less than for the individual. A selfish church is as anomalous as a selfish Christian. Each church is under obligation to know the needs of the community, and to adapt itself to them with extreme sacrifice of time, money, energy, or traditions.

3. The highest obligation of the Church is to remind its community of God in Christ. Something analogous to the spire on the building must ever be in the preaching and life of the Church. This is its supreme worth to its city.

William Revere Taylor

1. Personal invitation to the people to frequent "the House of God." Church bells are not heard above city din. Systematized, personal visitation to every home must supplant automatic invitations suitable to villages.

2. To secure housing for the people suitable to children of God. Lachrymal lament over Bethlehem's inhospitality to the Incarnate is Antinomian insincerity for Christians indifferent to the birth of babes in homes worse than Bethlehem's stable.

3. To secure a living wage for all workers, and to defend exploited youth, old age and sex from industrial injustice. The preparation of souls for post-mortem life is not the Church's whole task.

4. Leisure for workers whose soul and body are kept together to fill their souls with the richness of all other souls of present and past.

Welcome to worship; humane shelter; working welfare; leisure and life abundant.

W. L. Lindsay

The Church of Christ is in the world to meet the need of human beings in the local community. The greatest need we face today is that of trained workers in the great realm of social and philanthropic activities. A church should be more than an institutional agency, it should train its members, young and old, to identify themselves with institutions for civic betterment everywhere, and to follow the example of Christ in ever doing for others.

J. H. Smith

Our Saviour's Commission to "preach the gospel to every creature" rests upon the city church with increasing emphasis, as the city becomes more and more teeming with life. Christianity includes the whole man,—Paul prays that spirit, soul and body be satisfied and preserved blameless. The city church cannot separate between religious and secular,—Christ claims the whole man. If one is not a Christian in his daily employment he is not Christ's man anywhere. The city church should emphasize this. The relation between employer and employee is as much a part of the Christian message as any doctrine of our

creed. The message should be given with no uncertain sound. Jesus wants the whole man. Christianity must touch every part of life. It all belongs to God,—until we have the *whole* man we cannot have a *holy* man.

The city church should pray for the fulfillment of the vision of Zachariah: "In that day shall there be upon the bells of the horses, holiness unto the Lord, and the pots in the Lord's house shall be like the bowls before the altar, yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord."

Jesse F. Fisher.

Abandoned freight cars now the homes of working men. Church in the distance.

II. The Obligation of the Suburban Church to the City

We have, in Lake Forest, Ill., as regular residents, one hundred or more of Chicago's leading professional and business men, one-third of these living here from May until November in country homes. The minister remains at work until late in August in order to keep in touch with families as they come in and to extend personal invitations to newcomers. Nearly all the families are pew-holders; a large majority of the men attend morning service. The presidents of the following

city institutions are here: the Presbyterian Hospital, the Association House (Settlement work), the Sunday Evening Club, and the Y. M. C. A. Active local committees are identified with a score of city organizations of philanthropic and religious kind. About \$100,000 annually is contributed in support of such work, including the Italian missions of Chicago. It is evident, therefore, that the obligation of this suburban church to the city is being met, in part, through the men who are

doing large service for the kingdom in one of America's greatest cities.

W. Gray Boyle

An attempt to meet this obligation has been made in our church, in a suburb of New York. We have a "City Parish," just as we have a "Parish Abroad." A down-town church in the city has given us the opportunity of reaching out through its agencies. So far, no formal relations have been established. But we assume a small portion of the annual budget, and already a few volunteer workers have offered their services for specified days or evenings. Members of our Sunday school are interested and educated through talks, picture posters, and visitation by classes. Various societies of women, young ladies and children have had work to do, definitely connected with needs in the city parish. Ministers and workers of the city church have presented the various aspects of the work, and our church bulletin prints each week, the latest items of news from the city field.

The plan is only a beginning, but it is rich with possibilities, furnishing a concrete point of contact, and opening the way for personal service.

Robert Russell White

Two kinds of debt: the conventional debt—value received; the chivalrous debt—noblesse oblige. The suburban church is obliged for what she has received from the city, is obliged also to contribute to the city. Her standards—homiletic, musical, practical and social—parallel city standards. She receives from the city a certain startling defining of social need for Christian living. The bulk of her financial power is gathered in professional and commercial arenas of the city. These are types of her conventional debt.

What ought she to contribute? First, sympathy. She should be intelligently concerned about the phases of human life which reach their acutest form in the crowds. Second, she ought to be sending to the city daily, workmen of deep sympathy, large horizons and keen honor. Third, she ought to mind her own task, and especially those two superlative privileges, the edification of the home,—the purest spring of human welfare—and the religious education and enlistment of youth.

The suburban church which knows and cares, and which contributes honorable men, wholesome homes, and healthy-souled youth to our time, will serve and bless the city.

F. Boyd Edwards

Simplify the problem. Primary facts speak for themselves. The community is a moral unit in a very important sense, and the interests of a part are the interests of the whole. The well-being of the rich suburban towns is based on the welfare and prosperity of the city. But if privilege reaches its maximum, then responsibility also reaches the maximum. Paul says, "We that are strong ought to bear the infirmities of the weak" Rom. 15:1. This law of Christian duty is vital. Obligation is measured by opportunity. The financial standard is not the highest one, yet even on that basis it will be found wise for the strong to aid the weak. Brotherhood demands it. Christ approves. St. James' says "To him therefore that knoweth to do good, and doeth it not, to him it is sin" James 4:17.

James F. Rigg

The constantly increasing growth of the suburb is prophetic of a wholesome return to country life. But it is only prophetic, since few suburbs can be ideally country, in the normal sense of that word, as the term "Suburb" implies. For the real interests of the suburbanite are largely in the city. It naturally follows then, that the suburb and its church are under lasting obligation to the city, of which it is an integrally moral part, and should take a real and definite interest in the improved social, moral and religious life of the city. Not having a sufficiently large field and opportunity for service in the suburb itself, the suburban church should take a vital part in city mission work. Resting and recreating in Bethany, it should sacrifice and serve in Jerusalem.

R. Calvin Dobson

The suburban church should help the downtown city church, Settlement, Neighborhood House, Labor Temple work, etc.

First, because her families get their living in the city; six days in the week her men make money in the city; the least they can do is to give time and means to sustain Christian work there. A churchless city means destruction to honest business.

Second, because many of the best workers in the suburban church come out of the city churches; in the work of the city they have received their training; that experience makes them most valuable; the suburban church reaps the benefit; it thereby incurs a tremendous obligation.

Third, because practical connection with the city problem will enrich the life of the suburban church. She owes this to herself to keep her from selfishness, narrowness and self-satisfaction. Let her support a city missionary and invite him to exchange with the pastor and visit the homes of his people; or, a worker in the Settlement or Neighborhood House. Let the Bible School take Christmas gifts of food, clothing; toys, etc., to the City Mission, and it will give a new interest to the children, solve the Christmas entertainment problem of the suburban church, and put courage into the heart of the struggling city worker.

Phyllis Reed

The relation between suburb and city is obviously a vital one. Therefore, the relation of the suburban church to the city is a very direct one, whose primary obligation is to minister to the city's deepest needs.

1. By shepherding that great army of workers who labor in the city, but live in the country, and members or attendants of suburban churches; by holding before them

- (a) An ethical ideal (business integrity).
- (b) A social ideal (the service of fellow-man).
- (c) A religious ideal (Jesus Christ, the Norm and Dynamic of both ethical life and social service).

Such preaching of Christ to city workers in suburban churches bears directly upon the life of the city.

2. By ministering to the unchurched for-

eign-born in the suburban communities, who migrate back and forth from city to suburb wherever they find work.

3. By participating, through gifts and service, in work (denominational or interdenominational or undenominational) for the city's social, moral and religious betterment.

Minist C Morgan

The suburbs are a little away from the confusing contacts of contentions for success. Moral perspectives have an improved chance to emerge from the blur of dollar-blinded eyes. The first call of the suburban church is to summon its members to such disinterested view of the kingdom principles of righteousness, justice and kindness as is possible only in an atmosphere somewhat aloof from the pressure of personal interest, and so to hearten men in their effort, always on the Christian conscience, to be big and brotherly in the hard struggles within city squares.

Furthermore, the suburban church must save its own life from the deadly corrosion of complacent comfort, by growing giving, both of money and of its very self, in the service of that city from which it is set to drain the strength out of the old centres of Christian sway.

Geo. H. Lusscock

Church *Extension* or Church *Extinction* for the city—which shall it be?

At one time it required two-thirds of the population of the United States to provide enough food for this country. If present available means were employed one man could produce enough food to feed forty.

Europe, with a total population of 425,573,073, has 168 cities with a population of 100,000 and over. The United States, with a population of 91,972,266, has 50 such cities.

One-fourth of the entire population of the United States lives on one four-hundredth of the total land area.

III. The Obligation of the Country Church to the City

1. The country church is sure to continue to make splendid contribution to the strength of the city church. This means opportunity and involves responsibility. We owe it to the city church to see that the men and women we furnish them are well grounded in the faith and trained for service.

2. The country church has a debt of gratitude as well. Economic prosperity in the country is essential to the best work of the rural church and well the farmer knows that his business success is dependent upon the city consumer.

3. In another way the country church is under obligation to the city. The strongest men from our seminaries have undoubtedly in years past gone to the city pulpits. The missionary spirit of not a few of these men, manifested in helpful interest in the country work, has proved of incalculable value to the rural church.

Ezra R Newcomb

What may be termed an obligation may be esteemed a privilege, and among the many privileges of the country church, some which may be worthy of consideration in any thought of the relation of a country church to city life, are:

1. Its standards of individual and social righteousness should have wide application; all consideration to matters of moral conduct should be from a national as well as local, from a city as well as country, standpoint; the social teachings of Jesus in their bearing upon modern conditions should have a distinct place in the teaching and preaching.

2. Because the residents of the country community in such large numbers go to the city for short stays or for permanent residence they should be as well fortified against the perils of the city as they are against the perils of their home locality. Many a city wreck was country born.

3. The country church should be so well adapted to its field, its work should be so thorough, its plan so comprehensive, and its service to the community so indispensable that such a confidence in it and love for it

will be begotten in all of its membership that when removals to the city occur all such persons will immediately identify themselves with the cause of Christ in the city and assist in carrying out, or promote, the work of Christ and the forms of Christian service which are needed.

4. The minister of a country church can assist a person removing to the city in the forming of new church relationships through personal advice and correspondence, and by interesting the pastor of the city church in the person removing to his locality, thus reducing the number of the "unchurched" population in the city.

R. H. Augustine

The dependence of the cities upon the soil lays upon the country church a special responsibility. People in country communities must be taught to know the real conditions and problems of cities by means of study classes, lectures, and excursions of community leaders to some nearby city for practical study of city problems.

Under such training the "lure of the city" cannot delude our youth in the country; but the "call of the city" for sterling manhood will inspire some to give up enviable prospects and to join the forces which are working for better city life and conditions.

J. O. Ashenburch

The obligation of the country church to the city may be summed up in one word,—Purity.

The city is the consumer. The country is the producer. The sources of production must be kept clean. The country church, as the community builder, must take an active part in purifying these sources. It must inspire regard for purity of water and milk, that the thousands in the city may not suffer. It must safeguard equally moral purity, that its young people may go forth to help, not to hinder

the world's progress. It must keep alive the great truths of religion that justice, righteousness, love, the Christ-spirit, may not perish from the earth.

Margaret B. Barnard

with a Glorious City, the country church must make pure and clean all the streams of life which are constantly flowing into our cities, by fortifying her young people against the alluring, enchanting, death-dealing social evils of city life.

Clair S. Adams.

Pres. Hyde has said, "The problem of rural Christianity is the problem of national Christianity stated a few generations in advance." There is a constant relative and absolute loss in the population of the country to the city. When these reach the city there is another loss which strikes first the spiritual and moral, then the mental, and finally the physical sphere. Deterioration, swift and steady and wide-spread. They are "Flung as meat to the cannons that hunger in battle."

And the battle is the fierce economic and social struggle of a modern metropolis. If the rural districts are to prepare this human grist for this grinding war, then the country church has the mission of preparing souls by religion against pre-defeat.

The summer resident and the farmer retiring to town need to hear from the country church that nowhere else can such large and satisfactory returns be had for a like investment of thought, sympathy and cash.

The country church has the best of opportunity to select and train workers for the city. She should follow up and keep a scientific record of every person leaving for the city, and note the results. She should preach uncommon honesty toward the city consumer.

A country life exhibit and a city life exhibit, side by side, would do both good. The same problems are everywhere, but different phases and lessons.

Charles H. Taylor

Shopping Crowd, East 14th St., New York,
near Labor Temple.

The obligation of the country church to the city is not of debt, but like the unselfish devotion of mother to child.

As spiritual life depends largely on a church home, where one lives, and moves, and has his business, the country church should not, because of sentiment, cling to city-moving members. She should urge them to unite with every factor that will save the city's life.

Since our era began with a Garden and ends

1. To prepare city-tending country youth for city life.

(a) To build them up in strong and broad individual character, that they may stand against city temptations, and not become public burdens.

(b) To train them in bearing church re-

sponsibilities, that they may actively support city churches.

(c) To impart to them—naturally individualistic,—the spirit of community building, that they may readily shoulder city community responsibilities.

2. Having put country youth emigrating cityward under good influences, to help follow them up individually.

3. To help make country life wholesome and attractive, thereby to draw out reluctant city dwellers, and relieve city congestion.

William D. Holmes

First, to supply it with men and women of strong physical vitality, so as to withstand the enervating strain of its social, business and pleasure activity.

Second, that it recognize it is the power station to so overload the conscience with the dynamic of Christ's righteousness that they will be enabled to act as stimulants of a conscience which at best is a product only of a Christian socialized civilization.

Third, let it appreciate its duty to render an equivalent for the system which the city has perfected, an individuality so strong in its personal attributes that it may act as a dam to prevent a total loss of that very valuable and much-needed attribute known as initiative, which supplies real leadership.

Henry E. Vicklow

I write from a boat on Lake Chautauqua, my answer to the question, "What Is the Obligation of the Country Church to the City?" As a lake stands for solitude, so does the country. Visions come from men in solitude. The vision of Moses to deliver Israel out of bondage came from the "Burning Bush" in the country. The vision of the needs of the cities of Damascus, Gaza, Tyre and Edom were felt by Amos while he dwelt in the country in the neighborhood of Tekoa, and led him to deliver his message to those cities. The country church can create ideals of a new social order wherein righteousness prevails.

When these men and women confront the problems of the city, they will not only have

the "courage of their convictions," but they will have the courage of their visions. The very fact that the country church has produced men and women of clear vision and high ideals lays upon them the responsibility to make these ideals and visions real.

This, then, is the obligation of the country church to the city, and this, in short, will be helping to build the New Jerusalem here and now on this earth.

John D. McBrat

To manufacture religiously trained men, ready to take up church work in the city as they take up other industries. Such training results from the study of the Bible, in the light of modern knowledge, by the country church. There is an awakening desire among country men for a knowledge of the Word. A manifestation of it is the gathering of men into Organized Bible Classes. There are to-day thousands of these classes connected with our country churches; their number is rapidly increasing; their average membership is about 58; they are the leaven of this nation. In the past five years, 300,000 young men have joined Organized Bible Classes connected with country churches, where they are receiving a religious training for social service.

Many of these young men will seek their livelihood amid the din of the city; some of them will become rich and should endow the country church which gave them a religious training for social service.

Alfred Ray Atwood

The other day my son and I tramped thirty-five miles through the country. We met a farmer who remarked, "This here farm is fine for stock. The creek running through it is fed by a heap of fine springs." The obligation of the country church to the city is similar to the obligation of the springs to that creek. The country church ought to urge all who remove to the city to take with them certificates of dismission and *immediately unite with a church* upon their arrival. It must supply the city with leaders in civic righteousness. It must save the city to save itself.

F. W. Grossman

The Unemployed in Our Great Cities

REV. CHARLES STELZLE.

IT'S a short trip from the bread-line to the dead-line. When the average man has been out of a job so long that he is compelled to hang around a mission or a bake-shop to get a "hand-out," he's in a fair way of becoming unfit for any kind of a man's job. The man without a job is a menace to himself and to society, and it doesn't matter much whether he lives in swell apartments or loafs on a park bench. But to most of us the "unemployed problem" is limited to the so-called "down and out"—the man who stops us on the street and begs for a night's lodging.

Said the editor of a semi-society journal recently: "If city authorities were to put the unemployed on labor farms and shut up the cheap lodging-houses and the Mills Hotels, they would be doing both the loafers and their municipalities a good turn." This news dispenser of pink tea functions, and some other critics of the unemployed, really haven't grasped the situation. There are men with families who need to be considered—perfectly decent sort of chaps—and there's the curse of institutionalism in connection with the labor farm or colony which must not be forgotten when one dismisses the subject of the unemployed in this off-hand manner.

There are several other considerations which are usually overlooked in the average discussion of this question. There are factors both economic and social which persist in asserting themselves in spite of the dilettante effort to send the immigrant and the city laborer "back to the soil," unmindful of the fact that comparatively few of them came from the soil. The tendency of the population is toward the city. This tendency will never diminish.

Malthus, the great economist of former days, said that the time would come when we could not supply the people with necessary food because, he asserted, while the population was growing in geometrical proportions, food supply could be produced only in arithmetrical ratios. Therefore he prophesied starvation for most of the human race, and he welcomed wars and pestilence as visitations of Divine Providence. But his theory hasn't worked out. Whereas, in former days it required two-thirds of the population to raise the farm

products necessary to supply the country with food, today, on account of the use of agricultural machinery, it requires only one-third. As a matter of fact, if present available methods were fully utilized, one man could produce enough food to feed forty. But while the introduction of labor-saving machinery multiplies the efficiency of those who remain on the farm, there has been as yet no machine invented which will increase the eating capacity of the rest of the world. Another important element in the case is the fact that for large numbers of men there is work on the farm only during the harvest season, but the farm-hand, like the rest of mankind, must work the year round. At any rate, he must live a fairly normal life. He cannot hibernate during the winter when work on the farm is slack. Often he has a family to support and this method of making a living is not only uncertain but often it is degrading.

But, it may be said, granted that the effort to colonize be futile in view of the factors which are driving men to the city, what is there to prevent the people of the city from accepting temporary work on the farm during a period of business depression? Partly for the reason just given. But there are other considerations. There are two classes of men who would be concerned in such a proposition; first the skilled artisan, who is out of a job for the time being; and, second, the unskilled laborer. I can imagine the expert workingman coming back to the city at the end of the harvest season, and attempting to get another job at his trade. "Where did you work last?" the foreman will inquire. "Oh, I was out on a farm," the mechanic will answer—if he has the courage to tell the truth. "On a farm? We're not hiring Rubes—we want skilled men." And no amount of persuasion can make the average foreman believe that the fact that the man before him went to work on a farm rather than loaf in the city is really to his credit.

To some this may seem a trivial barrier, but it is a very real one. And so the workingman tramps the street, with all the pride of the skilled American workingman, hoping that "tomorrow" will find him at work at his trade.

The unskilled laborer hasn't this obstacle to contend with—at least, not to so great a degree. He could accept a job in the country without the sacrifice of very much pride. But there are even more serious reasons as to why he cannot go from the city to the country to help the farmer during the harvest seasons. Any one who knows the man of the poorer tenement districts is familiar with a pale, narrow-chested individual, who simply could not stand a day in the hot August sun, using a pitchfork or even driving a team. It would be physically impossible for him to make good in a task which would be absolutely new and which would require more muscle than he ever possessed. With him, it would be a matter of endurance, aside from the social questions which are bound to influence him to a considerable degree,—there are no motion picture shows in the country—and he is not equal to the job. There is a possibility that the immigrant may be induced to go to the farm, although the effort to persuade him to do so has not been very successful, largely for the reason that most of the foreigners who are coming to us lived in the city or town back in the fatherland. In several of the colonization schemes for immigrants, the foreigners found that they were being exploited by the promoters, with the result that the news was carried to the remotest villages of the old

country, creating a prejudice against the farming industry. It will take a long while to overcome this feeling.

It should not be considered so marvelous a thing that the city workman will not go to the farm when the country workman is fleeing to the city in such large numbers. After all, the whole matter is principally a question of human nature.

What, then, is the remedy? Certainly not in the wholesale transfer of the city's poor to the farm colonies. Many will, undoubtedly, find their way to the country, and there discover life and joy in the open air. But the vast majority will remain in the city. And since they are to remain there, they must be dealt with as citizens of our municipalities. If their lives are unreal, they must be trained to learn the true values. If they are living under conditions which debase and degrade, morally and physically, those conditions must be removed, so that even life in a tenement may be sweet and wholesome. If they are in their present situation because of inefficiency, they should be made more competent. In any case, the fight will be lost or won in the city. We cannot shift the responsibility. The problem is ours. It is ours, whether we accept it or not for the weal or the woe of every man in the city helps to constitute the life and the thought of the world.

25 METROPOLITAN DISTRICTS

Cities of 200,000 or more, including territory lying within ten miles of city limits —

Area in Acres

Metropolitan
Districts—
4,717,582 acres

Total land surface
for United States—
1,900,947,200 acres

Population

Metropolitan
Districts—
22,088,381

Total for
United States—
91,972,266

One-fourth of the population in the United States lives in $\frac{1}{4}$ of the total land area

INCREASE IN CITY POPULATION

PER CENT OF
TOTAL POPULATION
OF UNITED STATES
IN CITIES OF
8000 AND
OVER.

PER CENT

The cities will dominate the nation!

Young People's Department

THIS department solicits suggestions which will better methods and strengthen home mission work among the young people's societies and Sunday schools. The appeals for aid which come from the young people themselves would be surprising to many of their pastors and to the women of the missionary societies. We quote from two letters of this character just received which illustrate the point. "It is hard to persuade our young people to give through denominational channels, but a number of our churches are without pastors and even where we do have pastors the young people feel that neither they nor the women seem to take any interest in their young people's societies or Sunday schools. The young people are so half-hearted themselves that they need the constant stimulus which the interested pastor can give. How *can* we interest our pastors in this work?"

The second letter says: "Except in rare instances the ministers are not in touch with their young people. They do not identify themselves with the Sunday school nor young people's societies, nor do they seem to feel any responsibility for their conduct, that is, most of them. They make no suggestions as to missionary training or information, and throw into the waste basket communications sent from the Board for the church and Sunday school. This seems a strong statement, but I believe if the ministers were blameless the missionary contributions from young people's societies and Sunday schools would increase many fold during this year. There will not be large contributions from uninformed people. How *can* we get the ministers to do better training, which always produces a better giving?" On the other hand, *we* know there are ministers who carry the *whole* burden.

Three weeks of preparation for the Home Mission Week Campaign are an opportune time for a closer relation and cooperation between pastors, the women's societies, and the young people in societies and Sunday schools who are sadly in need of guidance and intelligent information of Presbyterian activities. There is a vast amount of local work to be done, to be sure, and they should have a good share in it, but not to the exclusion of the

larger work—the work definitely assigned the Boards of the Church. Pastors, and women of the missionary societies, may we count on your co-operation?

Many letters have reached the desk asking "Toward what objects are the special offerings in home mission week to be applied?" The misunderstanding seems quite general that this campaign is to be one for money-getting. Knowledge of the work means a desire to share in its needs, and to this extent it means contributions of money, but the primary object is to give information. We shall fail utterly in our efforts if the young people's organizations and the Sunday schools are not given a prominent place in all plans. The results will show in the future.

PERHAPS the following may be an incentive to some one, for it is a little story of "results" in our mission school work. It comes from a correspondent in Kansas, and is another echo of the good work at the Menaul School and of their C. E. Society. "Three of the graduates came to Kansas again this year to work in the beet fields, and with their fellow Mexicans. One of them was here last year and is such a splendid strong Christian, studying to become a minister. His greatest desire seems to be the salvation of souls. He brought two other good Christian boys with him this year. They are so well fitted for this work among their fellow Mexicans, and so anxious to do it. I heard in a recent sermon that this young Mexican spent every Sunday afternoon during his college year down at the railroad in a box car telling Gospel stories, reading and explaining them, and singing hymns to the Mexicans. This is the only work ever done for the Mexicans in this college town. This summer the church people have given him employment among his people in that town during vacation time."

Juniors.

With a new study book for Juniors—"Some Immigrant Neighbors" (25 cents in paper, 40 cents in cloth), the other Junior books, a set of four programs on Alaska for their meetings this fall, and the October "San Juan Hospital letter," Junior Superintendents need not complain of lack of equipment.

Intermediates.

The Missionary Education Movement has provided a "drama" from the study book "The Winning of the Oregon Country." It is necessary to study the book in order to give the "play." What could be more fascinating by way of a subject for an entertainment than "Two Thousand Miles for a Book"?

TWO THINGS TO BE REMEMBERED.

1. The General Assembly of last May recommended that "the Sunday schools be urged to continue to devote the offerings on the Sunday before Thanksgiving to the work of the Woman's Board." The programs, coin re-

ceptacles and calendar for 1913, prepared for this special occasion, are very attractive and informing. Samples have been sent to all Sunday school superintendents. Are your orders in, and is your Sunday school making preparation for a rousing Home Mission Service and large offering on this "Sunday before Thanksgiving"?

2. The pamphlet—"Brief Missionary Exercises for the Sunday School" (price five cents) contains a series of eight suggestions for use in the Sunday schools during the campaign for Home Mission Week. The items are brief, varied, and can be made very impressive with little preparation.

Five-Minute Missionary Exercises for the Sunday School

For Use in the Eight-week Preparatory Period, September 22–November 10, 1912, Preceding Home Mission Week, November 17–24

The following topics are presented:

1. "Open Gates"—a poem by Rev. Charles L. Thompson, D.D., LL.D.
2. A Black Boy Who Made Good.
3. A Slavic Girl of the Frontier.
4. Our Spanish Neighbors.
5. Experiences at Ellis Island.
6. The Story of Pah-ah-wut (Indian).
7. What About the Country Church?
8. An Awakened Mountaineer.

The use of these topics in any Sunday school will furnish a splendid preparation for the Thanksgiving Sunday school program to be used on November 24th, "The Joy of Knowing." These FIVE MINUTE MISSIONARY EXERCISES can be secured at five cents each from the Presbyterian Department of Missionary Education, Rooms 907-8, 156 Fifth Avenue, New York City.

THE FRONTIER.**Periodical References.**

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 Adventures in a land of wonders (Arizona), F. J. Dyer
 Overland 58:343, Oct. '11.
 Arid and desert land. Rev. of Revs. 44:104, July '11.
 As they see it in the Northwest.....F. E. Leupp
 Outl. 100:537, 9 Mar. '12.
 California's pioneer home seekers..Cardinal Goodwin
 Overland 59:304, Apr. '12.
 Church and the peopleTheo. Roosevelt
 Outl. 100:161, 27 Jan. '12.
 Church and the immigrant.....L. Hodges
 Mik. R. 35:167, Mar. '12.
 Church as a curb in crime. Lit. Digest 44:1259, 15 June '12.
 Church as a social institution.....S. N. Patten
 Ind. 71:131, 20 July '11.
 Church for today. Outl. 99:402, 21 Oct. '11.
 Conquering the Sierras.....Benj. Brooks
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 Distribution of immigration. Outl. 99:936, 23 Dec. '11.
 First AmericanEllsworth Huntington
 Harp. 122:451, Feb. '11.

- Foreigners in California.....Cardinal Goodwin
 Overland 59:415, May '12.
 Freebooters of the wilderness.....Agnes Laut
 Dial 51:78, 1 Aug. '11.
 Frontier town of the old days.....F. A. Hunt
 Overland 58:84, Aug. '11.
 Great SouthwestS. E. White
 Country Life 24:43, 1 Mar. '12.
 Greatest of deserts.....Ellsworth Huntington
 Harp. 123:50, June '11.
 How to build homes in the desert....C. L. Edholm
 Overland 59:102, Mar. '12.
 Last campfire of the eastern wing of California pioneersR. H. Moulton
 Overland 59:83, Jan. '13.
 Little Experiences of a Ranch Woman, E. N. Ellison
 19th Cent. 70:950, Nov. '11.
 Making men in Montana, Christian Herald 35:432, 24 Apr. '12.
 Meeting Uncle Sam's "picture brides", (Japanese in California), Christian Herald 35:478, 10 Apr. '12.
 Middle West: People in comparison with those of the EastE. A. Ross
 Cent. 83:609, Feb. '12.
 Navajo and his country.....W. R. Johnston
 Christian Hld. 35:183, 21 Feb. '12.
 Our lost opportunity on the Pacific..C. M. Harvey
 No. Amer. 193:388, Mar. '11.

Passing of the cattle king.....R. R. Howard
 Outl. 98:195, 27 May '11.
 Rainbow chasing in the ancestral waters.....Rufus Steele
 Outing 60:67, Apr. '12.
 Reclamation of the arid West.
 Science n. s. 33:681, 5 May '11.
 Sheep herderR. R. Howard
 Outl. 96:943, 24 Dec. '10.
 Social service as vital Christianity.
 Lit. Digest 44:814, 20 Apr. '12.
 Southern CaliforniaEdwin Markham
 Country Life 21:17, 15 Jan. '12.
 Step-daughter of the prairie.....Margaret Lynn
 Atlan. 107:379, Mar. '11.
 Water that talks (irrigation).....M. A. Wilson
 Cur. Lit. 50:342, Mar. '11.
 West and new East.
 Ind. 72:322, 8 Feb. '12.
 Western history in the East.
 Nation 94:383, 18 Apr. '12.
 Will Uncle Sam move his border line?....F. J. Koch
 Overland 57:646, June '11.
 Woman on the prairies.....M. I. Brush
 Collier's 46:16, 28 Jan. '11.

Books.

ArizonaF. M. Irish
 Building a new empire.....M. M. Ayres
 By ox-team to California.....L. H. Porter
 California: its history and romance.....J. S. McGroarty
 California under Spain and Mexico.....I. B. Richman
 California the goldenR. D. Hunt
 Church and her children.....H. W. Hulbert
 Church and society.....R. F. Cutting
 Conquest of the great Northwest.....A. C. Lawt
 Contest for California in 1861.....E. R. Kennedy
 Edward Fitzgerald Beale, a pioneer of the path of
 empire.....Stephen Bonsal
 Fifteen thousand miles by stage.....C. A. Strahorn
 Fifty years in Oregon.....T. T. Geer
 In the footprints of the Padres.....C. W. Stoddard
 Laymen in action.....W. A. Quale
 Leading facts of New Mexican history.....R. E. Twitchell
 Life in the openC. F. Holder
 Mountains of California.....John Muir
 Myths and legends of California.....K. B. Judson
 Obvious OrientA. B. Hart
 Progress in reclamation of arid lands in western
 U. S.F. H. Newell
 (Smithson. Report 1910, p. 169.)

Some by-ways of California.....C. F. Carter
 Lure of the past, the present and the future,
 G. W. Bryan
 Gen. Stephen W. Kearney and the Conquest of
 California.
 Trails of the Pathfinders.....G. B. Grinnell
 Vanished ArizonaMartha Summerhayes
 Vigilante days and ways.....N. P. Langford
 Westward movementC. L. Barstow
 Winning the Oregon country.....F. T. Farus
 Wonders of the Colorado desert (Lower California)
 G. W. James

OCTOBER TOPIC—"The City."

The Growth of the City.
 The Dominance of the City.
 The Influence of the City.

Leaflet Aids.

Children at the Temple.
 Challenge of the City.....35c. paper, 50c. cloth
 Getting at the Heart of the Downtown Problem.
 Great Church, A.
 Home Mission Topics.
 Sociological Religious Survey in Seventy American Cities.
 Some Businesslike Methods for City Churches.
 Wanted—A Man.

NOVEMBER TOPIC—"The Frontier."

Modern Methods of Pioneering.
 "Preaching to a Procession."
 Church Life and Land Corporations.

Leaflet Aids.

Home Mission Dimensions.
 New Call, A.
 Stories of the Field—Prospector in the Mogollons.
 Stories of the States—California.
 Stories of the States—Idaho.
 Stories of the States—Oregon.
 Stories of the States—Texas.
 Stories of the States—Washington.
 Stories of the States—Wyoming.

Book Aids.

The Frontier, by Ward Platt.....paper 35c. cloth 50c.
 New Frontier.....5c.

THE BOARD OF HOME MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

Comparative Statement of Receipts for CURRENT WORK for the Months of August, 1911-12

AUGUST	1911	1912	Increase	Decrease
From Churches.....	\$6,744.56	\$7,090.76	\$346.20	
" Woman's Societies.....	10.00	7.00		\$3.00
" Sabbath Schools.....	501.55	171.98		329.57
" Young People's Societies.....	200.95	214.35	13.40	
" Individuals, etc.....	576.70	1,353.43	776.73	
" Woman's Board of Home Missions....	*11,770.02	*12,514.23	744.21	
" Legacies.....	25,623.52	1,689.15		23,934.37
Total.....	\$45,427.30	\$23,040.90		\$22,386.40

Comparative Statement of Receipts for CURRENT WORK for the 5 Months ending August 31, 1911-12

APRIL 1st TO AUGUST 31st	1911	1912	Increase	Decrease
From Churches.....	\$60,907.08	\$56,682.64		\$4,314.44
" Woman's Societies.....	762.90	298.43		464.47
" Sabbath Schools.....	4,853.75	3,510.15		1,343.60
" Young People's Societies.....	2,165.77	2,008.58		157.19
" Individuals, etc.....	19,487.52	51,883.31	\$32,395.79	
" Woman's Board of Home Missions....	*101,686.30	*99,376.80		2,309.50
" Legacies.....	267,541.25	44,776.90		222,764.35
Total.....	\$457,494.57	\$258,536.81		\$198,957.76

*Includes receipts from all sources through Woman's Board.

HARVEY C. OLIN, TREASURER
 156 FIFTH AVENUE, NEW YORK

PUBLICATION AND SABBATH SCHOOL WORK

ALEXANDER HENRY, D.D., Secretary

The Rally Day Appeal

RALLY DAY offerings are devoted exclusively to our missionary work in behalf of foreign immigrants unless otherwise specified. The offerings of former years have been the means of enabling the Board to carry the gospel message in many different tongues, to tens of thousands of for-

This year the Board is aiding in the publication of a Bohemian Sunday-school paper. When we consider that in most cases these periodicals are the only religious influence that enters the lives and homes of these people, we can realize how greatly they are appreciated, and something of their far-reaching

Cosmopolitan Mission in Indianapolis, composed of foreigners of all nationalities, developed from the labors of a colporteur.

eigners who have come to make their homes with us. In the aggregate, about two million copies of our weekly religious papers have been distributed in four different languages during the past five years, and about four millions of our Bible picture cards, each containing an appropriate Scriptural lesson, printed in Bohemian, Polish, Spanish, Italian, Hungarian, and Ruthenian.

effect in Christianizing and Americanizing them.

The missionary labors of our colporteurs are a very important feature of this Board's work for immigrants. Out of their labors several flourishing missions have developed, some of which now have settled pastors. The work of these men is primarily to distribute Bibles, Testaments and other religious litera-

ture among their fellow countrymen. They read a portion of Scripture or a passage from some religious book or tract, thus creating an interest which usually results in the purchase of a Bible or Testament so that the listener may read more of it for himself.

Frequently the colporteur meets groups of men at the noon hour or in the evening, reading to them and answering their questions about the gospel and its teachings. These colporteurs are assigned to districts where large numbers of foreigners have settled, and thou-

sands of families are thus visited during the course of the year.

The method of the Board of Publication and Sabbath school Work in ministering to the needs of the foreigner is a most economical form of missionary work with assured results. It is indispensable to the success of our efforts to introduce the gospel among them.

Let us remember this work on Rally Day this year more generously than we have ever done in the past.

Foreign Periodicals

For Bohemians, Moravians, Slovaks, and Other Slavic Peoples.

For Bohemians, Moravians, Slovaks and other Slavic peoples, the Board is publishing a sixteen-page weekly religious paper, "Krestanske Listy" (Christian Journal), whose circulation has now reached 3,000 copies. The efficient editor, the Rev. V. Losa, reports having received many encouraging letters from individuals, families and churches that have been helped through the medium of this paper.

For Hungarians (Magyars)

For Hungarians (Magyars) our sixteen-page weekly, "Reformatusok Lapja" (The Reformed Sentinel), continues to meet

the need of a religious journal for the Protestants of that nationality who are coming to our shores. Under the editorship of the Rev. Ladislav Harsanyi, this paper is making good progress. The present circulation is 1,000 copies weekly.

For Ruthenians.

Our eight-page weekly paper, "Sojuz" (Union), which for several years was published in New York, has been transferred to Pittsburgh under the management of the Rev. S. Byczynskij. It is distinctively religious in tone and utterance, and it is believed that in its present form it is meeting the needs of the people speaking the Ruthenian tongue. The circulation is 1,000 copies weekly.

For Italians. For Italians the weekly paper "L'Araldo" (The Herald), the publication of which was begun at the request of the Italian ministers and missionaries, shows gratifying progress. The circulation is now 3,500 copies. The Rev. A. di Pietro, editor and manager, has shown unusual efficiency and aggressiveness in suiting this paper to the peculiar needs and requirements of the Italian immigrant population, helping them to become Christian American citizens.

In connection with his duties as manager of the Italian weekly paper, Mr. di Pietro has established a depository for the sale of the best religious books and tracts published by

the Claudian Press and La Speranza Press, both of Italy. In this way our Italian ministers and missionaries are given the opportunity of securing the best Italian religious literature published at a reasonable price, without being obliged to send to Italy for it.

Bible Picture Cards. The Bible Picture Cards in six different languages are increasingly popular, being found useful not only by our colporteurs, but by the missionaries on the steamship piers, and in the mission Sabbath schools that are being conducted among foreigners in various localities. The Board is now publishing 14,000 of these cards weekly.

The Home of the Board

ON the first of January, 1898, the Board moved into its new home, the Witherspoon Building at the corner of Walnut and Juniper streets. At that time Walnut street was still the choice residence street of the city. In these thirteen years it has become one of the active business streets, office buildings, stores and now the stock exchange having crowded out the homes of generations. These changes are still in progress. The wise judgment of the then members of the Board has thus been clearly demonstrated.

When the building was completed the total cost including the ground was \$1,080,912.82. The mortgage indebtedness was \$600,000.00. During the nearly fourteen years of its occupancy this mortgage debt has been reduced to thirty-five thousand dollars through the earnings of the building, the application of certain unrestricted legacies, whose use for this purpose was authorized by the General Assembly, and the proceeds from subscriptions to Annuity Gold Bonds.

This Annuity Gold Bond plan has been so cordially received that it has proved itself an important factor in the liquidation of this mortgage. The plan provides that the Board issue its Annuity Gold Bonds in return for subscriptions of five hundred dollars or multiples thereof, and agrees to pay the donor, or some one named by him, an annuity for life at a stated rate, based on the age of the annuitant at the time the subscription is made. The annuitant is comfortable in the assurance of a certain income for life at a rate that is

higher than interest return on an ordinary investment. He is free from the annoyance of fluctuation in values and will avoid the necessity of re-investment at stated or unexpected periods. The money so subscribed constitutes an absolute gift to the Board. No one can afterwards contest it. The subscriber has the satisfaction of knowing that he has placed his money just where he wishes it to go; it cannot be diverted. The payment of the heavy taxes which are in some states imposed upon bequests is avoided.

Just as soon as this small balance of less than thirty-five thousand dollars is paid off, this magnificent building will become the unencumbered property of this Board, constantly increasing in value as an investment, the net income from which will be applied toward the work of Sabbath school missions.

Usefulness cannot be measured in dollars and cents. The Witherspoon Building is the center of the Presbyterian activities of Philadelphia (the third largest city in the country). Permanent offices are furnished without charge to the Board of Ministerial Relief, the Board of Education, the Stated Clerk of the General Assembly, Women's Foreign Missionary Society, Women's Home Missionary Society, Presbyterian Historical Society, Trustees of Presbytery of Philadelphia. The many various committees active in the work of the Church at large as well as locally are also provided with ample meeting places and are heartily welcomed.

MINISTERIAL RELIEF

B. L. AGNEW, D.D., LL.D., Corresponding Secretary

A Delightful Work

FIFTEEN years ago, on New Year's Day, the writer commenced the sacred work of Corresponding Secretary of the Presbyterian Board of Relief. Whatever strength he has had he has most cheerfully devoted to helping his brethren in the ministry and such members of their families as have been left without proper means of support. Whilst the work has been a most responsible one and at times a very depressing one on account of the great distress in which he has found many families, and because of the small amounts that we were able to give them, it has nevertheless been one of the most delightful character because of the many cheerful and grateful letters he has received from those who so thoroughly appreciate all that the Church has done for their comfort.

It is expected that by the time this article appears in the ASSEMBLY HERALD, the resignation, which I tendered to the Board last spring on account of failing health, will have been accepted by the Board and a new Corresponding Secretary installed in my place.

I cannot take leave of this blessed ministry without putting on record my profoundest appreciation of the warm-hearted support I have always received from the members of the Board which the General Assembly has from time to time elected as my co-workers. The members of the Board have always worked together in the most delightful harmony, and with marked intelligence and financial ability they have administered the sacred trust committed to their hands. A more conscientious and faithful set of men I have never known. It has always been their exceedingly great pleasure to arrange all their business engagements so that they would not interfere with their attendance upon the regular meetings of the Board and the constant and exacting meetings of the various committees of the Board, and the Church at large will never know the unspeakable debt of gratitude it owes to these great big-hearted men.

One of the most delightful memories of my association with the Board has been the very remarkable and specific manner in which the loving God has answered our earnest prayers. Let me give my readers one case as an encouragement to our successors in this blessed work.

Shortly after I became Secretary we had a year of great anxiety as to how we could receive money sufficient to pay the increased demands upon our treasury. A few days before closing our books for the fiscal year, the Treasurer made an estimate of the probable amount we would receive from the churches before the year would close, and he said to me, "If we could get about \$6,000 more than we can expect from the churches, we could close our books without a debt." Soul-burdened and anxious, I went alone before God and pleaded that, as we were engaged in the Lord's cause, and as the Lord's people had the Lord's money for this work, He would influence them by His Holy Spirit to send us the needed thousands. The next morning a former member of one of my churches sent me a check for \$500. The next morning another check came for \$500. The next day a check for \$2,000, and before we closed our books another check came for \$4,225, and we closed our books free from all indebtedness; and although the number of families has vastly increased and our appropriations have been averaging higher each year, we have been enabled by the blessing of God to pay all our appropriations promptly and in full every month and to go to the General Assembly every year for fifteen years free from all indebtedness.

The Endowment Fund of the Board now amounts to nearly two and a half millions. There are copies of over a hundred wills in the office leaving bequests to the Board from estates not yet settled. Besides all this we have heard of many wills having been made in the interests of our beloved old ministers,

and the widows and orphans of ministers, all of which things have been a delight to the heart, and they lead us to look forward with great hopefulness that in the future a more generous provision will be made for the noble and worthy wards of our beloved Church.

Doing Good for All Time.

If you were to put your money into the erection of a building more gorgeous and resplendent than any of the Seven Wonders of the World, with like objects in view, there will come an end to its glory and magnificence as there has to all of the Seven Wonders of the World, but put your money into the Permanent Fund of the Board of Relief and it will continue to do good for all time to come.

Men and women can be found everywhere who are willing to give their thousands, their hundreds of thousands, and even millions to colleges, hospitals and public improvements. Why is it that so few can be found to give even their few thousands towards making comfortable the families of the men who have all their lives long denied themselves of the luxuries and even the ordinary comforts of life in order that they might give their whole time and energies to promote the highest welfare of our race?

Is it not true that the ministers of the gospel have done more than any other class of men to elevate the communities in which they have lived, and to disseminate the sound principles of truthfulness, integrity and honesty upon which all the business of the world should be conducted? Have they not done more than any other men to make life happy, to kindle within the souls of men a bright hope of a better world? Have they not done more than any other class of men to relieve the sorrows of bereavement and to dry the tears of the broken-hearted? Have they not done more than any other class of men to encourage the masses of the people in the times of strong temptation and in the dark and gloomy days of dire adversity? And have they not above all classes of men done more to enable dying men to face calmly the supreme hour and be prepared to stand before the Great Judge of all the world to answer for the deeds done in the body?

If so, do not they deserve the very best you can do for them?

Think of it, dear reader, the money you give to the Board of Relief to be invested as a Permanent Fund will not only help to support the twelve hundred and fifty families now represented on the roll, but it will be used for all time to come in supporting ministers' families in numbers vastly beyond the number now upon the roll. The number of persons aided by the Board of Relief has doubled in the last twenty years, and as the Church increases in size and her ministers increase in numbers, the demands upon the Board will be immensely larger than they have ever been in the history of the Board.

The Lady Kortright Estate.

Seven years ago Lady Kortright was taken to her heavenly home, and her estate has been in litigation ever since. The Supreme Court of Pennsylvania has fully decided that the Presbyterian institutions, to which she left over \$1,000,000, are to receive her bequests. Under this decision the Board of Relief receives, with accumulated interest, about \$300,000. By a Deed of Trust she gave the Board of Relief nearly \$100,000. So that her total gifts to the Board have been about \$400,000.

Are there not other wealthy persons in the Presbyterian Church who will imitate this large-heartedness toward the faithful men who have done so much to make life happy and a death-bed easy, who are now, and will be, in actual want and who must be provided for by a grateful and wealthy Church?

Think of it! For all time to come these gifts of Lady Kortright will be engaged in one of the most needy and beautiful ministries to which money can possibly be devoted. Reader, will you not share in the glorious privilege of making an honorable and comfortable provision for all those who are to consecrate their lives to the heralding of the glad tidings of salvation to a ruined world, and who may, by reason of limited salaries and unavoidable expenditures, find themselves in the time of old age or disability, in perplexing embarrassment and even in actual distress?

The good blessings of God be with the beloved Board and all its beneficiaries, and with all those who help the Board in its Christ-like ministry.

B. L. A.

CHURCH ERECTION

DUNCAN J. McMILLAN, D.D., Secretary

The Board and Its Funds

IT is the purpose of the Board to keep the Church fully informed respecting the work in all its departments. For this purpose each annual report contains a complete statement of all the funds and their administration. But it is said that comparatively few read the annual reports. It has been suggested that the *ASSEMBLY HERALD* would carry the information to a larger number of readers. In the hope that this may be true, a statement of the funds and their limitations is given. But the limits of the space allotted to this Board make it necessary to condense.

The Board was created by the General Assembly and chartered by the legislature of New York to administer a Fund. This Fund had been committed to the General Assembly for the purpose of "aiding feeble congregations in erecting houses of worship."

For the government of the Board in the administration of this "Fund" the General Assembly formulated a "Plan" which has been amended and enlarged from time to time as new conditions have arisen and other Funds for special purposes have been endowed. "The Fund," with its increments, is called the "*Permanent Fund*." It originally amounted to \$100,000. By successive additions it is now \$2,788,744.31. This Fund has been kept invested in interest-bearing securities, the income from which is used exclusively in making grants and small loans without interest "to aid feeble churches in erecting houses of worship."

The General Fund.

The General Fund is made up of the interest of the Permanent Fund above described, together with the contributions of churches, Sunday schools and individuals, etc., and is the only source from which grants and loans without interest can be made. It is the great working Fund of the Board. From it more than half of the entire number of appropriations are made. It is an interesting and significant fact that about three-fourths of the money for this Fund comes from the interest

of the Permanent Fund. The General Fund is the sole dependence of the feeble churches seeking grants and loans without interest.

Special Funds.

The Loan Fund.—From the Stuart Estate came a special Fund amounting to \$250,000 which constitutes the Loan Fund. The principal of this Fund is loaned in sums ordinarily not exceeding \$5,000.

The Manse Fund.—Following the suggestion of the late James R. Hills, Mrs. R. L. Stuart endowed this Fund. From this Fund small loans without interest are made to churches erecting inexpensive manses. To Indian missions and others in exceptional cases where there is not the ability to return the money small grants are made from this Fund. The Fund is now all in use and appropriations can be made only as loans that have been made from it are returned, or as contributions especially designated for it are received.

The Reynolds Fund.—This Fund was endowed by the late General Wm. F. Reynolds, of Detroit, Mich. From this Fund loans are made at a low rate of interest to churches who build more expensive manses. The loan to any one church cannot exceed one-half the value of the property, nor \$5,000 in amount. This Fund is intended to aid churches that are capable of carrying the burden if only it can be distributed over a few years, not exceeding ten.

The Hoyt Fund.—This is a small Fund derived from the bequest of Dr. Ezra Hoyt, a former member of this Board. It is used much as the Reynolds Fund, but for somewhat weaker churches and at a lower rate of interest.

The Buell Fund.—This Fund was bequeathed to the Board by Mrs. Electa K. Buell, of New York, to be used in aiding churches in the west in communities where there exists no other Presbyterian church. This Fund is now practically exhausted.

The Van Meter Fund consists of \$6,000 from the estate of the Misses Van Meter, of New

Jersey. It is invested and the interest is used in aid of churches within the bounds of the Presbytery of West Jersey.

The Gilchrist Fund was endowed by John and Robert Gilchrist, of Boston. It amounts to \$10,000. The income which it produces is used in aid of churches within the bounds of the Presbytery of Boston.

The Stuart Fund is a small supplemental Fund for exceptional cases which do not come under the rules of the Board. It is now practically exhausted.

The Barber Fund.—This Fund is held by the Trustees of the General Assembly. The apportionment of interest which falls to this Board is used exclusively in aid of negro churches not under the care of the Freedmen's Board.

The Sara A. Palmer Memorial Fund.—The income from this invested Fund is used under the rules of the General Fund in every respect.

Having described in brief the various Funds of the Board it remains to say a word about the bequest of John S. Kennedy. Under the direction of the General Assembly of 1910 this entire Fund was placed in the Permanent Fund and invested in the best obtainable securities. The income produced by this Fund was to be used to strengthen the various Funds of the Board. But the General Assembly of 1912 rescinded the act of the Assembly of 1910 and directed the Board to withdraw the fund from its investments, if the way be legally clear, and to administer \$500,000 of it under the rules of the Loan Fund and to hold the balance subject to investments in Church securities under business principles and upon such security as the Board might approve. The Board has been most earnest in its desire to have the legal questions involved determined, but from their nature they cannot be determined in haste. It is devoutly hoped and confidently believed that the Executive Commission and the Board will, at an early day, obtain a legal opinion which will be satisfactory to the entire Church.

In the administration of the Funds the Board is governed strictly by the General Assembly. The conditions of receiving aid are clearly set forth in the rules which the General Assembly has, from time to time, provided for the Board's guidance. These conditions in brief are as follows:

1. The congregation must first of all raise all the money it can before asking aid.
2. The cost of the property and the amount that has been raised must be given in the application.
3. The application must be endorsed by the Presbytery or its Standing Committee on Church Erection. The Board never enters the bounds of a Presbytery without the authority of the Presbytery.
4. The deed or copy of the deed by which the property is held, a plot of the lot and, in case of a loan, the abstract of title are required.
5. The certificate of an approved attorney that the church is incorporated and that there are no liens or encumbrances on the property.
6. Insurance must also be provided at the expense of the church aided.
7. In the case of grants and non-interest bearing loans this must be effected through the Board.

Remarks.

In examining titles the Board is continually rendering most valuable service to churches in the discovery and correction of defects in titles.

If there are over-churched communities, as is often charged, this Board can hardly be held responsible since it enters a field only by the authority and invitation of a Presbytery.

It is apparent that the General Fund is the great working Fund of the Board. From it all grants are made, and the grants comprise by far the majority of the appropriations made by the Board. Since it derives its resources from the income of the invested Funds and current contributions (in the proportion of three to one) these two great fountains must keep continually flowing and their streams increased in volume if the demands in our great growing country are to be met. If the Permanent Fund be depleted or the church contributions be allowed to run low, the feeble churches everywhere will sadly suffer. The Permanent Fund, as the endowment for this important department of Church Erection, should be constantly increased by gifts and bequests. No other Board so much depends upon its endowment. This is true not only because it is the chief source of supply for the Board's working Fund, but because no other benevolence appeals so lightly to popular sentiment and sympathy, as this material, business Board.

BOARD FOR FREEDMEN

Rev. EDWARD P. COWAN, D.D., Corresponding Secretary and Treasurer

The Cry of Humanity from the Black Belt—II

REV. A. W. VERNER, D.D., PRESIDENT OF SCOTIA SEMINARY, CONCORD, N. C.

IT MUST be evident to every one acquainted with the facts, that the present condition of the negro, notwithstanding the great advance that has been made, is far from what it ought to be. There is still an urgent call from the black belt, it is the cry of souls in distress, the cry of humanity.

The time has passed for quibbling over whether the negro is capable of receiving and using to advantage the education and training of the Christian school. Fifty years of unprecedented progress in every line of industrial and intellectual pursuits, and religious development has sufficiently answered that question. The negro is learning to do for himself, and he must be taught to be self-dependent, self-reliant, and self-respecting, and our plan is, to keep constantly before our students this fact. But they still need the care and nurture of the stronger and better equipped race, there is much still to be done for this people. Public schools would help greatly, in their enlightenment and uplift, if they should be of the right character, and it would be a blessing if such schools could be greatly multiplied. But the fact is, they are not being planted in every district of the black belt at national expense, as suggested by Prof. Hart. Nor is there any movement being made in the direction of securing such schools. And if there were a greatly increased number of such schools it would not be possible to secure a sufficient number of well-trained, and properly equipped teachers of the race for instructors. This fact emphasizes the necessity of providing for, and maintaining such schools as Scotia and Biddle for the preparation of young men and women to become competent and efficient teachers for the primary instruction to be given in the public schools now in existence.

That the Industrial scheme of Booker Washington has done much, and been a valuable help in bettering the condition of many of the negro race and fitting them to be of great-

er service to their people, no one acquainted with the work will question. But they still need something that his line of work does not give to a sufficient extent. Nor is his work redeeming the race in its entirety, or giving that deep and genuine Christian culture which is such an important and telling factor in the character of the leaders of the race, for it is yet an infant race, still in a formative state, and every element essential to make them a good as well as a strong and well equipped people should have a place and enter into their training and development. The people of the south, generally speaking, are not in a condition, and many do not have the desire or disposition to open to the negro the doors of opportunity, so as to develop the best that is in him and fit him for the highest measure of usefulness. There are many excellent people in the south who treat the negro kindly and are well disposed toward him in a way, but who, nevertheless are sincere in the belief that other than a very rudimentary education, unfits, rather than fits him for larger and more useful service. The attitude of the north in regard to the education of the negro is very different from that of the south, and the Church of the north has always been contributing toward the enlightenment and general betterment of the race. It is therefore to the Christian Church of the north, and individual Christians, with the larger conception of human brotherhood, as revealed in, and expressed by the man of Nazareth, that this people is holding out the hand of supplication and entreaty. The sad and degraded condition of great masses of the race in many localities of the south, ought to be a strong enough appeal to any earnest Christian soul, capable of being touched by the cry of needy humanity. And as a representative of the great Presbyterian Church that has called me into a very important and necessary field of her work, I earnestly appeal to our people to do more for the establishment and fostering

of Christian schools among the great masses of the black belt. The Christian Church, and the Christian school have something to give that can be gotten nowhere else, and yet which is a great and significant factor in the right development of any people. The public school instruction and industrial training are good and necessary. But the Christian school is still needed, and very much needed to give moral and spiritual ballast, to put into the training the leaven of gospel power and purity, which make for truth and righteousness, and tend to build up stronger and nobler life and character. A great responsibility, therefore, rests upon our Church in regard to the uplift, education, and general betterment of this down-trodden, but needy and responsive race, in everything that will make them good citizens, better workmen, and enable them to secure by their own earning power, more of temporal, intellectual and spiritual good. She has done much, to be sure, generous offerings of money and consecrated service have been made. But the work is by no means completed. There is still great demand for white teachers, and the need of money to support them. We are somewhat hampered in our work at present because we have not a sufficient number of teachers to do the work as it should be done. The negro is not financially able to pay the cost of general instruction, nor has the race yet reached the point of ability to provide well-equipped and efficient teachers in sufficient numbers to meet the demand. The Church must answer this call. The Christian Church is the only agency through which Christian education is to be given, and Christian education is the only proper solution of this great problem.

By Christian education we do not mean a mere sentimental or emotional sort of religious exercise devoid of any permanent value, but a Christian training that fixes in mind and makes permanent in heart and conscience the great fundamental principles of divine truth, so that they will express themselves in right living, in high ideals of duty and a keen sense of moral responsibility. Christian education is not narrow, confined within the close limitations of sectarian lines, but broad and comprehensive enough to take in every phase of training essential to produce a well-developed and useful life. It touches and tints industrial training with a brighter and richer glow,

showing that it means more than simply training girls how to cook and sew, or teaching boys a trade. It quickens the faculties of mind, adds keenness to perception, gives permanent habits of industry and so strengthens the will that one may the more readily see and have the purpose to seize every opportunity of being useful and in this way become possessed of the sense of self-respect which is the natural product of a consciousness of being useful. It also give added value to intellectual training in turning it to account along lines of greatest benefit in the construction of pure, purposeful, strong characters, and holy, exemplary lives.

Christian education emphasizes the fact that it is more than mere book learning, storing the mind with knowledge or training the hands to work, but that it includes moral elevation as well as intellectual development. It takes in everything that is calculated to make the life purer and better and more useful. It begets and fosters a spirit of hopefulness and expectation. It develops a patience and perseverance possessed of the power to wait and to do. It teaches personal purity, purity of the family life and the sacredness of the marriage relation. The whole trend and effect of Christian education is upward. Its genius is moral, spiritual, industrial, domestic, social, individual elevation. It creates a hunger and thirst for higher and better things. It is the mountain summit from whose height one gets a broader vision, a clearer view of the possibilities and demands of life and a truer conception of all human relations.

This is the provision that must be made for our black brother. Nothing less will meet his requirements and needs. A great responsibility, to be sure, rests with negro leaders who have reached a good degree of intelligence and refinement, yet a larger responsibility rests upon the people of richer blessing and greater power. And if the spirit of true democracy, which spells out "Opportunity for every one, according to his capacity and merit," and the spirit of Christianity, whose principle is, "Help for the weaker, as the stronger is able to give it," be exercised toward the negro, many of the difficulties will vanish, better conditions will prevail, and much happier and more desirable results will be secured.

THE COLLEGE BOARD

ROBERT MACKENZIE, D.D., LL.D., Secretary

The Church and the Christian College.

THE Presbyterian Church has a conscience on doing its full share, with other Churches, for the advance of the kingdom of our Lord. Thy kingdom come, is not a vain repetition on the lips of our people. To carry out its purpose the Church has organized itself into certain Boards, through which it seeks to express its spirit and its benevolence, that thus all things may be done in scriptural decency and order. Each of these Boards was organized by the General Assembly after mature deliberation and conviction of its necessity as a part of the whole work of the Church. There is no major or minor Board. They are like the Ten Commandments in this that he that neglects one is guilty of all.

The Church's Interest in Higher Education.

One important part of our Church work is Christian Higher Education, in which it has never failed. It has ever believed in an intelligent faith and an educated leadership. Christian education is receiving new emphasis and is gathering to itself more of the practical attention of the churches as such and more of the goodwill of individuals who appreciate its importance both to the Church and to righteous citizenship in the state. What with the new interest in the work of the Church voicing itself in the Missionary Movement, the Brotherhood, the Men and Religion Movement, there arises an increasing demand for properly educated workers. Earnestness in discovering and urging to larger work, and indifference to the education of workers are a team that do not pull together. To be so absorbed in viewing the widening opportunities for work at home and abroad, whitening to the harvest, and not pray the Lord of the harvest that He will send forth laborers into His harvest is to violate that balance of interest and effort commended by Christ. The work cannot go on without prepared workers.

No other one thing has so seriously hindered

the progress of efficient Christian work as the ever constant need of larger numbers of educated and consecrated ministers, missionaries and lay workers. So far forth such have been found principally in our Christian colleges. Do men gather grapes of thorns or figs of thistles? Do they not gather them from vineyards and orchards specially set apart from the wild for the purpose of producing such cultivated fruits?

Theological Seminaries Depend on Christian Colleges.

We look to our theological seminaries for ministers and missionaries, but where do they get students sufficiently prepared for their classes? Of the 550 young men preparing for the ministry and missionary work of the Church in eight of our leading theological seminaries last year, 84 per cent. were prepared for the seminary in our Christian colleges. The theological seminary would give us more men if the college gave the seminary more men. The colleges would give more men and women to the work if we sent more of our children to them and more of our benevolence to maintain them in their great work of Christian education and training. Faithful as the Church has been to Christian education, and favored as it has been in finding educated leadership thus far, in view of the enlarging work opening upon us we must take the Christian college still more seriously and benevolently to heart or see our working ranks filled with men found here or there at a venture, and so slowly fall below the rank in intelligent leadership the Church has so long and creditably maintained.

Good Things Come in Small Parcels.

Many of our colleges are comparatively small. Is that a weakness or a strength? Is that to make against them in the mind of the Church or in the minds of the young people planning to take a college course or is it not

rather to make for them? Hear what some eminent men have to say in answer:

Bliss Perry, editor of the *Atlantic Monthly*, says: "In the large colleges the students have no time to think. In my experience at Princeton I found that the best thinkers were those who came from little colleges of the Middle West."

The Hon. Elihu Root, himself a conspicuous graduate of one of our colleges when it was small, says: "I believe that the American boy has a better chance for education, for making a true success of his life, in a college of not more than three hundred students."

The Chief Justice of the State of Maine, a graduate of Yale in 1842 when that college was small, says: "The difference between a large university and a small college is that in the large university the student goes through more college, but in the small college more college goes through the student."

The book "Who's Who," for 1912-13, gives the names of 15,518 persons; of these 11,034 are either college graduates or have at least attended college for a year or more. Sixty per cent. of the whole number who have won marked distinction were college graduates. Two-thirds of that percentage graduated from small colleges.

And let the governor of one of our most progressive states give testimony to the importance of the denominational college. "The time has come," he writes, "when every religious denomination in this country must have

some first-class colleges if they are to compete with the world. It is of no use nowadays to send young preachers out unless they have a college education. I am a great believer in denominational schools. While our state universities are devoting their time to teaching mechanical and scientific subjects, yet they are sadly deficient in rounding out the fundamental training, to wit, that of Christian character. Christian ethics are the basal principles of our representative government and men

lacking in this ground work will be shorn of much strength. A statesman or public man or prominent citizen may attain some little success by sheer force of intellect, yet if these efforts are not grounded upon a Christian conscience these men will, in the end, fail, and their influence will come to naught."

Take that shrewd and thrifty Yankee, the late Dr. D. K. Pearsons, who gathered out of Michigan timber lands and Chicago real estate a fortune of five million dollars. Putting aside a modest annuity for himself, he proceeded

Dr. D. K. Pearsons,
Benefactor Small Colleges.

ed to distribute those five millions specifically to the small colleges, where, he said, lads from the farms and girls from the villages might secure an education in an atmosphere religious, moral and homelike in its influence. The new emphasis on the superior worth of the small college and of the Christian college may be said to have begun with this man. He lived long enough to see his example followed by many others.

TEMPERANCE

JOHN F. HILL, D.D., Cor. Sec. Permanent Committee

Is This Anarchy?

RECENTLY the Presbyterian Temperance Committee had Mr. Wm. E. Johnson make a personal investigation of the Army Posts at Fortress Monroe in Virginia, Ft. Leavenworth and Ft. Riley in Kansas and Ft. D. A. Russell in Wyoming. In every one of these places, Mr. Johnson found beer being sold in open defiance of the law of Congress and the will of the people. He purchased samples of the beer and had them analyzed by capable chemists, whose certificates he holds, giving all details as to the percentage of alcohol contained, etc. In every instance the percentage was larger than the Internal Revenue Bureau permits to be sold without the payment of the beer tax and in some instances, it was several times as large. Beer is also openly sold in Ft. Sheridan, near Chicago, and no doubt in other places.

This seems to be an attempt to carry out the reported threat of the brewers,—that the recreation rooms, gymnasiums, libraries, etc., secured by the temperance people from Congress at a cost of several hundred thousand dollars, would be turned into beer halls. Whoever is responsible for these and other almost incredible conditions, should be brought to justice. The Committee has secured this information at considerable cost and has given it to the public in widely circulated press bulletins.

WHOSE BOY IS IN DANGER?

Dr. Cortland Myers, of Boston, relates the following story, as told by a ship's surgeon:

"On our last trip a boy fell overboard from the deck. I didn't know who he was, and the crew hastened out to save him. They brought him on board the ship, took off his outer garments, turned him over a few times and worked his hands and his feet. When they had done all they knew how to do I came up to be of assistance, and they said he was dead and beyond help.

"I turned away, as I said to them, 'I think you have done all you could.' But just then a sudden impulse told me I ought to go over

and see what I could do. I went over and looked down into the boy's face and discovered that he was my own boy.

"Well, you may believe I didn't think the last thing had been done. I pulled off my coat and bent over that boy; I blew into his nostrils and breathed into his mouth; I turned him over and over, and simply begged God to bring him back to life, and for four hours I worked, until, just at sunset, I began to see the least flutter of breath that told me he lived. Oh, I will never see another boy drown without taking off my coat the first instance and going to him and trying to save him as if I knew that he were my own boy."—Sel.

TEMPERANCE DAY PROGRAM.

The program which it is hoped will be even more attractive and instructive than those of former years will be ready for distribution the last of September. It should be ordered early to give opportunity for due preparation. It will contain responsive readings, music, recitations and suggestions, all adapted to the promotion of the temperance reform.

The favor with which our programs have been received by our own and other churches heretofore encourages the hope that this one will be in still greater demand.

Address Presbyterian Temperance Committee, Conestoga Building, Pittsburgh, Pa.

BEQUESTS.

Within the past year the Presbyterian Temperance Committee, with the approval of the General Assembly, secured a charter under the laws of the Commonwealth of Pennsylvania. This agency of the Church is therefore now prepared to receive bequests, and we take this opportunity of announcing the corporate name, "The Permanent Committee on Temperance of the Presbyterian Church in the United States of America."

In the preparation of wills it is, of course, of the utmost importance that the exact corporate name be inserted.

Doctors Know

That coffee and tea disagree with many persons.

Sometimes the trouble shows in one form; sometimes another such as headache, sleeplessness, nervousness or indigestion — but always

“There’s a Reason

Persons unpleasantly affected by coffee and tea, find it easy to change to

INSTANT POSTUM

and that it agrees with them perfectly

It is regular Postum in concentrated form — made in the cup —

No Boiling Required

Stir a level teaspoonful in a cup of hot water, add sugar and cream, and instantly you have a delicious beverage with a flavour similar to Old Government Java.

Instant Postum is sold by grocers in 100-cup tin 50c. Smaller size, 30c.

Coffee averages about double that cost.

Sample sent for 2-cent stamp to cover postage

Postum Cereal Company, Limited,
Battle Creek, Mich., U. S. A.

Canadian Postum Cereal Co., Ltd.,
Windsor, Ontario, Canada

BOOK REVIEWS

Jonah of Gath-Hepher, by Edward A. Marshall. We have in this book an Oriental story of which the Prophet Jonah is the hero. It is written after the style peculiar to the East, and adds fresh interest to the inspired Word. (Fleming H. Revell Company, New York. \$1.00 net.)

Christianity and the Social Crisis, by Rauschenbusch, Prof. of Church History in Rochester Theological Seminary. We have in this book a combination of the teacher and the pastor. The author spent eleven years of his early ministry among the working people of a city parish and now seeks to apply the fundamental teachings of Christianity to modern social conditions as he saw them. Naturally he begins with the "Historical Roots of Christianity," but does not find in Jesus the social reformer, that Socialists claim. This religious and social life were inseparable. "Nations do not die by wealth, but by injustice." This may be taken as the solution to the crisis. With more books like this the misunderstandings between the masses and classes would largely disappear. (The Macmillan Company, New York. 50c. net.)

The Friar of Wittenberg, by William Stearns Davis. Some one has said that every man is as big as the work he does. If this be true, Martin Luther holds rank among the world creators. After the lapse of centuries his name has lost neither force nor interest. In this novel we have a story of which he is the central figure. The incidents of his life are painted with the touch of a master, and the times know themselves by a naturalness that holds the reader's interest to the end. Such novels belong to the domain of reality. They make history immortal. (The Macmillan Company, New York. \$1.35 net.)

Other Sheep I Have, by Theodore Christian. We have here a pretentious volume of nearly four hundred pages in the interest of church union. The author represents himself as having been translated to the Celestial regions from which he descends to the earth accompanied by a Moderator, who assembles representatives from the various churches and

holds an inquiry as to their comparative merits. Among these are "Romanus," "Bapto," "Anglic," "Presbus," with interruptions from "Objector," "Wouldbe," "Zealots" and a host of others. The discussion involves statistics, astronomy, history and recriminations in general. The result is the Moderator disappears and the proceedings of the Celestial Commission on Church Unity are over. (G. P. Putnam's Sons, New York. \$2.00.)

The Underworld and the Upper, by Charles A. Starr, with an introduction by Hon. W. J. Bryan. We have in this book a series of the personal experiences of those who have lived in the upper and under worlds. The purpose, as the author states in the preface, is not intended as a biography nor written to catalogue crime, but to lift up Him who is the Savior of the fallen. The effort is one requiring a delicacy of execution of which few writers are capable. That the author has succeeded in this respect, a careful reading will confirm. (Eaton and Mains, New York. \$1.50 net.)

An Open Letter to Society from Convict 1776. Here is a series of letters written by a convict to the world. That fact alone would give it something more than an ordinary interest. The introduction was written by Maud Ballington Booth, who while not agreeing with the entire book still accords it the merit of being a "logical, sober and straightforward presentation of the prisoner's point of view." Experience is entitled to a hearing, and society, often too ready to condemn, may learn from this book many modifying facts that belong to the prisoner's side. (Fleming H. Revell Company, New York. 75c.)

The Man with a Conscience, by Rev. Charles Roads. This is a happy title to an ably written book. The author treats conscience from the double relation of science and life. What is conscience and how is it to be applied according to the law of Christ? In reading this book one meets many an old truth, so restated as to give it a force not felt before. The theme is always timely, and never perhaps more so than at the present. (The Westminster Press, Philadelphia. \$1.25 net.)

THE ASSEMBLY HERALD'S WANT DEPARTMENT.

If you have anything to sell, if there is anything you wish to purchase, use this page to tell over 52,000 families so. The minimum space is one-half inch—about thirty-five words—which will cost \$1.00 each insertion. On a three-time order a discount of 5 per cent. is allowed, and for six insertions 10 per cent. Cash to accompany orders, no display copy inserted. It will be our aim to keep this section clear of all objectionable advertisements and so make it of the highest value to our readers.

Address, THE ASSEMBLY HERALD Want Department, 1328 Chestnut Street, Philadelphia, Pa.

SUNDAY EVENING SERVICES MADE SUCCESSFUL.—Illustrated Lantern Lectures. We sell lanterns and rent slide sets. Progressive churches use them. Dr. John Clark Hill, editor. Booklet free. Church Supply Co., Springfield, Ohio.

BIBLE READING CIRCLE.—Does your church need one? If so, send your name and address to me and circular will be mailed to you, telling how to start one. Address (Miss) Elizabeth Merriam, Framingham, Mass.

BOOKINGS FOR OPEN DATES during fall and winter desired in Colleges and Women's Clubs. Reader, Author, Impersonator, Lecturer, Exceptional testimonials, own management. Address Miss Lydia Stirling Flintham, 1523 N. Bouvier Street, Philadelphia, Pa.

SPECIAL BARGAINS in Blackboards and Individual Communion Services. Church collection Plates at "way down" prices. Get our terms and we'll get your business. Catalogue A. American Blackboard Co., Gay Bldg., St. Louis, Mo.

SALE OR RENT.—Fine new Homes, Stores, Investments, Modern Improvements, many styles. Good locations in Philadelphia. Make selection soon, as friends can still purchase adjoining homes. Also a Florida hotel, furnished, sale or lease to close estate. Lots, Orange Groves. Charming popular resort. The Gowdy Co., 5540 Walton Ave., between Baltimore Ave. and Spruce, Phila. Day or evening excepting Sabbath.

GENTLEMEN OF REFINEMENT, and ability as solicitors, may learn of an opportunity to increase their incomes by writing for further information to Box 144, care THE ASSEMBLY HERALD, Phila.

"AN EVENING OF INTERPRETIVE READINGS FROM FAVORITE AUTHORS."—Child dialect and dramatic illustrations in character from select classic repertoire. Special terms to churches. Address, Alice Nichols Henderson, "Penmar," 58th & Whitby Avenue, Philadelphia, Pa.

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REV. BENJAMIN G. BARKER, INTERDENOMINATIONAL EVANGELIST, seeks engagements for his first winter campaign in U. S. A. Eight years of travel, adventure and active service in the British Army. Unique, successful experience as pastor, evangelist and singer. Intimate personal knowledge of the Welsh Revival and methods of the Revivalist, Mr. Evan Roberts. Open for summer and autumn tent meetings in 1913. Highest references, International and Interdenominational. Write 443 E. South Street, Indianapolis, Indiana.

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WANTED, BRIGHT, ACTIVE MEN AND WOMEN to earn from fifteen to thirty dollars weekly, selling beautiful and useful household articles to their friends in their exclusive territory. Steady honorable pleasant occupation. Henry Harmon, Amsterdam, N. Y.

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Every part of the instrument is of the best and as a proof of this statement the manufacturers state in their advertisement "Our organs are guaranteed fifteen years or a new one in exchange for your old one in five years." It would be pretty hard to get anything more liberal than that, and readers of THE ASSEMBLY HERALD who may desire to purchase either a small folding organ or a larger instrument will do well to correspond with this manufacturer.

Particular attention is called to the advertisement of the Thomas Communion Service Co., Lima, Ohio, found elsewhere in this issue. Their new "Thomas Special" self-collecting tray combines every desirable feature in an individual communion tray.

A high grade up-to-date typewriter is a necessity for every pastor. Read the plan on page seven telling how to get one.

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The demands for the various schemes of the Church make one ask the question, when a new call comes for money for an urgent need—"Where is it to come from?" Here is a new thought. Gather up your old gold, silver, platinum, jewelry or otherwise—diamonds, old false teeth, etc., and send them, by registered mail, to the "Old Gold Shop," 906 Filbert street, Philadelphia, Pa. They buy all such articles for cash. Established for over a quarter of a century, and are thoroughly reliable.

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books answer plainly sex inquiries for both married and single, young and old. 8 separate books.

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Sent to your home by express prepaid

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Sold direct at one profit. Money refunded if not satisfactory.

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**WHOOPIING COUGH
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Also a Safe and Speedy Remedy for
**Bronchitis, Bronchial Catarrh and
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50 Cents a Bottle at Druggists, or
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It seems to me that I perceive a steadily growing spirit in favor of Christianity, in spite of the official nervousness. Certainly we are moving slowly forward. It is ten years and a half since I came into this field. Then there were no self-supporting churches. Now there are two. The number of out-stations have been increased by five. Onomichi had little more than a Sunday school of fisher children. Now it is a dendo kyokwai. The number of believers has doubled. Our problem is tremendously difficult as compared with Korea. Here we have doubt, commercialism, extreme nationalism and every false philosophy under the sun, with yet strongly entrenched Buddhism. But if this people can once be convinced that there is nothing in Christianity opposed to the best Japanese nationalism, the old religions and difficulties will be quickly overcome, and with a spiritual revival Christianity would be rapidly and widely adopted.

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Free Samples Mailed

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**Streak
 Clothes**

On page three of this issue of THE ASSEMBLY HERALD will be found an advertisement of "The Continent," the great Presbyterian Weekly. It will be noticed that it contains a likeness of Dr. Holmes and gives assurance to our readers that he was expected to continue his editorial work, but the announcement just comes to us of his death.

Like all magazines of large circulation, THE ASSEMBLY HERALD must go to press several weeks before the date of mailing, and so it is too late to change the advertisement in any way.

One of our missionaries from India writes:

We have four centers of work among the 350,000 people living south of the Jumna river in the Allahabad district.

At one out-station we own a good house occupied by the preacher and his wife. The former a graduate of the Saharanpur Seminary. During several months of the cold weather plague was prevalent in several of the villages, the people leaving their houses and living in grass huts and under the trees. During the winter the census officers, Hindus, were busy gathering minute information concerning the caste and religion of every man and woman in one village, and this led to such persecutions of the Christians, that many of them were forced to have their names changed from the original entry as Christians, to the old caste name, and this in spite of personal interviews by the missionary with the census enumerator.

In the leper asylum at Saharanpur where the Mission to lepers gives a grant, are about thirty lepers. Way off by themselves difficult of access but very happy to see one who cares to visit them. Another asylum is at Dehra Dun. The MacLaren Asylum named in honor of a first cousin of "Ian MacLaren," John Watson of Liverpool. A missionary writes: "Here was a European leper, poor chap, sitting up in bed, who said he felt very lonely. He was waiting for the surgeon to come and take a bone out of his foot, so that he could hobble about again. I felt very sorry for him and tried to cheer him up a bit. Our own asylum is full and it is my hope to make increased efforts on behalf of these poor afflicted folk. Life is very hard for them with few smooth places in it."

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The Sanitary Individual Communion Cups

permit a convenient, noiseless, sanitary and impressive ceremony.

We introduced individual cups (many State laws now demand them).

We make the finest quality of beautiful polished trays and supply thousands of satisfied congregations.

Send for FREE Catalogue

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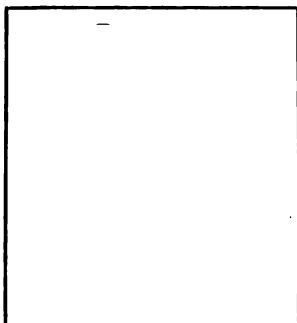
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WITHERSPOON BUILDING
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An investment that combines the greatest possible security, the largest justifiable returns, and the farthest reaching results along missionary lines.



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\$500. \$1,000.
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Paying Interest to the
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5% to 10%
according to age

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Write to-day while it is fresh in your mind.

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My name, business address and occupation are written below,

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Depends upon everyday food to re-
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You can't make a keen, bright
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There are certain elements in the
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working grey matter in brain and
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These things are scientifically incor-
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Food

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Horsford's Acid Phosphate is
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restoration of energy and vitality,
the relief of mental and nervous
exhaustion, impaired digestion
or appetite.

HORSFORD'S Acid Phosphate

(Non-Alcoholic)

Is a scientific and carefully pre-
pared preparation of the phos-
phates, and has been found a
most valuable general Tonic.

A teaspoonful added to a glass of cold
water, with sugar, makes a delicious
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If your druggist can't supply you send 25 cents
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"BAKER'S"

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COCOA OF HIGH QUALITY

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Trade-Mark on Every Package

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Established 1780

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decide on the new hymn-book for your Church
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A New Hymn Book with New Features

It contains 256 6 x 8 1-2 inch pages

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ASSEMBLY

THEOLOGICAL

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Depends upon everyday food to re-
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You can't make a keen, bright
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There are certain elements in the
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must have to build good, strong,
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These things are scientifically incor-
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Is a scientific and carefully pre-
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A teaspoonful added to a glass of cold
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In Board Binding, . . .	\$25 per 100.	—35c.	} Enc Postp
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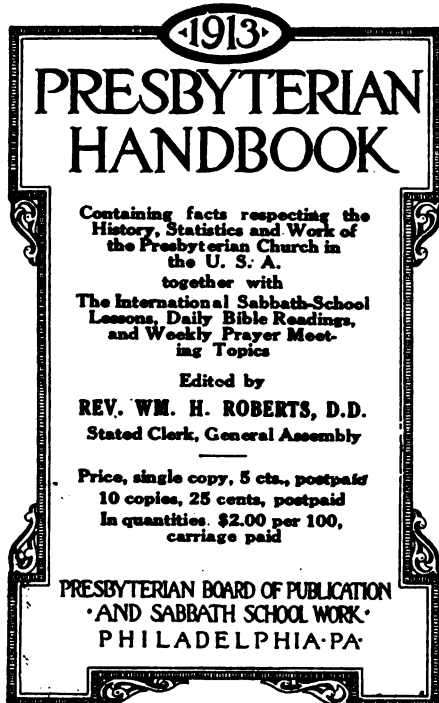


VOL.
XVIII

NOVEMBER 1912

NUMBER
11

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THE CONTINENT

THE NATIONAL PRESBYTERIAN WEEKLY FOR THE WHOLE FAMILY

William T. Ellis, The Continent's editor afield, will include several sketches of well-known laymen among his coming articles.

John Henry Jowett will continue his regular devotional articles for The Continent.

William F. Merrill will soon begin a series of inspirational articles.

Marion Harland is another famous name that appears from time to time.

Bruce Barton has a number of clever articles, including "Trying to Get Warm at Other Altars."

Frisclla Leonard writes three helpful articles on "When Christianity Travels."

Mary McDowell has a charming Christmas story, illustrated, in addition to other contributions.

Nora Archibald Smith, sister of Kate Douglas Wiggin, is the author of a Santa Claus poem you will want to read.

Mrs. Newell Dwight Hillis is to write several articles of interest to young women.

Robert E. Speer, for the centennial of the birth of David Livingstone, has a keen interpretation of the life of that missionary.

The Continent is the best that was in The Interior and The Westminster, plus the work of men and women nationally known as writers of the highest order. If you have not seen The Continent for some time TRY IT NOW.

Helen B. Montgomery, the famous missionary lecturer, writes on "Let's Talk About Our Work."

Fred B. Smith, the well-known Y. M. C. A. worker, discusses "Praying Shoulder to Shoulder with Men."

J. Ernest McAfee has something interesting to say about church buildings in "Making the Church Eminent."

Edward A. Steiner has prepared several stories of immigrant life for the near future.

Nolan K. Best, editor of The Continent, will continue his virile and inspiring first page editorials.

Harold Begbie, famous English writer, will have a Christmas story.

Special Illustrated Issues will include a Book Number, a Juvenile Number, Thanksgiving and Christmas Numbers.

Wilfred T. Grenfell and **Ralph Connor** will contribute articles during the year.

Dr. Edward A. Wicher is now writing notes on the topic of the weekly devotional service.

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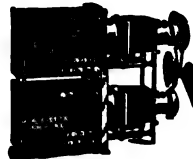
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THE ASSEMBLY HERALD

PUBLISHED MONTHLY BY ORDER OF THE GENERAL ASSEMBLY.
A. W. HALSEY, D. D., JOHN DIXON, D. D., WILLIAM H. SCOTT, Committee.

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THE ASSEMBLY HERALD

The Magazine of the Presbyterian Church, U.S.A.

NOVEMBER, 1912

Thanksgiving

THANKSGIVING is older than recorded history. It came in at the first throb of the human heart and will remain while man continues to think and love. Man is naturally grateful. There may be exceptions, but these are only protests against their own creation. The history of the race is one of gratitude. All religions, whether natural or revealed, have embraced this one virtue. The ceremonies of Judaism were based upon it. The priest standing in the midst of the harvest, waving his sheaf toward heaven, was but the leader of the National Thanksgiving Service. Nor was this confined to the people of God alone. The festal seasons of paganism implied the same essential truth. The idea of God is one common to the race. When the Almighty creates a heart he stamps His name upon it. And there it remains as the trade-mark of its origin. No people ever strayed so far from God, as to entirely forget the beginning of the journey. Whether one God or many, man delights to attribute the incidents of life to some power above himself. And between the two there ever exists the closest relation. Prosperity is an evidence of His favor, while adversity betokens His wrath. And our responses are in accord with the hour. When happy we sing, and when depressed we confess our sins and pray. Out of these states of thought have come all the *Te Deums* and litanies ever written. But Thanksgiving has grown in intelligence and service. We know God better than did our fathers in the long ago. When Jesus came to the earth He brought the Fatherhood with Him. As a result the occasions for thanksgiving are more frequent than they were. God is no longer a capricious power to be appeased by feast and flattery, but a Father who seeks and loves His own. Adversity threw aside her dark robes of hate and became the friend of man. Sometimes we go out into the fields and the sheaves are few, but the present famine may be the future harvest. So the Christ revealed God. With taper in hand He walked amid the golden candlestick and new lights have burned upon the altar ever since. Thanksgiving is always more than circumstance. That one may seem to be more or less favored than another is one of the secrets unknown beneath the stars. Misfortune in others should inspire sympathy rather than self-congratulation. Sympathy was a part of thanksgiving from the first. It was a law of Judaism that the corners of the harvest should be reserved for the gleanings of the poor, and while the people were enjoined to eat the fat and drink the sweet, it was only on the condition that they send portions to those for whom nothing was prepared. That was a thanksgiving proclamation issued of God. It was a ritual to be followed by all the ages.

God is interested in the poor. He Himself is in need of nothing, but some of His children are in distress. We cannot help Him but we may help them, and thus transform the litany of their lives into a song of praise, at least for a day.

And yet it is only natural that we should make mention of a few of the mercies that have come to us as a people. The country is prosperous. Our barns are filled with plenty and our presses burst out with wine. And even were the reverse true, we still would have abundant reason for thankfulness to Almighty God.

America has become the ripened fruit of all the ages, and to call it country is no small thing. Our Church presents much for which the cymbal of praise should not be silent. The Presbyterian Church, like the stone cut from the mountain, is fast being felt in all the earth. Our homes are ours. They may be obscure and shadowed, but they are ours, and for them the trumpet trills its loudest notes of love.

J. L. S

HOME MISSIONS

The Help of the Hills

By Charles Lemuel Thompson

Heavy the shadows gird me round,
And a mist the valley fills—
But out of the dimness and the doubt
I lift mine eyes to the hills.

Benign they rise in their surpliced robes—
Those purpled priests of God—
And I firmly walk on the shaded road
Where faltering I trod.

Their froned brows speak majesty—
Their breasts with peace aglow—
Their streams are messages of life
To vales and fields below.

The harvests flash along the plain,
The land with plenty thrills,
So—thankful to the God of help—
I lift mine eyes to the hills.

I lift mine eyes. New states appear
Where deserts held their thrall,
While laughing down the mountains vast
The crystal waters call.

And cities answer, teeming full
Of virile, pulsing life,
While far-off valleys shout with joy—
With sudden people rife.

O, fair and blessed hills of God,
To you our eyes are lift!
In you a grateful nation owns
Heaven's dateless, priceless gift.

So long ye rise above our plains,
So long your blessings fall,
Our praise ascends to Him who reigns
In goodness over all.

HOME MISSION WEEK

November 17-24, 1912

The Method

Home Mission Week is not professionally promoted by traveling experts. It is announced from the headquarters of the national Home Boards. Its success depends upon local enterprise. Each parish has affairs in its own hands. In each community parish leaders are urged to organize in such fashion as to comprehend the whole community in a concerted effort. A program of many features has been suggested. Each locality is expected to choose and carry out those phases best suited to its needs and conditions. While the campaign is national in its scope, it is local and intensive in its application. Every community problem is a phase of a national problem, and success in meeting conditions immediately at hand will be surer as the scope and importance of each problem is nationally apprehended.

The Aim

The campaign is intended to plow deep. It brings home missions close home at no sacrifice of its nation-wide importance. Every individual and every community is concerned. The period of a national political campaign was chosen intentionally. It is designed that citizenship shall be given a deeper meaning, and that political movements shall be given a deeper seriousness.

Presbyterian Activity

No Presbyterian should by this time be ignorant of plans for the campaign. Announcement has been made everywhere. The response from Presbyterians has been both gratifying and well-nigh overwhelming. The correspondence of the Board has been vastly increased. Large volumes of literature are being sent out. All pastors and missionary committees and others concerned are urged fully to equip themselves to make the campaign effective. The period of preparation is no less important than the observance of the Week proper. Sets of twelve charts have been sent to the addresses of all pastors, not only Presbyterians, but others. If there has been miscarriage in the case of any, request to the Board will bring a duplicate set. These charts are to be used during the period of preparation and reviewed during the Week proper. The secular and religious press is being supplied material commenting upon the charts and otherwise quickening thought in preparation for the Week. Not some, nor even many, Presbyterians are concerned—but all! Let each stir up his own good conscience and then stir all others to help in making "Our Country, God's Country."

A Nation-Wide Campaign in Behalf of American Social and Religious Problems

CHARLES STELZLE.

IF EVERY American does not know more about the social and religious conditions in this country at the end of the HOME MISSION WEEK Campaign,

it will not be the fault of the denominational home missionary societies which are back of this movement.

Six hundred thousand posters—22 by 28 inches in dimensions—have been mailed directly to the ministers of practically every Protestant church in the United States. A half million leaflets and pamphlets have been sent to those who should be interested in missions. During the twelve weeks' preliminary period, beginning September 1st and ending Sunday, November 24th, there will have been sent every week to the newspapers of America, special articles upon various aspects of home missions. These have been furnished to the following groups of papers:

The religious press—106 papers.

The labor press—350 papers.

The metropolitan press—all cities of 25,000 and over.

The country press and newspapers in smaller towns.

The Sunday school magazines and several other groups of magazines.

Literally millions of workingmen who have thought of home missions only with contempt now understand more about the mission of the Church in the United States. The ordinary reader of the newspaper has stumbled on to missionary truth of which he had never dreamed. It has been most gratifying to note the interest taken in the movement by the daily newspapers. Many of them have printed editorials with regard to it. Quite a number of the monthly magazines and many of the national weekly newspapers have agreed to print special articles in their November issues with reference to American Social and Religious Problems. Special material for the use

of pastors and other leaders during HOME MISSION WEEK itself—which is to be observed from November 17th to 24th, inclusive—has been issued by the central office in New York, but it will be furnished upon application by the various denominational home missionary boards without expense. Weekly bulletins for the use of the leaders throughout the country have been issued from the beginning of the campaign. Nearly a quarter of a million specially engraved post cards have been sent through the mails, and countless numbers of Home Mission stickers have been used upon letters.

The primary object of the HOME MISSION WEEK Campaign is, of course, to call attention to the seriousness of the situation in the United States, in our cities, in the country districts, among the immigrants and negroes, and among the other groups with which home missions have to do; but it is also an attempt to impress on every man and woman and child of every evangelical denomination in this country the supreme importance of saving America for the Kingdom of God, through the established agencies of the Church, and to convince them that they have a distinct personal responsibility in the performance of this stupendous task. It is conducted in the confidence that the home missionary agencies of the Church are equal to the present situation, and in the belief that an awakened Church, an intelligent Church, an enthusiastic Church, will result in a contributing Church, which will make possible through the home mission boards an American missionary enterprise which will truly make our country God's country.

If it could be demonstrated that America's greatest problems are fundamentally moral questions—and our wisest statesmen have said that they are—then it must be conceded that an unselfish agency which spends large sums of money annually for the development of great moral ideals, and enlists thousands of workers to apply them to human life, is worthy of the respect and the support of the nation. The American Home Mission enter-

prise, as represented in the various Home Mission Boards of our country, is the biggest, broadest, bravest movement in the United States because it stands for the physical, social, economic, intellectual and religious emancipation of all the people.

Is HOME MISSION WEEK to be observed in your church? If not, can you give a

good reason why it should not be? As a loyal member of your denomination you should be fully informed as to the special material issued by your home missionary society with reference to its HOME MISSION WEEK plans. Write to the Board for free literature, and then begin to organize for the campaign in your own church.

Church Work in Panama

REV. CARL H. ELLIOTT.

It may be remembered that the Presbyterian work inaugurated on the Canal Zone was, at the urgent request of the Presbyterian constituency, merged in a union organization. The pastorate of the Union Church formed has been ably filled from the first by Mr. Elliott, who left a Presbyterian charge in Toledo at the call of the congregation. Mr. Elliott's review of the religious work on the Zone, presented below, is remarkably concise and comprehensive. The Board receives frequent inquiries to which satisfactory reply is offered in this article. It is recommended to the reading of all.

The Isthmian Ministers' Association, 1911.

PANAMA is Roman Catholic, an inheritance from Spain shared by all of Central America. The Republic is still so under the dominance of that Church that a marriage ceremony is invalid unless performed by a priest or municipal judge. The public schools are taught by priests and nuns.

A Bit of History.

Protestantism and enterprise are both importations, entering the country in the early fifties with the building of the Panama railroad by American capital and management and by West Indian Negro labor.

The first Protestant church to be erected was Christ Church, of Colon, in 1864, with funds provided by the railroad and private subscriptions. Many of the negroes were from Jamaica where they had been reared and indoctrinated in the Church of England. As these were to comprise by far the largest proportion of its membership, the church was Episcopalian. It is a pretty gothic structure, the home of a prosperous congregation, almost wholly colored. It is under the supervision and jurisdiction of the Protestant Episcopal Church of the United States.

Bishop Taylor, a little later, became active in this part of the world and finding many Wesleyan Methodists in Colon organized them into a church in 1882. This is now the strongest Protestant congregation on the Isthmus, having a church filled with intelligent colored worshippers every Sabbath day. The Wesleyans of the Isthmus affiliate with their brethren of Jamaica and England.

A dozen years ago the British Baptists sent the Rev. S. Moss Loveridge, fresh from college, to care for their people from the islands and he has been an exceptionally earnest, hard-working and useful minister under whom the work has developed handsomely. On the last Sunday of 1911 this minister's work began with a sunrise baptismal service in the river two miles from his home and ended at midnight in his home field with meetings every two or three hours, different fields necessitating many miles of travel on foot and by rail all through the day between. This work has been taken over recently by the Baptists of our Southern states and is being aggressively carried forward.

All three of these denominations have organized churches of varying strength in both terminal cities and in all the principal towns along the line of the railroad. Their numerical strength is approximately, Episcopalians, 1,500; Baptists, 1,000; Wesleyans, 1,000.

The Seventh Day Adventists, Christian Mission and Salvation Army also have encouraging work well in hand, but are relatively much weaker than the other three. There are, too, a few scattered sheep of other folds.

The work thus far described pertains to the negroes. The color line is as distinctly drawn on the Canal Zone as it is in Texas, only in an exceptional two or three congregations is there

a sprinkling of white souls. The supervision is by white men from America or England, with colored helpers.

The Work for the Natives.

The Methodists of the United States have a promising mission in Panama city, with both an English and a Spanish-speaking congregation and a school of fifty pupils. The mission has a commodious and well-situated home of two stories and a basement, the minister living above and the school meeting below the auditorium.

There is also a solitary worker, a Civil War veteran, in Chitre, an interior town of 2,000 inhabitants. These comprise all the work in behalf of the native Spanish-speaking people so far as I have been able to discover.

Col. Wm. C. Gorgas.

American Christians at Ease in a Strange Land.

Church work among the Americans of the Canal Zone is unique in several respects, particularly in being subsidized by our Government. Along with good salaries, the canal employees receive free houses, free fuel and light, and pretty nearly free religion. The Isthmian Canal Commission has in its employ nine regular chaplains at a salary of \$1,200.00

per year. These are directly under the Department of Sanitation, not so much because of the Scriptural connection of cleanliness and godliness, as to provide the solace and assurances of religion to the sick and dying. Each chaplain is connected with the staff of a hospital and is expected to visit the wards each day and perform such service as a minister or neighbor might for such as may desire it. Colonel William C. Gorgas, Chief of the Sanitary Department, an Episcopal layman, is therefore the bishop of the chaplains, two of whom are Roman Catholic, three Baptists, two Episcopalians, one Christian and one Presbyterian. Col. Gorgas, besides being a sanitarian of world-renown, is a devout and princely Christian gentleman who publicly announces that he considers the comparative absence of lawlessness among the canal force, as due to the restraining influence of religion.

The chaplains all preach on Sundays, of course, on week nights, too, as occasion offers, and otherwise minister to the moral and spiritual needs of the community. Their commission salary is invariably supplemented by a mission Board or by local congregations.

Nine buildings for the use of Protestant worshippers have been erected by the Government in as many towns of the Zone and these are maintained at commission expense, even including the janitor's salary. Two of these buildings are neat, churchlike little chapels, but most of them are two story, rectangular structures, innocent of architectural beauty or pretension, the lower floor with a seating capacity of three hundred being used for church and Sunday-school purposes and the upper story the meeting place of the various secret and trade organizations.

Church Union at Work.

Denominational work has not flourished among the Americans as it has among their colored brothers of the Isthmus, although in Ancon the Episcopalians and in Panama City, the Methodists maintain regular Sunday morning services. In Culebra, Empire, Cristobal, Gatun and other towns of the Zone the work that has succeeded has been interdenominational. The favorite method of organization is a rather loose Congregationalism, a society to which members of any evangelical church are eligible without their severing connection with the home church in the United States or elsewhere. Most of these organizations have pre-

ferred the name of "The Christian League," in Cristobal "The Union Church" was chosen. In the latter the affairs of the church are in the hands of an Executive Council composed of seven members, and for some time these, without plan or forethought, have represented as many denominations, viz., Baptist, Christian Reformed, Congregationalist, Lutheran, Methodist, Presbyterian and Reformed. These Zone experiments in interdenominational work have enjoyed such general harmony and such comparative success in view of the exceptionally trying conditions of the life here, that many have become converts to the cause of Church Union and will go back to the United States impatient of any denominationalism that discourages Christian fraternity or delays the kingdom's progress.

The Sunday Schools.

The Sunday schools of the Zone are well organized and are attended by 900 of as white and bright boys and girls as may be found in any school anywhere. They may dress in cool snow-white linen the year through and go barefoot, too, if shoes pinch and parental pride permit. The teachers and officers hold a half-day convention bi-monthly.

The Y. M. C. A.

The club houses conducted by the Young Men's Christian Association are the popular social and recreative resorts of men, women and children. The secretaries are a fine bunch and the Y. M. C. A. is the Church's most useful ally on the Isthmus. It has furnished a pleasant place and wholesome amusement for leisure hours and thus has in many instances robbed the saloon of its prey and saved others from den and dive.

No Overflows.

Church attendance is not the principal occupation of the twelve thousand Americans in Panama. Indeed in most instances it is not even a side line. This is true of members who according to their own recollection were church dependables if not indispensables back home. There are several features of life on the Isthmus that explain, although not excuse, this fact. One is the constant heat averaging around 80 degrees all the year. A high thermometer has often frightened regulars of long standing in the bluest of Presbyterian communities in Pennsylvania or Scotland.

Prosperity,—good wages and easy living

conditions,—has made others vain, thoughtless and careless. Many forget God at times when His generosity is most apparent and His gifts most bountiful.

And then Sunday is a day of travel, recreation, neighborly visiting and even of out and out shopping among our Americans here, most of whom have been taught the better way. Every employee of the Commission and railroad receives free transportation across the Isthmus and back once a month, and his family travels at half rate at all times. Sundays and holidays afford the only opportunity ordi-

Christian loyalty. Most of them would not admit that they had permanently shelved their faith. And yet that feeling accounts for much of the apparent indifference to social and neighborly contact and the apathetic carelessness toward things that are serious and that involve responsibility.

However, the outlook is not wholly dark nor are all Americans on the Zone permitting their faith to lapse. There are some attending church services here who did not attend in the States. The president of one of the Christian Leagues had lived in Buffalo and New York

The Union Sunday School, Cristobal, Canal Zone, 1912.

narily for the using of this privilege. Some, apparently, see more sin in the failure to utilize the free-trip-pass than in breaking the fourth commandment.

"This is only our temporary home. We are camping out, as it were. Next year, or the next after that at the latest, we will be getting back to God's country, and then we will be good and shoulder our share of the work and responsibility." This is the thought that is in the minds of most of the scores here who for the time have suspended church allegiance and

City within easy reach of as eloquent preaching and as splendid music as the Christian world affords, and yet had not attended church for sixteen years until the first of the present year, when he made the start in a simple service in a barn-like room over the hotel. Some of the most loyal disciples the Master has anywhere, are digging away at this big ditch, and also working overtime hewing wood and drawing water for their Lord. The work is important and encouraging. God has commanded it and is blessing it.

Modern Methods of Pioneering

California and Nevada

REV. DR. W. B. NOBLE.

Dr. Noble is indeed a veteran, as his story below indicates. He has been synodical missionary in the Synod of California for several years past, and his name is familiar to Assembly Herald readers.

A Veteran Speaks.

ONE who has followed both ancient and modern methods of pioneering may, I hope, be pardoned for illustrating this subject from his own experience. Two-thirds of the years of my ministry have been spent on the home mission field, not always as a missionary, but always cooperating in the work. When I left the theological seminary in 1866 to take a home mission church in western Iowa, there was no railroad across that state (now gridironed with them), and my young wife and I took passage at St. Louis on a Missouri river steamboat for our field of labor.

town, but the advertising failed to bring me a large congregation.

A Wide Parish.

In those days a home missionary not only cared for the little flock which was his especial charge, but felt a responsibility for the outlying regions and the scattered people destitute of religious privileges. Frequent excursions were made, exploring and preaching. Fields were visited thirty to forty miles distant, which were destined to be occupied in later years by flourishing churches, such as Malvern, Red Oak, and others.

A California oilfield where one of our missionaries is at work.

The two weeks' voyage was uneventful, except that in trying to assist a poor woman who said she had escaped from the Mormons, and whose face was spotted with alleged mosquito bites, I was bitten by the same mosquito, and on arrival at our destination was broken out with varioloid. This advertised me in the

Once when I was taking a trip of a hundred miles to visit a mission field, after being knocked about nearly all night in a stage coach of which I was the only passenger, the driver drew up at a small house, his station for changing horses, and announced that we would stop there until after breakfast. Entering the

A California "big tree" (*Sequoia gigantea*), being cut down for lumber. It was 22 feet in diameter.

front room I could discern in the dim light two beds, one occupied by the "united head" of the family, and the other by the children. All other beds in the house were occupied, I was told, by cowboys. However, if I would kindly step out of doors for a few moments, they would try to arrange for my accommodation. When called in I found that the good woman had crept in with the children, that the man was willing to sit up, as it was nearly morning, and that the bed was at my service. I found it quite warm from its recent occupancy, and just as I was falling asleep the stage driver tumbled in beside me. Pioneering, like poverty, makes strange bedfellows.

Off to the Far West.

When I came to California, a little more than a quarter of a century ago, there was still pioneer work of the good old kind to be done here. Even ten years ago there was something worthy of the name in Nevada, which is in the Synod of California. Among many stage rides I have taken, one of a hundred miles, from Bullfrog to Goldfield over a sandy desert under a hot sun, is a vivid if not pleasant memory.

And yet one is ashamed to mention it when he thinks of the missionary tours of Dr. Thomas Fraser, the real pioneer among the synodical missionaries of California. But with the wonderful development of the Pacific Coast has come a wonderful change. Dr. Fraser's trail can now be followed in the finest of passenger trains, and over the dreary wastes I once traversed by stage. I have since gone in luxuriant Pullman cars, dining not at a wayside tent on bacon and beans, but in a dining car upon the luxuries of the season.

Modern Apparatus at Command.

So it can readily be seen that the up-to-date pioneer missionary has little to do with the ancient methods. At his command are the railroad and the automobile, the telegraph and the long distance telephone, the best of mail facilities, the daily paper, the clipping bureau, the card index, and all sorts of "modern conveniences." (For back country work he may soon be able to use the aeroplane.) He can sit in his study or office and scan the whole wide field of his operations as from a conning tower.

In his morning paper he notes a full page

advertisement of a new colonization project, a land company has subdivided a large tract, laid out a townsite, built a hotel, and is offering lots and small tracts to incoming settlers. The missionary hastens to "get in on the ground floor." He visits the city office of the company, secures if possible the promise of lots for church and manse, takes the train for the new townsite, puts up at the hotel, holds preaching service on Sunday, pushes his canvass for members through the week, organizes his church, selects a minister from his waiting list to take the field, and goes on his way to repeat the same process in other places of similar character.

As compared with the old kind of work this is easy,—too easy. It is hardly up to what Charles Stelzle would call "a man's job." The work is necessary, it is suited to the times and to prevailing conditions, it is useful, it is important; but somehow to one who commenced pioneer work in the sixties it seems rather tame. It lacks the flavor of hardship and privation, and the satisfaction of overcoming ob-

stacles and removing mountains. For real pioneer work which would make the sluggish blood leap in one's arteries and warm the heart

"Dining at a wayside tent on bacon and beans." Dr. Noble sits on a soap-box in the foreground.

with the joy of ministering to famishing souls, there seems to be nothing left but to go and join Hall Young in Alaska.

Modern Methods of Pioneering Wyoming

REV. L. HAROLD FORDE.

Mr. Forde is not a youngster, but he must boast fewer years than the veteran who contributed the preceding article. He is pastor-evangelist of Cheyenne Presbytery, Wyoming, where, as the article shows, pioneering methods are being employed to meet today's conditions.

IN Wyoming pioneering is the Church's chief task. Here we are laying the foundations for a great church. The state itself is destined to be one of the wealthy states of the Union. We are rich in undeveloped resources: coal, oil of all grades, iron in great mountains of the ore, copper, asbestos, gold, silver, and other precious metals. We have agricultural lands both for irrigation and dry farming. There will always be great ranges for the stock raiser.

Our state is approximately 275 by 375 miles, containing almost a 100,000 square miles of territory.

We have about 150,000 in population—so it is easy to see what lies ahead of us. We have no great cities, no real manufacturing centers,

but we have the resources to develop these. There are only about 7 per cent. of the inhabitants of the state active members of our Protestant churches. The Methodist, Presbyterian, Baptist, Congregational and Episcopalian are the leading denominations at work here, while there are small memberships in some other denominations.

The Passing of the Ox-cart.

Wyoming at once calls to mind the emigrant train, drawn by the slow, plodding ox team; Indian depredations and white men of ill repute; great herds of wild animals roaming the plains. That was fifty years ago. Today the swift, luxuriously equipped train hurries from east to west; the auto flits everywhere. Set-

master. We believe we have solved the problem, at least results obtained in the past two years would indicate a fair solution.

Treating the Community As One.

Our method is to be fair, frank and open with the communities. They understand that they cannot have a church of every denomination represented by membership in these small communities. We go to a field where there is no work, get the people together and tell them that we want to serve them by taking up church work among them; we recognize that they belong to many denominations.

We offer to organize a church when the proper time comes, Presbyterian in form of government, to be connected with presbytery, but we will preach only the basic principles of Christianity; those in which all evangelical churches are agreed. We urge strongly the making of the local church a community church, urge all denominations to unite with us, to forget the things in which we might differ, and press only those in which we agree. There is no rivalry in our work. Does this work?

How it Works.

Wyoming people are broad-minded and fair

Lingle Presbyterian Church, Lingle, Wyoming, Rev. C. H. Witteman, pastor of the Church.

tlers and ranchers have preempted the fertile plains and valleys. The ox-cart method of religious work has gone, too. In its stead there has grown up a business method, aggressive but fair, practical and spiritual.

Our communities are mainly coming from the older settled east—few foreigners. They

Lingle, Wyoming, Church. Scene at the corner-stone laying exercises.

have enjoyed the church; many are members. Every community contains members of practically every denomination. No religious or denominational colonies are to be found in our state. In these varied denominational preferences we have faced a serious problem: how to unite them all into one working force for the

and large-hearted. The above line of work appeals to them, as our results show.

In order to know the community and the people thoroughly, a canvass of the community is made from house to house. In this way we know the denominational preference of the people; we learn just how we are to

ways willing to leave the matter of our taking up work to a vote of the people present at our initial service.

After we know the community thoroughly, and proper time for organization comes, we

A school-house congregation, served last summer by a seminary student pioneer.

ask the people whether or not they want us to organize a church there for permanent work. With a list of petitioners for an organization on the lines offered, there is never a question about the result. In two years we have organized 12 new churches, have erected within our bounds three new buildings, costing over \$9,000, and have added about 40 per cent. to the membership of presbytery. We have also purchased another church building from a denomination that had let its work lapse.

Modern business methods demand that men make good in every business undertaking. Why not employ the same, sane methods in pioneer church work? Extension of the Kingdom of our Lord Jesus Christ, the building up of the local church, is a business. The minister must make a business out of his life's work. All our men understand this, and all have entered heartily into this new method of work. The chairman of our home mission committee is a consecrated, live-wire business man; another member lives in the same city and is pastor of our leading church, a consecrated spiritually-minded man. The pastor-evangelist knows every field through and through; he has been called a business man.

For Example.

A new man is to take work in southern Wyoming. He is asked to come to Cheyenne. A short talk on the early history of Wyoming, the description of the field, the growth and

far made in the state is given by the pastor-evangelist; the chairman of the committee gives a talk on church work from a business point of view; the other member takes the spiritual side. The result: the man knows his work, his field, what is expected of him and he goes to his new field determined to win; and he does. In over two years of practice of this method, the man who fails to make good is a rare exception indeed. The home mission committee keeps in touch with every field, and knows just the work being done and the conditions there. They stand ready to counsel, to advise, to help in any way and when admonition for faults is needed, that is given too. The church must be served and grow is our rule. "Make Good" is our motto for the home mission committee, the pastor-evangelist, the minister and the church. We want each man a specialist in his own particular field, knowing its needs, its limitations, and its great

A Presbyterian Church in the Open—Wyoming.

opportunities. We expect the field to be developed along the lines best adapted for that field. Why should not the minister be a specialist on his field, since all lines of business and every profession have specialists?

Illustrations.

Two years ago Wyncote was nearly dead. A minister was sought and given the field. The manse was moved about four miles to the rail-

road; two other communities united; a church has been dedicated costing almost \$3,000 (see cut of Lingle Church). The church name was changed to Lingle. Today Rev. W. H. Witteman is pastor of a live church. The Sunrise field has an edifice in duplicate of this building. Two years ago Burns Church was homeless, and membership small. The plan of a community church proposed, and the need of

a home urged. A student was placed on the field, later followed by a minister. They, too, have a \$3,000 building (see cut). Harmony Church is a log building, 20 miles from town, south of Laramie. It was built by the community. This summer student Harvey E. Holt served these people in connection with Centennial. The congregation is also seen at a special service held by Mr. Holt at Centennial.

An Evangelistic Method in New Mexico

REV. J. MORDY.

Mr. Mordy has developed a method of his own. It would not suit other conditions perhaps. Its value is that it fits the peculiar conditions he encounters. Not the least important feature of Mr. Mordy's plan is the training he gives the Mexican boys he takes along with him in his journeys of evangelism.

THE unsaved part of the population of New Mexico may be divided in two classes. First are those who are heathen from choice. They are within easy reach of an evangelical church, but in the midst of gospel light are neglecting and despising the great salvation. The second class are heathen from misfortune.

They are far removed from gospel ordinances and are prevented from hearing by distance, ignorance or prejudice.

Mexicans More Neglected Than Neglecting.

To this class belong most of the Mexican population with a sprinkling of American Protestants who are not sufficiently united in location or sentiment to secure an evangelical minister.

The great business of the evangelical church is to preach the gospel of Christ to this neglected class which forms about four-fifths of our population.

"Faith cometh by hearing;" but how are we to get a hearing?

Getting a Hearing.

The writer has spent several years prayerfully studying this problem and has made an experimental test of the plans herein described. We begin with a prayerful study of our people until we can make a definite list of their manners, customs, likes and dislikes, their religious prejudices and predilections, with what the priest permits and what he forbids. Keeping this in mind we have fitted up a gospel

wagon with a stereopticon and plenty of Bible views. We carry also a good supply of Bibles and evangelical literature. I am assisted by a Mexican boy. As the priest has forbidden them to enter a Protestant church we hold our meetings on the street, which cannot be prohibited.

As the people are very hospitable we go to their homes as much as possible. They are fond of pictures and we carry with us the Sunday school roll which we explain and leave to decorate the inside of their houses.

We also invite them to a free magic lantern show at a designated place.

Converting the Dogs.

Having selected a location, we begin by converting the poor, hungry, growling dogs. A few crusts of bread converts the dogs into staunch friends and they lie down around our wagon, guarding it as if it were their personal property.

We throw our Bible pictures on the screen and sing while the people are gathering. Then we tell the Bible story and point out what it teaches. After spending about an hour and a quarter in singing, preaching and praying, we announce that we are selling Bibles, give away about two dozen of two-cent gospels and close our meeting with the Lord's Prayer.

When the people leave we lie down in the midst of the converted dogs and sleep till morning. In the morning the boy gets the breakfast while I attend to the horses.

we are ready to seek a new camping place.

We, of course, note carefully whether it is possible to organize a Sunday school or establish any other permanent work.

We also note whether the saloons are running against the law and file complaints with the proper officials.

Facts will bear me out in saying that I sell more Bibles to saloon-keepers and prosecute more of them for violations of the law than any other person in the state. The summer is almost over and I must arrange for a winter campaign.

Utilizing Dance Halls.

The most popular spot in every Mexican plaza is the dance hall. All ages, social conditions and religious creeds meet and mingle in the dance hall, and next to the dance the most popular amusement is the moving picture show.

If some good Christian would furnish me with a few good religious and temperance films, I could spend a few days in each dance

room, parlor, kitchen, office and church. A free show would fill the building each night.

After running off a short film I would place before the people some Bible picture and preach for fifteen minutes. A hymn and the Lord's prayer would close the meeting.

The people need mental as well as spiritual stimulus and are very fond of contests.

Availing myself of this characteristic, I would hold a debate as frequently as possible where I would put up the best defense I could for the Church of Rome, and allow my companion with his mind well supplied with Scripture arguments, to combat my views with as much vigor as if the orthodoxy of the whole Church depended upon him.

We would then distribute controversial literature to all who were inclined to read. The writer has made a practical experiment in all these lines and if the Church will enable him to do so he would be glad to spend next winter preaching Christ in the dance halls of New Mexico.

"Preaching to a Procession"

THE REV. JOHN K. MACGILLIVRAY.

Mr. MacGillivray is pastor-evangelist of Twin Falls Presbytery in Idaho. There are few sections of the country where the shifting of population is more pronounced and he writes therefore of a problem with which he himself must constantly struggle.

THE writer would probably feel more at home in treating the above topic inverted, "Processioning to Preach"; but in the West a missionary has abundant experience and observation of both. And he is sure of this, that unless the preacher has enough of the missionary spirit to be a diligent "processioner" in any form of the service in these western fields, he will very soon find himself without even a "procession" to preach to.

Resourceful Men Wanted.

The West is insistently and urgently calling for men, not to occupy "positions," physically and formally, before "readymade" audiences; but for MEN, so filled with the Spirit of the Master-Missionary and so endued with wisdom from above, that they will create the op-

portunity and *compel* the audience (of at least one), using it to the glory of the Master and the honor of the Holy Spirit. Revelling in the joy of service, and adapting themselves to the peculiar environment of western ways, they must, above all, be ambassadors who will bring the King to the world as well as bring the world to the King.

For men who have the vision for such service, there is no place in all the world with more splendid promise than the Intermountain Region of the Rockies: "the fields are white unto the harvest"; and we are praying, as the Lord commanded us, for such Lord-sent men. May the response of the consecrated Isaiah be that of many of the Lord's own men whom He will send to us speedily.

But what of this "processioning" in our home mission fields, this "wanderlust" that

in the larger freedom of the West?

It should be said at the very outset that this condition is only temporary, while inevitable in the earlier stages of irrigation land settlement. Still it is profitable as well as interesting to study the different classes taking part in the settling down process:

The Old-Timer.

1. We have first the "old-timers," isolated or in small groups, located by the streams among the foothills: here for generations they were the real pioneers, living their own lonely and often wildly reckless life; but sadly neglected by the churches for so many long years that most of them now think they can get on very well without us, for the remainder of their days.

I have met those who had not seen a preacher for 10, 17 and even 24 years; and there is a community within 60 miles of Twin Falls that has not had even a Sunday school for 18 years of existence, until recently when our missionary held a service and organized a Sunday school; and the cowboys did not shoot out the lights either, as they boasted they would do and put the preacher in the darkness: he brought them the real Light, and when glimmerings of better things began to dawn on them, they were enthusiastic for more of what had been all too long withheld: and by whom?

The present condition of the "old-timer" is indeed pathetic in his indifference to religion: the "new-timers" crowd him out; and he must move or make the best of it in surroundings uncongenial to him; and in either case he is not easy to reach, and harder still to hold.

The Newcomer Creates His Problem.

2. But the "new-timers" themselves present a more perplexing problem still, for the preacher: one here and one there is a jewel to brighten the minister's lot; but the great majority of them, coming from the best of church privileges in the East or Middle West, seem strangely contented with a minimum of the means of grace and a maximum of things secular. To "seek first the kingdom of God and His righteousness" seems altogether a secondary consideration. Why is it? Well, to deal with it is part of the preacher's problem.

natural causes that tend to the "processional" order of things: the easily discouraged; the inefficient; the financial failure; the company's failure to deliver water at the promised date; the dreamers from offices and professions in the East who experience a rude awakening when they "strike" mother earth for a living, not to say a fortune; and more than any other, the non-resident owners who lease to a roving lot of renters; these all combine to produce that restless moving from place to place that characterizes life in much of the West at the present time: happily the conditions are working their own cure.

Temporary Camps.

3. Another element in the problem arises from the presence of large masses of men employed in the construction of canals, reservoirs and dams, often for years together. These have been very much neglected by us in the past: we have been too busy with the things of permanent promise to look after the construction camps. Are we free from blame in this? Should such a policy continue?

4. Then we have our mining camps, generally of a more permanent character, with their lessening proportion of English-speaking men with their families. Crowded out by the influx of cheaper foreign labor, they move from camp to camp, a veritable procession: we are doing something for them; we should do more.

The Ubiquitous Foreigner.

5. But the foreign-speaking element constitutes a problem of increasing importance; and here delay is dangerous. Neither the nation, nor capital, nor the Church can afford to let the foreigner work out his own salvation alone. There is but one efficient preventative for the danger that threatens: an adequate number of polyglot missionaries of the Cross, consecrating life and lip and printed page to herald among them the gospel of the grace of God.

We thus have "processions" of souls circulating among us to whom we do not even pretend to preach; if the regularly organized churches fail to do the work, then God must raise up them that will.

Keeping Up With the Procession.

6. The "processioners that preach" out here have a wonderfully interesting and fruitful

field: whether as Sunday school missionaries, in pioneer work; or as home mission field workers, establishing the work in organized church form; or as evangelists, conducting special campaigns in preaching the Word with concentrated energy and frequency. It is their business to proceed from place to place.

Stable Forces Needed.

7. But the men upon whom the churches depend to make the work permanent and build it up, are the "settled pastors," the men in the work who are not supposed to be in the "procession"; but able and willing to stay with "the job," strong enough to resist the tendency of environment; rocks in the eddying stream; centers to tie to; veritable cities *set* on a hill; lighthouses, as warnings and as guides; standing firm amid every change. It is a spectacle to make angels weep and not rejoice in heaven,

to see the "preached-to procession" on earth with only a "procession" of spasmodic preachers to preach to them; but that is a sight all too common. In the West the work is strenuous no doubt; but it needs a "stayer." The Lord raise up more men endowed with the "perseverance of the saints" for service as well as for salvation; and send us our share of them! The gospel must keep pace with the magic growth of settlement in this land of wondrous promise.

But whatever the changing conditions, the joy and the glory of the work abide with the preacher who, in the fulness of the Spirit, preaches to even a procession, the truth as it is in Jesus: his service will tell in the ages to come; and his reward will be sure at the glorious appearing of the Chief Shepherd, who is also the Lord of the Harvest.

Church and "Corporation" Methods

REV. DR. J. L. MCKEE, WICHITA FALLS, TEXAS.

Dr. McKee has all the push and instincts of a pioneer. It has led him to energetic pioneering effort in Kentucky, later in Missouri, and now in Texas. He was asked to unburden his mind on the home mission topic of the month. His burden is transferred to the reader below.

CONSERVATION" is the present-day word in political and commercial circles. It would be well for the Church to borrow the term and fulfil its meaning.

By combinations of capitalists, the natural resources in numerous portions of our country are being developed in a remarkable manner. The waters that have been going to waste in our streams for centuries are being harnessed for the production of water supply and power plants. Through irrigation projects the "deserts are being made to blossom as the rose." Railway syndicates continue to open up vast undeveloped regions—creating farms and town sites along the right of way. Gas and oil companies furnish fuel to factories and other big enterprises at such a low rate that they can not afford to remain elsewhere.

Land companies cater to the demand for soil and climate suited to intensive farming, truck raising and kindred occupations. We have next to see large corporations preparing the harbors along our coast lines—and all con-

tiguous territory—making ready for the international traffic incident to the opening of the Panama Canal.

These great enterprises are attracting people from every land of earth. The prospect of money-making will inevitably find money makers, "where the carcass is, thither will the eagles be gathered."

The Meaning for the Church.

While this influx of population will accentuate the problem of the country church it carries with it another problem fully as great. How will the religious interests of these new communities be conserved?

We are not now considering conditions in our large cities—with their organized activities, attractive buildings, a complete equipment—the gospel net so spread that escape is difficult; but a new field in which most of these facilities are lacking. The issue before us is: how will these new places, many of which are big with promise for the future, be claimed and held for Christ and the Church?

to stay with the people—but what Church? How large a part of this task will the Presbyterian Church undertake? Other Protestant denominations seem to manifest greater zeal and efficiency in this respect than we. The first church established in a new place generally has many advantages over the later arrivals. Should the ruling of the evangelical alliance or other similar bodies, be enforced in the future—where a limit is fixed to the number and location of the churches in different sections of the country—many desirable places may be lost by tardy action. The greatest loss, however, is sustained by the policy of acting

need for a synodical superintendent of missions.

Then the burden rests upon the home mission committees. It so happens that these committees are composed for the most part of pastors from our larger churches, whose hands are already full with their parish duties. It is out of the question for a home missionary to engage in more work than that designated in his commission. Occasionally a Sabbath-school missionary can secure the cooperation of pastors and churches in a particular community, making it possible to perfect a few organizations. Or perhaps an unemployed

Presbyterian Pioneers in Texas.

as gleaners, after others have reaped the harvest. Conservatism is a dangerous factor in church work where it entails the forfeiture of large opportunities for service.

Need of New Pioneering Methods.

One source of great weakness in connection with the pioneer work of the Presbyterian Church is to be found in her present policy. According to the system now in use it is difficult to determine where responsibility rests for new and unoccupied territory.

Many Presbyteries are discontinuing the office of pastor-at-large, or presbyterial evan-

minister or an ecclesiastical "free lance" will come to the rescue of the church in her extremity.

Brethren! do not conditions call for a change? The recent campaign of the Men and Religion Movement has certainly demonstrated the value of team work by experts; specialists are a necessity where matters of great moment are involved. So important a work as the planting of churches for the conservation of the interests of the Kingdom of God calls loudly for the highest order of talent among us.

Intense, Specialized Work.

Take, for instance, the matter of evangelism—who is made responsible for this important department?

Without casting any reflections upon the Assembly's Committee—it stands to reason, that a company of our busiest pastors, selected from the larger churches can not give sufficient time or energy to a movement of such great proportions.

The evangelists recommended by them in former years failed to give satisfaction in

Then our new synods have need of a man with special qualifications for pioneer work. It would be left to him to select strategic points, negotiate with land corporations, inspire large congregations by his message when occasion requires, and attend to all business connected with the organization of churches.

To the list of specialists in demand for the work of new and rapidly developing regions—might be added that of financial secretary, whose duty it should be to cooperate with the officers of synods and presbyteries in securing

VAST TEXAS.

many places. The stronger men insisted upon holding union meetings, while the weaker ones in several instances failed to manifest a talent for leadership. The newer parts of the country which are most in need of such assistance, were scarcely visited at all.

Would not this department of church work profit by the appointment of a specialist, to labor in synods or groups of synods? He would cooperate with pastors and churches in securing an evangelist or evangelistic pastor; such a man should possess ability as a preacher, soul-winner and organizer.

subscriptions for church buildings, the liquidation of debts, and the conducting of study courses in such subjects as business methods in church work, the claims of our benevolent organizations, etc.

As one who has long been in close touch with missionary enterprises, and who now resides in a community where commercialism is outstripping the growth of the Church, to me this suggested plan appeals very forcibly. Why not use our best qualified men for the greatest work of the greatest Church in the greatest land of earth?

Church Life and Land Corporations

REV. DR. W. S. HOLT.

Dr. Holt, the Field Secretary of the Board in the Pacific Coast District, is well known to Assembly Herald readers. His testimony below is noteworthy. In the case of certain city additions the attitude of the promoters to the church is not so cordial. The Church on these great tracts of which Dr. Holt writes is an economic asset. It ought to be that everywhere. It ought to make a community a better place to live in, ought to add to the community wealth, ought to help banish material want.

WE have come to a new era. The old-time way of the pioneer is rapidly passing. In the forties and later, the prairie schooner, the emigrant train, the lonely settler on the plain or in the forest was the fashion; indeed was the necessity. Government land was to be found everywhere, and the sturdy man with his brave wife sold their possessions in the East, packed their wagon and went West, whether that West was Indiana, Minnesota, Utah or the Pacific Coast.

In the early days the government thought so much of the Oregon country and so little of its resources, that it gave to every settler 640 acres of land for a home-stead, if only he would move out there and take it. Today any man who is willing to go through the process, may have 320 acres of desert land if he will undertake to live on it and make it blossom as the rose.

The more common way today, however, is for a syndicate, often of eastern men, who have lots of money and no profitable place to use it, to purchase a large tract of land, lay it out in convenient farms of various sizes, clear it or prepare it for irrigation, then place it on the market at sufficient price per acre to pay for all improvements, and the time and money invested, and sell it to the settler on easy payments. In this way large tracts are colonized at once and with none of the hardships, or at least very few of them, that attached to the prairie schooner age. In those days often a colony would go from the same neighborhood, make the trip together, get well acquainted, and when located would build up its own institutions, school, church and local government, in a social way. A large part of the home mission churches is the outgrowth of that sort of movement. Sturdy men and women at work for themselves, interested in building homes, built their churches as they built their homes with their own resources or

with help from friends who stayed "back East." Of course the Boards of the Churches did their full share also, but at that time the call was for a few hundreds of dollars while now the call is for thousands.

The late beloved Rev. Erskine N. White, D.D., in whom the home mission church had no better friend, said to me one day, "Do you see the change in the requests for aid in building churches? A few years ago we were called on for two or three hundred dollars, but today it is usually for a thousand." "Yes," I said, "and I know why. In the two hundred dollar days men came into the new country by wagon-loads, today they come by train-loads and we must have at the outset such ample accommodations as formerly were needed only after many years."

But we are interested today not so much in the way people come to new regions as in the effect on church life of the new development by land corporations. Is the new way helpful to the Church or is it detrimental? It is a pertinent question and is easily answered from my own experience. In the first place it is well to note that the promoters of the new plans are usually in sympathy with the Church. Many of them are Christian men. In the next place whether Christian or not, they know the financial value of a church building. These two facts enter largely into their attitude and acts toward the Church. They are either members of it, or know that the building is a financial asset and therefore they are ready to help it on. Here are some of my facts: The representative of a syndicate came to me one day and said, "We are opening up a new tract and we want a church on it. If your denomination will put in the church we will give the land and \$500 toward the building." They did exactly that when the church was erected.

The head man of a syndicate told me of one

VAST TEXAS.

church?" He replied instantly, "We will give you the land and help build the church."

The leader in a large irrigation scheme gave us eight lots for a church in the village they opened on the tract and a liberal subscription on the building.

A Pittsburgh syndicate, opening a large tract of farm land under irrigation, made a liberal donation toward our church built on the tract.

An eastern firm bought a large tract of land in this district, laid it off in small plots of five and ten acres and placed it on the market for eastern people who should come out and make their homes on it. The company had to arrange for a railroad station on their land and they not only provided the lots for our church, but gave us enough money to make it possible to build an edifice worth about \$5,000, and it was needed as soon as done. Notably

erection of a church of their own denomination because, in their judgment, one church was sufficient for the needs of the town. This introduces another phase of church life where business men are alive to the situation and do not want to see money wasted on denominationalism.

In one instance one man, who was the owner of a large tract of land, paid the entire salary of the minister, provided him a house in which to live and the place in which services were held, because he knew the value of the church to the community that located on his land. It is possible to fill all the space at my command with incidents like the above. I have yet to find any company of men who own large bodies of land and are opening it for settlement who are not willing both to help build the church and to support it.

The Young People's Department

THIS department is a busy place, but the forbidding sign BUSY is never on our doors. Come in. Why? What do visitors or correspondents find? The activities of the department during the three fall months have been directed toward strengthening the Home Mission Campaign, furnishing helps for the regular missionary meetings of the young people, providing letters from the various fields and missionaries, reminding societies of the assigned salaries or shares in stations, and urging loyalty to Presbyterian responsibilities and opportunities. Two programs have been furnished missionary committees under the titles "Missionary Endurance" and "Missionary Achievements." Four programs on Alaska have been sent to leaders of the junior organizations, covering the missionary topics for the remainder of the year.

Samples of the Thanksgiving Sunday-school program for the Woman's Board have been sent to superintendents with an appeal for the offering recommended by General Assembly "for the missionary work under the Woman's Board." The parcel has included a sample page of the attractive Calendar for 1913, one copy of which is furnished with each order. The offering bags are another attraction. What

are you doing toward making this service a success, and the offering a large one?

The many requests from young people for something which will impress the eye, lead us to share with you a brief review of three pantomimes arranged by our Indian Department for some of the missionary exhibits. The first is "Indian History in Pantomime" and based on "Lights and Shadows of a Long Episcopate," by Bishop Whipple. The story tells of a visit made by Lord Charles Harvey, of England, to Bishop Whipple nearly fifty years ago, for the dedication of an Indian church, and reproduces a pantomime given by Christian Indians to illustrate what the Bishop had done for them. It consists of three scenes. The first shows the red man as a child of his native environment—a strong, picturesque character; the second is after he had been exploited and debauched by contact with the white man—tattered, unkempt, and with hardened visage; the third illustrates the power of the gospel in regenerating these natives—a man happy, and ready to carry the gospel to his own people; the fourth is of the missionary who brought the Light. With his hand on the messenger the Chief says: "There is only one religion that can lift a man from

the mire and tell him to call the Great Spirit, FATHER, and that is the religion of Jesus Christ." A skeptical friend who accompanied the party said: "All the arguments which I have ever read in defence of Christianity are not equal to what I have seen today."

The second pantomime story is called "The Indian Medicine Man" and has as its foundation the story of "Bah-he and the Shaman" (leaflet, price 5c). This is easily illustrated.

The third is "The Navajo Wedding" and can be made most attractive in its settings. The text should be told or read by some one with a good voice, standing at the side of the platform. After the opening story (a short history of the Navajos) the curtain is drawn for the method of courtship—several men coming to the father with beads, saddles, etc., etc., as exchange for the Indian maiden. Some "uncles" are in the group to give advice. The man with the largest offer is accepted. Scene II takes us to the hogan after sunset for the marriage ceremony. The groom walks in first, seating himself on floor facing center, or the west. The two families and friends sit in same fashion on north and south forming a semi-circle, with opening toward center. The bride appears bearing the sacred Navajo wedding basket containing *corn meal mush*, prepared by herself. This she places before the

groom and seats herself beside him. The bride's father comes in with a pouch of sacred pollen (also revered by the Navajos) which he sprinkles on the mush from east to west, then from north to south, and a circle around the basket. After this ceremony the bride brings a gourd with water which she pours upon the hands of the groom. He performs the same cleansing ceremony for her, and then takes and eats a bit of the mush from the east, then the west, north and south sides of the basket, and then from the center. The bride imitates and repeats each movement. The two then eat a small portion together, after which the guests devour all that remains. They now stand up and are pronounced man and wife. Scene III is the wedding feast prepared by the squaws, followed by weird motions and music. The collection of Indian melodies (10c) will be helpful. These are solemn rites and, given with dignity and reverence, they will leave an indelible message. Close with a good patriotic hymn with the audience.

These descriptions are mutilated in the "cutting," but will be a fine background for some bright mind in your society.

What more may your Young People's Department do for you? M. J. P.

Address 156 5th Ave.,
New York City.

TOPICS AND HELPS

NOVEMBER TOPIC—"The Frontier."

Modern Methods of Pioneering.
"Preaching to a Procession."
Church Life and Land Corporations.

Leaflet Aids.

Home Mission Dimensions.
New Call, A.
Stimulus of Self-Support.
Stories of the Field—Prospector in the Mogollons.
Stories of the States—California.
Stories of the States—Idaho.
Stories of the States—Oregon.
Stories of the States—Texas.
Stories of the States—Washington.
Stories of the States—Wyoming.

Book Aids.

The Frontier, by Ward Platt . . . paper 35c, cloth 50c
New Frontier 5c

DECEMBER TOPIC—Inter-Church Federation.

What Keeps Churches Apart?
What Tends to Bring Churches Together?
The 1912 Meeting of the Federal Council.

Leaflets.

Christian Unity in Fact and Practice—Bulletin.
Christian Work for Men and Boys.
Church's Appeal in Behalf of Labor, The.
Church and Modern Industry, The.
Consultations Upon Western and Neglected Fields in 1911.
Federal Council of the Churches of Christ in America—An Appeal to the Churches in Behalf of the Family.

Federal Council of the Churches of Christ in America—Report of Special Committee of Investigation.

How to Organize a Church Federation.
Labor Sunday—Program.
Minutes of Conference of Interdenominational and Denominational Movements.
Plan of Social Service, A.
Progress of Christian Unity.
Reading Lists.
Report of Industrial Situation at Muscatine, Iowa.
Social Service Catechism, A.
Study of Social and Industrial Questions—Bibliography.
Suggested Program of Work and Service at Williamsport, Pa.
Suggestions for Labor Sunday.
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Mis. Rev. 35:133, Feb. '12.
Christian common sense and co-operation.

H. K. Carroll

Christian unity as a missionary asset....*Silas McBe*
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 Survey 27:1588, 13 Jan. '12.
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 Ecclesiastical insurgency.....*J. C. Granberry*
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 Federated work among aliens.
 Lit. Digest 44:1042, 18 May '12.
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 Outl. 97:299 11 Feb. '11.
 For an undivided protestantism.
 Outl. 100:344, 17 Feb. '12.
 Inter-church college.
 Outl. 98:238, 3 June '11.
 Is union possible today in missionary work?
Julius Richter
 Mis. Rev. 35:30, Jan. '12.
 Japanese religious conference again.
 Ind. 72:1017, 9 May '12.
 Logical aspect of Christian unity.....*G. D. Walcott*
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 Modern religious controversy.
 Outl. 96:890, 24 Dec. '10.
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 Cur. Lit. 50:180, Feb. '11.
 Practical methods for missionary co-operation.
J. L. Barton
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Shaler Mathews
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 See also printed matter of "Federal Council."

THE BOARD OF HOME MISSIONS

OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

Comparative Statement of Receipts for CURRENT WORK for the Months of September, 1911-12

SEPTEMBER	1911	1912	Increase	Decrease
From Churches.....	\$8,857.04	\$6,584.58		\$1,822.46
" Woman's Societies.....		25.00	\$25.00	
" Sabbath Schools.....	722.94	859.82	136.88	
" Young People's Societies.....	695.80	940.65	245.85	
" Individuals.....	2,075.46	85,675.58	83,600.07	
" Woman's Board of Home Missions..	*35,463.18	*80,786.48		4,676.65
" Legacies.....	50,816.58	2,578.90		48,242.68
Total.....	\$98,180.40	\$77,395.96		\$20,784.44

Comparative Statement of Receipts for CURRENT WORK for the 6 Months ending September 30th, 1911-12

APRIL 1st to SEPTEMBER 30th	1911	1912	Increase	Decrease
From Churches..	\$69,854.12	\$68,217.22		\$6,186.90
" Woman's Societies.....	762.90	828.48		489.47
" Sabbath Schools.....	5,576.69	4,869.97		1,206.72
" Young People's Societies.....	2,861.07	2,949.23	\$88.16	
" Individuals.....	21,562.98	87,558.84	65,995.86	
" Woman's Board of Home Missions..	*187,149.48	*180,163.28		6,986.15
" Legacies.....	818,357.78	47,850.80		271,006.98
Total.....	\$555,624.97	\$385,932.77		\$219,692.20

*Includes receipts from all sources through Woman's Board.

HARVEY C. OLIN, Treasurer,
 156 Fifth Avenue, New York

FOREIGN MISSIONS

Thanksgiving

Let God be thanked that the past year has been the richest and best in the history of our Foreign Mission work. More missionaries were sent than in any previous year; more new members were added to the church, wider doors are opened, and everywhere we are straitened, not in our opportunities, or in God, but only in ourselves. Let us thank God for His kindness with such open-heartedness that a new life of generous outgiving to all the world may begin in us.

The Mexican Revolution—Its Present Stage

THE REV. J. G. DALE, RIOVERDE, MEXICO, ASSOCIATE REFORMED PRESBYTERIAN MISSIONARY.

THREE months ago General Pascual Orozco had mustered an army of about ten thousand men up about the large and influential city of Chihuahua and made known his purpose of marching south to take the City of Mexico and unseat Presidente Madero. The then Minister of War, Sr. Gonzalez resigned and was put in command of the forces of the government and was sent against General Orozco. The federal army was divided into three parts and moved against the rebel forces in concert and from three different directions. The division under the personal command of General Gonzalez was driven back on the morning of its attack. Their leader committed suicide. The two flanking movements withdrew and the enemy was left on the field. The country was alarmed and even the more sober element entertained grave fears as to the outcome of the situation. Should General Orozco rout the federal army and march on Mexico City, what then? General Gonzalez' forces had not been defeated. There had not been any serious fighting. But the people interpreted it as a defeat and hence the alarm.

General Huerta was called from the state of Morelos where he was busy on the hunt for

Zapata and was placed in charge of the troops of the lamented Gonzalez. Torreon was made his headquarters just to the south of Chihuahua where General Orozco was waiting. About ten thousand soldiers were being directed toward the attack of the rebels. The revolutionists had Mauser rifles just as good as those carried by the government army, but so strict had the U. S. Government watched the border and enforced laws of neutrality that General Orozco had smuggled little across in the way of artillery. The federales knew this and they opened fire on the rebels at long range and did not let them come within reach of their rifles. Had the battle been waged at close range the result might have been far different, but that mighty if stands in the way. Had Blucher not come at the critical hour when Wellington had repulsed the last charge of Napoleon's veterans, the map of Europe would most likely have been changed in no small way. But Wellington's help did come and just in time, for as Victor Hugo so justly insists, the hand of God hurried Blucher to the rescue. Madero's men were battling for the supremacy of democratic principles, and beyond peradventure God is on their side. It was no mere chance that Huerta's army had better artillery

and kept Orozco's rebel army beyond the reach of their rifles and finally drove them from their fortifications and on to the north. Thus did constitutional authority gain a most decided victory and the revolutionary movement was completely disorganized and scattered.

Acknowledging his defeat, General Orozco has changed his method of warfare. Now he will divide his six or eight thousand men into smaller bands and carry on war after a guerilla type. Precisely these have been the tactics of Zapata who has defied the Mexican government for almost a year and has gone burning, looting and killing on a wholesale fashion over a large part of the states of Guerrero and Morelos. Following this same policy Orozco is going into the state of Sonora whose almost impregnable mountains and deep canyons will enable him to rob, destroy and hide to his heart's content. Already rebels have destroyed railroads for hundreds of miles and are still prosecuting their fiendish ends. They have declared their purpose of disarming every foreigner they find and so far they are making good their word. They are leaving a reign of terror throughout Northwest Mexico, the field of their operations. Foreigners by the train loads are leaving and already thousands have crossed over into Texas. Most of these have been women and children. Inasmuch as the rebels make robbery and destruction their chief business and since they insist that owing to the strict vigilance that the United States has maintained on the border, they have not been able to smuggle food and arms across and so attribute to the United States their defeat, foreigners feel unsafe, at least in that quarter of the country. While here and there in the march of the rebels there will be occasional murders of foreigners as just three days ago two Germans were found hanged to a limb, still it is hardly to be expected on any wholesale fashion. The warning which President Taft sent to both President Madero and General Orozco some months ago reminding them that either of them would be held strictly accountable for atrocities committed by their men has had a desirable effect. Not a little of the alarm felt by the foreign element in the North is ill founded. The one danger to which the Americans of the North and all over the country are exposed and have been exposed all through the present revolution is not the outrages of the rebels. Rather it is that the leaders of the

revolution may lose control of their followers and the latter begin to destroy so much foreign property and kill so many foreigners and then the devastation and murder get so completely beyond the control of the Mexican government that the United States may deem it necessary to send troops across the border to defend foreign lives and property. Mexico would take this as an open declaration of war and both rebels and federals would unite against the Northern invader. In that case the sooner the American crosses the border, the better for him or her. There would be no safety on this side of the Rio Grande. That day is hardly to be looked for in view of what the country has passed through, and under the present circumstances. That conditions may change and bring about that most dreaded result no one can deny.

For Mexico the present form of the revolution is in some respects more disastrous than formerly, when thoroughly organized they set their hearts on the capture of Chapultepec and the unseating of Sr. Madero. Scattered now in numerous bands and wandering over the country bent on destruction, the loss to the Republic is almost beyond calculation. Farms, towns, railroads that lie on the line of their march are left as if an earthquake or a cyclone or both had passed over them. As long as General Orozco led his troops out into the open and defied the government, there was hope of routing them and bringing the revolution to an end. Now that they are divided up into many marauding bands of bandits, running from a fight and only meaning to rob and kill and run, and with the mountains of Northwest Mexico giving them every advantage, one wonders what the end will be. Zapata and his hordes have robbed and murdered in open defiance of the government for almost a year and today is seemingly stronger than ever. Orozco has four times the number of men that Zapata has. If the former is as cunning and as thorough a bandit, what shall we look for? And more. Not to speak of the ruin wrought on Mexican credit in the eyes of the nations and their capitalists who seek investments for their money, what about the cost of the revolution? To bring the revolution to a speedy end it will surely be necessary to raise the standing army to 50,000 equipped soldiers. That will call for at least 50,000 per day to pay them off. All this destruction of railroads and farms, etc.,

will have to be answered for some day in the not far distant future. Some adequate indemnity must be paid by the government. That bill by the most conservative estimate must run up into the hundreds of millions of dollars. Native capital may be made to cancel their claims with promises, but foreign capital will demand some sort of just reckoning. A pay day of tremendous, frightful proportions is surely coming for the nation. When Sr. Madero came into power he found in the national treasury \$60,000,000 which was handed over to him by the retiring treasurer of the Diaz régime. A few weeks ago the Mexican government had to borrow heavily from the bankers of New York, London and Paris. Not long before its fall, the administration of General Diaz bought a controlling interest in the national railroad lines of the Republic. To effect this purchase immense sums were borrowed from foreign capitalists. The interest on this loan runs up into the millions each year and it is something that cannot be persuaded to wait when paying time comes around. It is not so strange that one of the best lawyers of our state last week confessed to us with a shake of his head that he did not see light ahead of his nation, however much he longed for it.

Sane optimism, however, can see better days within the range of the national possibilities. Let the army of the nation be increased to 50,000 men, and let there be placed at its head a man of the military prestige of General Reyes before he dwindled into a miserable revolutionist. Let the president take hold of the situation with the iron grip of General Diaz and see that the war is pushed most vigorously, meting out full and immediate justice to every bandit caught, scouring the mountain defiles and canyons till the last rebel is driven out. That is as it has been the crying need, that an aggressive and vigorous military campaign be carried to a finish, though it be bloody in the extreme and with the relentless daring of an Atilla. Stern justice demands that a hundred bandits be beheaded rather than a thousand innocent citizens be butchered. Let the drum beat a forward march every day till the work be done. It is an almost unpardonable sin to be waiting when once on the track of an enemy. Guerrilla warfare can never be really exterminated till that unfortunate word "tomorrow" has been rubbed out of the mili-

tary vocabulary. Such tactics of war call for aggressiveness that burns at white heat. The financing of the nation at this crisis calls for a skill akin to that of Sr. Limantour who once so successfully managed the credit and debt columns of the nation. Sr. Ernesto Madero is at present treasurer. Many say he is able to meet the demands of the hour that will try the best that is in any statesman. Thus far he has made good. Time will tell. Most important of all, the present conditions call for a revival of personal responsibility for the triumph of constituted republicanism. Tens of thousands there are who, while their blood beats warm with a genuine patriotism, feel no keen personal concern for the outcome of the present political upheaval that has threatened for months the very life of the nation. For instance, the best lawyer of our town remarked the other day that for days he had not read the papers.

One thing seems assured. The revolution will not be quelled tomorrow or the next day or next month. Let no one look for that. It requires no prophetic range of vision to say that much. With the revolution reduced to guerrilla warfare, it will almost surely drag on for months whatever be its final issue.

There is hope. Sr. Madero is a patriot. The army stands true to him. The country is rich in resources. The land is growing weary of lawlessness. The better element are hungry for better things. Daylight seems to be breaking on the political horizon. Let us hope and pray that the wise statesmanship of the nation may steer her ship of state safely through the reefs and rocks of political wreck and ruin.

One pleasant feature of our trip was a visit to Iraty, where we have three or four families but no organized work. However, our host, a Polak shoemaker, who belongs to the Inbituva church, holds services in his house. Already an Adventist has scattered literature and attempted to win our families; but they have held their ground, and have hopes of converting the Adventists. We were well received by the leading men of the town, and had respectful attention in the town hall. I believe the work will grow. Iraty is the next station beyond Farnendes Pinheiro, where we left the railroad, going from Ponta Grossa to Inbituva. Mr. Lenington is going to visit Iraty occasionally.—Rev. C. A. Carriel, Sao Paulo, Brazil.

A New Theology in Central America

THE REV. WALKER E. MCBATH, QUEZALTENANGO, GUATEMALA.

THE old theology of Central America is passing as far as the thinking men of the country are concerned, and they are a constantly increasing number.

The religious condition in Central America is marked by indifference to religion on the part of the men except in occasional outward conformity for the sake of custom. A spirit of partial atheism of French origin under the name of Free Thought is prevalent, but now spiritism is claiming a large share of attention in many cities and towns, for after all belief in a supernatural is hard to eradicate. The new theology however that is gaining ground in Central America is the old theology of Calvary in its purest form. An outward evidence of its growth and firm establishment are the new

buildings being erected in many places for churches, schools and hospitals.

We will soon dedicate in Quezaltenango one of the most attractive church buildings in Central America to the erection of which the local congregation has contributed a considerable sum, though we are indebted to Brooklyn friends for the greater amount. We do not claim a large membership, for it is not the practice of any of the missionaries in Guatemala to baptize in haste. The number of adherents, however, is a large one, and constantly increasing, calling for more pastoral work and itinerating teachers to instruct the many interested ones who live away from the established centers.

The Gospel in the Old City of the Inquisition

MISS MARTHA BELL HUNTER, BARRANQUILLA, COLOMBIA.

ABOUT sixty miles to the west of Barranquilla lies the old Spanish city of Cartagena. Ruins dating from the time of Philip IV overlook the city while a massive wall, with its sentry boxes still standing, speaks of the old days when Spain defended her rich possessions from the bold adventurers who swarmed over these seas. The proud, exclusive spirit of centuries past still dominates within those gray walls, but outside, in the beautiful suburbs that have grown up about the city, mediaevalism has given place to the spirit of today. On the outskirts of these suburbs little fishing villages have grown up and among them there is developing at present an interesting phase of the opportunity Colombia presents on every hand for the preaching of the Word.

About two years ago the colporteurs of the Bible Society found a peculiarly receptive field for efforts, among these fisher folk; lingering as long as their work would permit they left behind them an earnest group of people longing for settled work and more light on the teaching they had found so precious. The

Spanish colporteur later became a member of the Barranquilla Station and a few months ago Miss Scott accompanied him and his wife to take up the work in Cartagena. Sr. Redondo, or "Don Antonio" as he is affectionately called by his fellow Christians, is himself a shining example of what the power of Christ can do with a life truly surrendered. A one-time liquor-dealer, upon his conversion, he chose poverty and rejoices in hardships for Christ's sake. Not long since a drunken official haled him off to prison as he was preparing to close an enthusiastic service, and left him in a veritable pest-hole over night. In the morning his friends brought an order for his release and found him in the court-yard, joyfully explaining to some fellow-prisoners the way of life. When consequent meetings were crowded, as a result of his imprisonment, Don Antonio fairly longed for another night in prison, if by such means souls could be won to a hearing of the Gospel.

For some time his missionary associate noticed some practices on the Sabbath not wholly in accord with Christian teaching. Refraining

from criticism she suggested a series of sermons on the Ten Commandments. Everything went well until the fourth was reached. Perplexity deepened into distress on Don Antonio's expressive face, and finally he said: "I cannot preach on this subject for I find as I study that I am breaking the divine law." There followed a revolution in domestic affairs as to the Sabbath observance in the household and on the next Lord's Day the assembled flock had the benefit of hearing not only a studied discourse but were instructed as to practical application of it.

Over fifty of these fisher folk are waiting for baptism and church membership. One old woman walks twelve miles, six each way, in order to attend the services on Sabbath. During the week Miss Scott and Don Antonio's wife spend a day in this woman's village, holding a class in the morning and another in the afternoon. More calls come from the near-by villages, than can be met, and each call carries the same refrain; Schools, Schools, Schools! One of this year's graduates from the girls' school in Barranquilla, is to be our first home missionary and goes next month to teach in this out-station in Cartagena. Colombia is full of opportunities such as these; from the little clumps of huts in the cleared spaces along

the Magdalena where a few untutored, primitive souls live in the shadow of the forests that loom dark and indistinct behind them, to the charming, intellectual people of the Latin-American cities, there is but one crying need; a vision of Jesus Christ as the one Savior. Over and over the missionary to Roman Catholic fields meets, while in the home land, the suggestion, sometimes spoken, sometimes implied, that his mission deserves after all, somewhat of an apology for intrusion upon territory already occupied by a branch of the Christian Church. That this attitude of apology is not only unnecessary but wrong, is proven by the words of a popular priest here in Barranquilla. Despite the fact that his profligacy had caused him to be driven from a neighboring town, he drew great crowds to hear his fluent oratory during the services of last Easter week. At the close of a sermon in which he had dwelt in eloquent imagery on the events of the Sacrifice of the Cross, he turned toward an image of the crucified One—and striking a dramatic attitude cried: "I do not offend Thee, O Thou Divine Son, in saying to Thee that the people of Barranquilla love Thy mother more than Thee. Yes, these people render to Thy mother Maria their first allegiance and Thou art not offended!"

The Archbishop's Lament

Copy of manifesto issued in Caracas, Venezuela, caused by the building of the new church by the Presbyterian Mission. Mr. Pond in sending the copy of the papal decree writes:

"Just a line to give proper setting to the very original blast of alarm which was sounded two days ago by the generalissimo of the papal forces of Venezuela.

"You perceive that our new 'Temple' has begun to reveal its graceful proportions to the public eye. The front wall of the old house has been left with its door to wholly shield from public gaze the rising structure, until now for some days the cupola of the belfry stands in clear relief above the old wall.

"Next week we may begin to pull down the old wall. . . . Meantime the prelate has given a splendid advertisement to our cause."

ARCHBISHOPRIC OF CARACAS AND VENEZUELA,
SUPERIOR ECCLESIASTICAL GOVERNMENT.
Caracas, August, 1912.

*To the Venerable Metropolitan Chapter,
Clergy and the Faithful of the Arch-
diocese:*

"The Protestant Temple which they are building in the centre of the capital, already raised its height in the face of the towers and cupolas of our churches! The epoch is one

of the expansion of error, but it ought also to be for us the epoch of increased firmness in the Catholic faith, which we have the blessedness to profess.

"Protestantism is already a fossil religion; it has yielded whatever it could give—lies, and today it is a skeleton which is sustained by political interests more than by any other means or for any other reason.

"It would be very strange and as a last

calamity which could come upon our country, that this false religion, enemy of the Immaculate Virgin Mary and of the most holy Sacrament, should come at the last hour to leave its fatal tracks among us!

"No, beloved children, it shall not come to pass, for there are innumerable consolations which you receive from the practice of our religion which is the only one true, and we are sure that you would never change it for the sterility, the vacuity and the blindness of Protestantism.

"But the enemy with unwonted vigor lifts its head and we cannot lull ourselves to sleep before his threatening attitude and here we may well say to you with the Apostle Peter: 'Watch, for the devil like a roaring lion goeth about seeking whom he may devour; therefore resist him, strong in the faith.'

"But that which most hurts us in all this is the religious ignorance. If the people only knew clearly what is truth—Catholic truth—and its riches, who would abandon it to go in search for man-invented religions, for that which these can never give? Even here we see why our Most Holy Father Pius X has solemnly said to the whole Church: 'The open sore which is devouring us is the ignorance of religion; and to giving a proper and complete instruction the efforts should be directed of the bishops, the priests and the fathers of families: all the directors of colleges not secular and all those in whatever manner, wish to do the Christian society this great work of charity.'

"Therefore, beloved children, we come to recommend to you as an antidote to all these errors of Protestants, the reading of a book written by Monsenor de Segur, which he called 'Conversations about Present-day Protestant-

ism,' and which we with all reason have called —'Protestantism Bankrupt.' It is a book of pure gold, quickly read, written for all grades of intelligence, and leaves every Protestant objection not a single leg to stand on. . . . Without more time to speak to you in extent, we will let this book of Monsenor De Segur take our place, and with indisputable superiority, and sure efficacy in opposing the Protestant propaganda.

"Give heed, beloved children, to the recommendation which we here make to you to read this precious book, which will leave your souls a superabundance of faith and enable you to look down on Protestantism with the disdain which it merits.

"This book has been published in the press of 'La Religion'—Archbishop's own paper—by the aid of the Pontifical Fund—'Peter's Pence' which could not have been better employed—and to this let the parochial priests resort for arms, who lament the Protestant invasion into their parishes, and who wish to thoroughly complete their duty of defending them. Therefore, they will seek in the distribution of this book the surest means for such persons as they may judge to need it most.

"We expect that this book, full of zeal, will prove to be powerful and wise in securing the desired effect.

"Let these our letters be read in the Holy Metropolitan Church and in all the other churches of the city on Sunday, 11th day of the current month; and in the churches and parishes without, on the first feast day after the reception of this notice; and it shall be posted in the churches.

JUAN BAUTISTA,
Archbishop of Caracas."

Work and Experiences in Inland Brazil

THE REV. HAROLD C. ANDERSON, PONTE NOVA, BRAZIL.

THE month will soon be here when the thought of many will be directed to the cause of Christ's kingdom here in South America, and the prayers of our Church will be offered for the work here. Last year I wrote to my supporters of my first impressions of mission work here in Brazil. This

year I can give simply a report of what the past year has brought to us.

We stayed in Estancia, state of Sergipe, studying the language and accustoming ourselves to the climate and new life until November 29th, when a telegram from Mrs. Waddell, at Ponte Nova, summoned us to the bed-

side of Dr. Waddell. We found him suffering from a severe inflammation in his left thigh. He conquered the pain with dry heat applications, but neither he nor two local doctors were able to discover the root of the trouble and bring about a cure, so it was decided to make the attempt to get him to a New York hospital. You can imagine the magnitude of the undertaking when I tell you, that we were 105 miles from a railroad. Fifteen men were hired to carry him in a canopy-covered cot this distance. The road was simply a jungle trail through woods and long stretches without good drinking water, and as the journey was made in December one of our hottest months it was a journey hard enough for a well man let alone a sick one. We left on Christmas morning at 5 a. m. and after four days of travel and one-half day rest reached the railroad. There a coach was rented, the cot packed in the backs of the seats, and a day's journey made in this fashion. Then came six hours in a river steamer, which put us in Bahia City where after waiting a week, he boarded a steamer bound for New York, accompanied by our colleague, Mr. Bixler. A cablegram and letters told of his safe journey to New York, a successful operation, and steady recovery. I then returned to Ponte Nova where Mrs. Anderson and myself had undertaken to help Mrs. Waddell in the school work here.

"Ponte Nova" means new bridge and is the name of a big ranch of about 3,000 acres which our mission purchased here in the interior of the state of Bahia and where we gather the boys and girls of our converts and try to give them a Christian education. There are about forty children in attendance coming all the way from four miles to five hundred. One boy with his two sisters were twenty-eight days on the road to get here, coming on mule back. They were delayed, however, by flooded rivers. We live here like a large family. The girls do all the housework, the boys all the outside work. We have school from 9 a. m. to 1 p. m., and work period in the afternoon. The school accepts only children of believers, and only those who have learned to read, write and reckon. The course here takes them through about two years of high school. Mrs. Anderson teaches English, arithmetic and algebra. I teach physics, catechism, Latin, two classes in Bible and one in general history. Two Brazilian young ladies, trained up by our mission, teach the other subjects.

I wish you could drop in on a Saturday night once a month when we have recitations, compositions and a spelling match, or any of our Christian Endeavor meetings on a Sunday night would be a good time to see these young people at their best. I would be willing to put them up against a crowd of young people at home of their own age. Four of the young men have offered themselves for the ministry, and the girls, some of them, go out to teach in the primary schools, which are conducted under the directions of Dr. Waddell. There are some twenty of these schools. The boys under Dr. Waddell's direction have built their own dormitory across the river, a bath-house, a wash-house and a water tower in the river, two temporary school houses and a wing to the ranch house. They make all the furniture, and do all tinning, soldering and repair work. Today is wash day; eight of the girls are down at the river. They have a little house close to the river where the clothes are boiled, then out over the river is another house with an open floor. They sit on planks over the water and dip the clothes in the river and beat them on these boards. After the day's work is done, they have a frolic in the river. At noon they will have a picnic lunch in the shade of a manga tree. Three boys are up in the wood today cutting fire-wood, and one little fellow is packing it down on mule back. They too will have their lunch today, picnic fashion. Nearly all these young people are from good, prospering families. Their fathers are what we call "Fazen-derros" or ranchmen. They have gotten hold of a Bible sold to them by a colporteur, or heard a missionary on one of his preaching trips, have become interested in the Gospel, and then were converted. Family worship is the rule in these families.

The day school part is filling up well. We have 283 here in the main school and some 200 more in the branch schools. There are 11 teachers employed and two helpers, and all are doing satisfactory work and some excellent.

The Sunday school here at the school has an average attendance of about 70, and we feel sure that will pick up after the rainy season has passed. The Thursday night meetings also are well attended. All of the work here in Valparaiso seems to be moving along at a good steady rate.—M. Annette Beatty, Valparaiso.

Some Diamonds from the Soil of Brazil

MISS ELIZABETH R. WILLIAMSON, SAO JOAO DO PARAGUASSA, BRAZIL.

A LITTLE green village set in a "dip" among the great hills of the Serra Da Chapada. Ah! how beautiful it looks as one approaches it over the broad plateau to the east. The glistening white houses with the vivid green of the gardens. So fair at a distance.

The town is a center in the diamond fields of the State of Bahia and on the principal corner of the Praca is our cheery little church hall. For many months we had held our Sunday afternoon service in the house of a Christian woman, the daughter of the mayor (S. Joao ranks as a city). At that time there were only two Christians in the place, Miss D. Leonor Silva and her neighbor, Dona Rita Noraes. But slowly the gospel message began to creep into and find its place in other hearts. Relatives of those who had found a new life, after

When the people of the town realized that we proposed to open a hall, there was dire wrath. That stood for strength and progress and muttered threats of stoning were heard, but did not materialize.

On Sunday afternoons the little school gathers and I do not think that one of our crack Sunday schools at home would have a better showing in honest work done, as at the end of each lesson period, first the little tots, then the next size and finally the older pupils answer rapidly and accurately the questions on the Bible passage studied that day. And when it came to the quarterly reviews and the long list of questions answered this time, (by the little ones on all the work done since January) with scarcely an error, I confess to an unseemly pride in them. The inspiration to good work is found in the gift, each Sunday, of a bright

Two little maidens who knew their review.

bitterly opposing the first change of faith, were brought to take the same step, until, amid the sneers and jeers of old friends and neighbors, a little group of Christians formed, and they longed for a place of worship, separate and sacred to that alone.

tinsel star, the happy winner of many stars being entitled to carry a white and gold banner in the procession as it marches into the hall at the Christmas festival. And last Christmas there were seven of these banners.

We use, not the official Graded Lessons, but

A patriotic celebration right in front of the Sala de Culto of which the big windows of
the first floor are visible.
The second floor is divided between myself and a Christian girl—a bride.

selected passages adapted to the age of the pupils. In the younger classes, which are taught by the church members, we use appropriate pictures, which people have been most kind in sending out to me and of which an indefinite number can be used.

On Tuesday evening we have the Bible study for the grown-ups. We are at present studying Acts, taking up, in connection with the founding of each church, the letters written to the Christians of that church. We have, during these weekly hours of very sweet communion, studied together carefully and critically, for our own daily needs, the gospel of St. John, the life of Christ, as given in the four gospels, the founding of the Christian Church and the letters to the Galatians, Philippians, Thessalonians and are now finishing those to the Church at Corinth.

These lessons are prepared in the form of questions, the answers being found in the accompanying references, a wise plan introduced by Miss McPherson while I was in the States. D. Rita said to me one evening after class, that these questions on the Epistles were very difficult for folks. They worked and worked and

then came out with the wrong answer after all. That seldom happens.

For three brief months an opportunity presented itself to reach with the Gospel, some otherwise inaccessible people. Sunday is not kept here; all shops and places of business are open until nine o'clock at night, but from March to June, by a great effort and against much opposition they were closed, a progressive and to a certain extent, reform party, having succeeded in getting a law passed in their little "town council" for the closing of all commercial houses on Sunday. For those months, many people crowded to the windows of the hall during the evening service and many eagerly accepted the little pocket gospels and tracts which we offered. Then—the opposition won, the law was repealed and the many other places drew away the listeners—but they have their little books, which could not have been offered in any other way to the majority of those who accepted them.

But there are still the many, many who, knowing so well the Way and the Truth and the Life, will not receive them.

An Unflinching Chilean Christian

THE REV. W. B. BOOMER, CONCEPCION, CHILE.

ABOUT a dozen years ago the writer baptized a young man who attended one of our churches. He was then employed in a little corner store. Later the way was opened for him to spend some months in study with a view to entering Gospel work, but this plan was cut short by the requirements of Chile's military law. After a year of service as a recruit, he was admitted to the mission's boarding school in Santiago, where he remained for some time, but did not finish the course. He went into business and was successful, bought himself a house; but had hardly come into legal possession of it when a very fine opportunity presented to sell it at a very considerable advance, to one of the religious orders of nuns that owned property adjoining.

One day he received a message to go over to the convent, and supposing the call to be related to the business of the sale went over and was ushered into the room where he met the mother superior, the treasurer of the order and a couple of bishops. It soon became manifest that the meeting had a very different object, for almost immediately the conversation was directed into religious channels, and the young man was approached in a way that to many would have been most alluring. Our young Chilean friend wished to know at the beginning of the conversation if he might speak with freedom as among gentlemen, and was assured that such was the case. A conversation of about an hour and a half ensued. Before it closed one of the bishops said: "In one respect you have deceived us. You gave us to understand that you were not a Protestant pastor, but you surely are, as is evident by your knowledge of the Scriptures." He assured him that he not deceived him, but said that at the beginning of his experience in his newly found faith he had taken some care to study these subjects. And to the other bishop, who had been the chief spokesman, he said in substance, "I wonder that you, who profess to be a minister of Christ, should not have used any spiritual argument to get me back into the Roman Catholic Church. You have offered me social position, the advantages of wealth, influence, but not one word have you said of spiritual advantages. I was brought up

in a Roman Catholic School, as a young man I was in the way of becoming a skeptic, when an evangelist spoke to me of the Gospel of Christ. I accepted the Saviour, and have found in Him that with which no offer that you have made can compare as an attraction."

The young man rose to go, saying that he had not expected this long conversation, that he had left his business, thinking to have some words with the mother superior on the matter of business between them. One of the bishops shook hands with him and the other also offered his hand, as the young man supposed for the same purpose, but discovered in the rather dark room that instead he had presented to him his episcopal ring to kiss. The moment was one of surging temptation; should he refuse, it meant probably the loss of the sale which was of unusual interest, for he was expecting soon to be married, and to make new business arrangements, and a very dear friend would also be the loser of much needed money; but he broke the universal custom and refused to kiss the ring. Surprised, the bishop asked him why. To which he replied with dignity that he thought it would be better not to press him for the reason. The bishop, however, insisted on knowing, and he said: "For three reasons, first, because I am an evangelical Christian, second, it would be a humiliation to me, and third for reasons of hygiene." Irritated, the bishop said, "What! do you mean to say that my episcopal ring is a center of infection?" "No, I did not say that, but simply for reasons of hygiene, and I said in the first place that I thought it would be better that you should not press me for my reasons." When he went home he told his mother of what had taken place and of his fears for the outcome of the sale of the property, but she assured him that he had done right.

The outcome was that the sale was carried through, an evidently good impression had been made on the mother superior, for she remarked that the evangelicals were not so bad! And best of all the test had disclosed and helped the character of the young man, and he had testified in high places to the reality of power of the Gospel of Christ. It is reported that the bishop who subjected him to the

last test remarked that he did not suppose that there was a Chilean who would refuse to kiss his episcopal ring.

I have just come back from the dedication service of the Parral Church. Two took a stand for Christ in the first evening service held in the new building the night on which the dedication had taken place. Here we expect to give welcome to new members next Sunday, one a very interesting case of a Spaniard who was won at the time of the dedication of the

new church here through the work of my former pupil, Mr. E. Martinez, now acting as pastor in Valparaiso. He conducted a service after the dedication of the new Church of the Redeemer in Santiago a few weeks ago, and about forty came forward at his invitation. His sermon on Christ at the door of the heart was one of the best I have heard in Chile in twenty-five years. I had the pleasure of preaching the dedicatory sermon there and had over 700 in the congregation.

Does South America Need the Gospel?

THE REV. ROBERT B. ELMORE, SANTIAGO, CHILE.

BECAUSE South America is not counted among the heathen countries, the question is frequently asked, Why do we need to send missionaries where the Gospel is already known? The answer is short and ought to be convincing:

Though nominally Christian the South American countries are without the Gospel. It is not read, it is not taught, it is not experienced as a power in the lives of the people. To those who have been accustomed to read and study the Bible daily, it seems almost an impossible state of affairs that members of a Christian Church should be forbidden to read the Word of God except by special permission of the bishop. And yet, this is the case in Chile today. Imagine a congregation of four or five hundred people not one of whom had ever read a verse from the Bible. Nor is the Bible taught. The sermons, when they form a part of the church service, are about duties to the Church, about the saints or some so-called miracle, or of late, since the open letter of the archbishop denouncing the growing work of the Protestants, about the dangers of heresy. There are no Sunday schools, no young people's societies where the children and young people may be taught and trained in the duties of a Christian life. When children are about twelve years of age they have a special class of catechism and preparation for confirmation for about three weeks, then follows their first communion, and their religious instruction is completed. In the schools the children have classes of "religion" from which the boys go out ridiculing the priest who has

conducted the class and making light of what he has been speaking about.

Nor is the Gospel known in the lives of the people. Not long ago I asked my Sunday school class, a group of boys in the Instituto Inglés, if they had ever heard of any one who had experienced a change of heart and life such as we call conversion, and not one of them had ever known of a single case.

One afternoon, not long ago, I spent a few minutes in one of the large churches of Santiago. There was the main altar with its myriad electric lights and candles, over which stood a large statue of the Virgin Mary, while all around the walls of the immense building were smaller altars, each with its elaborate decorations, and a continuous row of statues of saints. No service was being held at the time, but the people were coming and going, each kneeling in prayer for a few minutes before the saint whose favor he wished to obtain. Before entering the church I had noticed two young priests who seemed to be strangers in the city. Soon they entered and knelt in front of where I was sitting. Judging from the movements of his lips, one of them was repeating prayers, but all the time his eyes kept wandering around, admiring the beauty of the building and studying all the interesting details of the decorations. I could not help thinking how characteristic his worship was of the religion of the country. It is one of form, the spirit of the Gospel is not there.

The fruit of such a formal religion is manifest in the lives of the people. The most diffi-

cult problem we have to solve in the work of the Instituto Inglés, is the dishonesty of the boys. They will lie and steal to such an extent that one can hardly ever put any confidence in what they say. And when caught they have no sense of shame at all. The sense of right and wrong is lacking, and yet they have all been confirmed and call themselves Christians.

The result of the lack of the Gospel is that many people, especially the men of the country, are losing their respect for, and confidence in, the religion that is preached to them. In front of the Church of the Capuchin Monks, on one of the principal streets of Santiago, stands a wooden cross, some twelve feet high, on which are fastened representations of a crown of thorns, a hammer, some nails, a pierced hand, a spear and other objects that had a part in the crucifixion of Jesus. It was erected several years ago as a means of reminding men of the place the cross has in Christianity, and in reverence to a sacred object the men were required to lift their hats as they passed. It used to be the exception to see the man who kept his hat on, but now, as the electric cars go by, it is rarely the case that anyone as much as lifts a finger to the brim of his hat.

In a little tract published weekly by the Monastery of Loudres, the writer complains of the state of society. He says: "We are losing our religion, and leaving unpunished those who insult it. We are losing our patriotism, allowing to pass freely through the streets, those who insult our flag and our army. We are losing our morals, permitting obscene pictures and newspapers to circulate without any hindrance. We are losing our justice which has come to be no more than a word empty of all significance." He attributes all this to the spirit of liberalism that fails to distinguish between error and truth. But are not his very words a condemnation of the Church that for three centuries has had undisputed control over the religious life of the people and not only that but has also determined, to a large extent, the laws of the land and the social customs of the people?

The power that will regenerate the Chilean people is nothing else than that which has been kept from them, the Gospel of Jesus Christ.

The priest who has used every possible means to raise the people against us has now

brought up some half-dozen Jesuit friars recently expelled from Portugal and a few lay brothers, and founded a Catholic Institute, receiving boarders.

In spite of their gigantic effort and constant propaganda, our school is filling up, and men of the best families in the sertae are begging me to receive their children into our home. The son of one of the most influential men in this whole sertae wants me to take in his two little daughters, even though his father and a married sister reside in town. He wants me to take them in and gives me full liberty to teach them the Gospel; in fact, asked me to do so. I am at my wits' end to know how to cope with all the work without some other intelligent help. This school work is entirely self-supporting except for my wife's salary. I feel sure a great work in this way can be done here. People go out of their way to show that their sympathy is with our school. One man, who is not a Protestant by a long way, and whose wife is a devout Catholic, said to me some time ago, when he was speaking to some seven or eight children in our school, that he would put them in the Jesuit School only if obliged to by the police force.—Henry J. McCall, Brazil, South America.

Monthly Concert

NOVEMBER—Latin-America—Does Latin-America Need the Gospel?

I. The Religious Needs of Latin-America.

"Case for Missions in Latin-America," R. E. Speer, in *Missionary Review of the World*, March, 1911. Leaflet, Seventy-fifth Anniversary Series, No. X: Latin-America, R. E. Speer.

II. Guatemala as a Mission Field.

"Seventy-fifth Anniversary Series Leaflets, No. IX on Guatemala, by Rev. Stanley White, D.D.

III. Protestant Christianity in Mexico.

"Religious Influences in Mexico," Nevil O. Winter, in *Missionary Review of the World*, March, 1911.

"Protestant Christianity in Mexico," John W. Butler in *Missionary Review of the World*, May, 1911.

"Patriotic Mexico," A. P. Vaughan, in *Presbyterian Banner*, Jan. 5, 1911.

"Mexicans and Americans," in *The Outlook*, April 1, 1911.

"The Hooked," A first hand account of the men who do the hard work in Mexico's hot country. Arthur Ruhl, in *The Outlook*, August 26, 1911.

"Madero of Mexico," Edwin Emerson, in *The Outlook*, Nov. 11, 1911.

"Madero's Triumphal Entry Into Mexico City," Wm. Wallace, in *Presbyterian Banner*, June 29, 1911.

"Present Political Parties in Mexico," Wm. Wallace, in *Presbyterian Banner*, Aug. 3, 1911.

"Political Evolution of Mexico," Isaac Boyce, in *Presbyterian Banner*, Aug. 17, 1911.

IV. Colombia and the Gospel.
"Open Doors at Barranquilla," in *Herald and Presbyter*, Jan 4, 1911.

V. The Brazil of To-Day.
"The Brazil of To-Day," Elbert F. Baldwin in *The Outlook*, Oct. 21, 1911.
Suggestion for Sermon or Address: "Ye Shall Not see My Face Except Your Brother Be With You."
The peculiar obligation resting upon the American Church to evangelise Latin-America.

DECEMBER—The Islamic World—Syria—Persia—India.

I. Islam and Missions.

II. The New Government in Persia and Missions.

III. The Outlook in Syria

IV. Women and Children in Moslem Lands.

LEAFLETS.

Seventy-fifth Anniversary Series. I. China; II. Korea. III. Japan; IV. India; V. Siam and Laos; VI. Asiatics in U. S.; VII. Africa; VIII. Philippines; (ready Oct. 1st.) Price of this series, 2c. each.

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Seventy-fifth Annual Report of the Board. Complete, See Note.)

Historical Introduction to 75th Report, with Treasurer's Report and Statistical Summary. 10c. postpaid.

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A NEW USE FOR THE ANNUAL REPORT.

The illustrations which appear in the 1912 issue of the Annual Report of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., have been made into lantern slides which may be rented at fifty cents for the set, carriage additional. The material for describing these slides is found in the Annual Report itself. Write to the following addresses: (See Note.)

The Foreign Missions Library,
156 Fifth Avenue, New York.

Mr J. M. Patterson,
1421 Wright Building, St. Louis, Mo.

Rev. Ernest F. Hall,
920 Sacramento St., San Francisco, Cal.

Miss Abby S. Lamberson,
385 Tenth St., Portland, Ore.

NOTE—The edition of the full Report of the Board is practically exhausted at this early date, but copies of the Report will be loaned the same as lectures on the various countries, to those using the stereopticon lecture on the Report or to any others who may wish to consult it.

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REV. GEORGE H. TRULL, Sunday School Secretary, Room 908, 156 Fifth Ave., New York City.

PUBLICATION AND SABBATH SCHOOL WORK

ALEXANDER HENRY, D.D., Secretary.

Thanksgiving by Thanksgiving

THE Sunday school Board has many reasons for thanksgiving. We will refer to one in particular. This year it is celebrating the twenty-fifth anniversary of its Sunday school missionary work; and, as it reviews the guidance and blessing of God upon its efforts during these years, it finds reasons for most hearty thanksgiving.

It is fitting that our thanksgiving should be not only uttered by our lips but also expressed in our lives. It would seem as if we could in no better way show our gratitude to God for His blessing upon our missionary efforts than by enlarging and extending them. For this reason, the Board has suggested to our Sunday schools that they should help it to celebrate this silver anniversary,—first, by a silver offering from each school for the promotion of Sunday school extension throughout our land; and, second, by an earnest effort upon the part of each school to add twenty-five per cent. to the membership of that school.

Twenty-five Per Cent. Increase. Many of our schools on Children's Day and Rally

Day made their silver offering to this cause; others will send their gifts later. We wish now to consider the question of the twenty-five per cent. increase in membership. This will not be a difficult matter for the majority of our schools, and yet it will mean a very large addition in the aggregate.

If each school will add twenty-five new members for each hundred upon its roll, there will be added, in round numbers, three hundred thousand new recruits to our Presbyterian Sunday school army.

Surely this is a most fitting way for our schools to show their gratitude to God for the blessings He is bestowing upon them. Let them share these blessings with others.

It is right that we should think of the boys and girls in heathen lands; it is our duty to provide Sunday schools for the youth in our

own land, who are deprived of these privileges; but surely we should not overlook the boys and girls who are living within easy reach of our Sunday schools and yet growing up in heathenish ignorance of the Word of God and the Way of Life.

A Question of National Importance. Few of us realize the importance of this subject, and its bearing upon the future of our national life. This is a Christian nation, but it is Christian because its citizens are Christian. If ever the citizens of the United States should cease to be Christians, we would no longer be a Christian nation, and could no longer expect God's blessing to rest upon our national life.

If, now, we ask how our citizens are to become Christian, the answer is: By accepting Jesus Christ and learning to do His will. But what shall we say if great numbers of our boys and girls are ignorant of the Word of God and of their duties to Jesus Christ?

This, undoubtedly, is the case. *Millions of youth in Christian America* are growing up in heathenish ignorance. Many of these boys and girls are within easy reach of Presbyterian Sunday schools, and could be brought into these schools if proper efforts were made.

Our public schools and state universities do not give them religious education. In very many of our American homes there is no Christian training given. What is to be the future of our nation unless we in some way reach the hearts and influence the lives of these youth? Surely, this is an appeal to us as citizens and patriots concerned for the future of our beloved land.

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**The Future of the Church is Involved.** If this is a question of national importance, how much more does it concern the future of the Church? The Church is largely dependent for new members upon the

recruits it receives from the Sunday school. This is becoming more and more the case. It is growing increasingly difficult to bring the adult man or woman into the Church. We must win them during their youth. What will be the effect upon the Church of the future if we allow these multitudes of boys and girls to grow up in spiritual ignorance and indifference?

The Sunday school Board has recently published some statistics referring to the church life in a number of our larger cities. These figures are taken from the statistical reports prepared for the Board by the chairmen of its Sunday school committees in the various presbyteries. The results are startling and deserve careful study. It appears from these statistics that while the Presbyterian Church in all these cities has been gaining members during the past ten years, in several of these cities there has been a loss in Sunday school membership. This is especially apparent in New York, Philadelphia and St. Louis. Ten years ago, New York had 77 Sunday schools, with a membership of 26,621; today, it has 66 schools, with a membership of 20,902.

Philadelphia ten years ago had 87 schools and 38,535 members; today, it has 80 schools, with 35,012 members. St. Louis shows a similar decrease. In 1902, it had 56 schools and 13,560 members; today, the schools number 40, and the membership 10,786.

A copy of the statistical table, showing the Sunday school situation in sixteen presbyteries, will be found on the next page of THE ASSEMBLY HERALD. It will repay a careful study and will show the necessity for an "increase campaign" in the Sunday schools of these presbyteries.

How is this work to be done?  
**Securing This Increase.** There are many methods that have been successfully tried by different schools. The same plan will not work well in every community. The first step is to realize the necessity for the work and then to come to the determination that we will do it.

It would be well to have the session of the church and the officers and teachers of the Sunday school realize the strategic position which the Sunday school holds today in the prosecution of church work. With less effort and less expense, we can attain through the Sunday school the aims we have in view

in our plans for the development and growth of the Church; the training of the members; and the widening the sphere of the Church's spiritual influence. Children can be brought into the Sunday school when it would be impossible to induce their parents to attend church services. Children can be led to give their hearts and lives to Jesus Christ when the same appeal would be made in vain to adults. The youth can be interested in church work and trained for intelligent service, when the adult would remain uninterested and ineffective.

**Various Plans.** Having caught a vision of the widening field of the Sunday school, let us determine upon some definite plan of work. Let each pastor become a leader, and each session a body of workers. Call together the officers and teachers of the Sunday school. Propose an "increase campaign," which will have as its aim a certain number of new members. If it seems wise, fix a date when it may be expected that the entire number will have been secured. Divide this number according to the intervening months, and try to secure a proportionate number each month.

Interest the pupils in bringing in new members. The boys and girls can often do more with their companions than any one else. It is advisable to district the neighborhood about your school, and assign portions of it to special committees, who will visit the homes and invite to the school any who are not now Sunday school members.

Do not confine your efforts to the children. Invite the men and women to join the adult Bible classes. If you do not have the Organized Adult Bible Class as a feature of your school, this would be a good time to form such classes. The Board has literature upon the subject of securing new members for our schools, which it will gladly send to any one requesting it.

In conclusion, let us keep ever in mind the great aim of the Sunday school. We are to win souls for Christ and train them for His service. For this reason we seek to enlarge our Sunday school membership. A large school is not an end in itself but simply a widened field of opportunity in which we can do more for the salvation of souls and the progress of Christ's Kingdom.

# Recruiting for the Sunday School

**NOTE.**—This table has been prepared for the purpose of acquainting the Church with the facts concerning the progress made by our Presbyterian Sunday school forces in the large cities, during the past ten years, in increasing their membership. A careful study of the situation will show the necessity of immediate action.

| Church Membership |              |                  |                 | PRESBYTERY               | Sunday school Membership. |                  |              |           |
|-------------------|--------------|------------------|-----------------|--------------------------|---------------------------|------------------|--------------|-----------|
| Per Cent.         | Gain or Loss | Total Membership | No. of Churches |                          | No. of Sabbath Schools    | Total Membership | Gain or Loss | Per Cent. |
| 20.8              | Gain, 5,517  | 26,532           | 53              | ..... 1902 .....         | 77                        | 26,621           | Loss, 5,719  | 21.4      |
|                   |              | 32,049           | 57              | <b>New York</b>          | 66                        | 20,902           |              |           |
|                   |              | 22,718           | 88              | ..... 1912 .....         |                           |                  |              |           |
| 32.8              | Gain, 7,474  | 30,192           | 102             | ..... 1902 .....         | 106                       | 28,109           | Gain, 708    | 2.5       |
|                   |              | 36,254           | 75              | <b>Chicago</b>           | 110                       | 28,812           |              |           |
|                   |              | 41,404           | 76              | ..... 1912 .....         |                           |                  |              |           |
| 11.4              | Gain, 5,150  | 7,976            | 54              | ..... 1902 .....         | 87                        | 38,535           | Loss, 3,523  | 9.1       |
|                   |              | 9,952            | 53              | <b>Philadelphia</b>      | 80                        | 35,012           |              |           |
|                   |              | 9,378            | 38              | ..... 1912 .....         |                           |                  |              |           |
| 24.7              | Gain, 1,976  | 11,177           | 66              | ..... 1902 .....         | 56                        | 13,560           | Loss, 2,774  | 20.4      |
|                   |              | 13,549           | 71              | <b>St. Louis</b>         | 40                        | 10,786           |              |           |
|                   |              | 34,516           | 122             | ..... 1912 .....         |                           |                  |              |           |
| 22.6              | Gain, 2,128  | 48,051           | 137             | ..... 1902 .....         | 39                        | 8,718            | Gain, 8      | .09       |
|                   |              | 11,651           | 66              | <b>Cleveland</b>         | 40                        | 8,726            |              |           |
|                   |              | 12,431           | 75              | ..... 1912 .....         |                           |                  |              |           |
| 21.2              | Gain, 2,372  | 7,736            | 28              | ..... 1902 .....         | 68                        | 11,898           | Loss, 841    | 7.0       |
|                   |              | 10,348           | 41              | <b>Baltimore</b>         | 68                        | 11,057           |              |           |
|                   |              | 4,156            | 34              | ..... 1912 .....         |                           |                  |              |           |
| 39.2              | Gain, 13,535 | 5,276            | 34              | ..... 1902 .....         | 148                       | 30,936           | Gain, 11,075 | 35.8      |
|                   |              | 5,091            | 28              | <b>Pittsburgh</b>        | 154                       | 42,011           |              |           |
|                   |              | 6,821            | 30              | ..... 1912 .....         |                           |                  |              |           |
| 6.6               | Gain, 780    | 4,789            | 34              | ..... 1902 .....         | 71                        | 12,405           | Loss, 824    | 6.6       |
|                   |              | 5,427            | 37              | <b>Cincinnati</b>        | 69                        | 11,581           |              |           |
|                   |              | 12,492           | 36              | ..... 1912 .....         |                           |                  |              |           |
| 33.7              | Gain, 2,612  | 16,006           | 41              | ..... 1902 .....         | 45                        | 10,821           | Gain, 507    | 4.6       |
|                   |              | 11,223           | 46              | <b>Jersey City</b>       | 48                        | 11,328           |              |           |
|                   |              | 14,716           | 49              | ..... 1912 .....         |                           |                  |              |           |
| 29.3              | Gain, 1,120  | 13,157           | 48              | ..... 1902 .....         | 41                        | 4,876            | Gain, 273    | 5.7       |
|                   |              | 14,540           | 51              | <b>Milwaukee</b>         | 34                        | 5,149            |              |           |
|                   |              | 8,478            | 32              | ..... 1912 .....         |                           |                  |              |           |
| 33.9              | Gain, 1,730  | 10,045           | 36              | ..... 1902 .....         | 33                        | 7,307            | Gain, 239    | 3.2       |
|                   |              |                  |                 | <b>Minneapolis</b>       | 35                        | 7,546            |              |           |
|                   |              |                  |                 | ..... 1912 .....         |                           |                  |              |           |
| 13.3              | Gain, 638    |                  |                 | ..... 1902 .....         | 40                        | 5,657            | Loss, 551    | 9.7       |
|                   |              |                  |                 | <b>St. Paul</b>          | 34                        | 5,106            |              |           |
|                   |              |                  |                 | ..... 1912 .....         |                           |                  |              |           |
| 28.1              | Gain, 3,514  |                  |                 | ..... 1902 .....         | 48                        | 14,887           | Gain, 405    | 2.7       |
|                   |              |                  |                 | <b>Newark</b>            | 46                        | 15,292           |              |           |
|                   |              |                  |                 | ..... 1912 .....         |                           |                  |              |           |
| 31.1              | Gain, 3,493  |                  |                 | ..... 1902 .....         | 46                        | 9,977            | Gain, 2,847  | 28.5      |
|                   |              |                  |                 | <b>Detroit</b>           | 50                        | 12,824           |              |           |
|                   |              |                  |                 | ..... 1912 .....         |                           |                  |              |           |
| 10.5              | Gain, 1,383  |                  |                 | ..... 1902 .....         | 47                        | 11,871           | Gain, 658    | 5.5       |
|                   |              |                  |                 | <b>Rochester</b>         | 48                        | 12,529           |              |           |
|                   |              |                  |                 | ..... 1912 .....         |                           |                  |              |           |
| 18.4              | Gain, 1,567  |                  |                 | ..... 1902 .....         | 32                        | 8,534            | Loss, 1,388  | 16.2      |
|                   |              |                  |                 | <b>Washington, D. C.</b> | 37                        | 7,146            |              |           |
|                   |              |                  |                 | ..... 1912 .....         |                           |                  |              |           |

# MINISTERIAL EDUCATION AND UNIVERSITY WORK

JOSEPH WILSON COCHRAN, D.D., Secy.

## The Great Present Opportunity for Christian Leadership

*Do we realize it? It is not a professional outburst of enthusiasm but a thrilling reality. Do you wonder we are thankful over the great present opportunity for Christian leadership? Phillips Brooks dying said, "I want to live for I believe the next twenty years furnish a larger opportunity for the Christian minister than any other period in human history." A Massachusetts poet sang "How beautiful it is to be alive!" You and I are alive, yet not alive if we do not react to the great challenges to Christian service presented by the age in which we live.*

*Several outstanding facts urge us to thanksgiving.*

### (1) *A sharpened sense of spiritual reality among Christian youth*

*There is a very manifest hunger on the part of students for reality in religion. What is Christ to me? What is God's Word to me? What is prayer to me? These are questions surging in the souls of youth. They will not respond to faint-hearted appeals. They are ready for a great adventure.*

### (2) *The fact of a growing consciousness of the inevitableness of religion*

*We are met on every hand with striking illustrations of the inability of man, with all his material triumphs, to escape the need of God. The age has tried it out. Power, pleasure, fame and wealth have been drained to the dregs. Greece and Rome are put into the twilight by the colossal extravagances of our day. The futile efforts to drown the cries of conscience and feed the hunger of the soul with the east wind have thrown men back on God.*

### (3) *The missionary and evangelistic notes have been strengthened and clarified by conspicuous victories at home and abroad*

*Behold the new dignity attaching to the work of the herald of the cross by the results achieved wherever modern prophets and apostles have fearlessly sounded calls to repentance and faith.*

### (4) *The new social emphasis upon the gospel message has opened up a vast field for the ambassadors of the cross*

*He who would relate himself to the on-going life of the world has a message that has endured through storm and stress, and that wherever sincerely applied to social needs, has stood the efficiency test. The really alive worker for God is able to form contacts with all human relations, and is summoned to help in the solution of all human ills. He it is, and he alone, who is permitted to play all the chords in life's symphony.*

*These occasions for thanksgiving inevitably bring us to our knees in supplication for that pentecostal outpouring, that vision glorious, of new baptismal power toward which the Church's longing eyes are bent.*



# "The Greatest Work in the World"

## A Vocation Day Message to Christian Boys

SHE is a boy's mother, this authoress, with the penetrating mind and terse epigrammatic way of delivering her message. She knows boys through and through, and the greatest thing she can do for boys is to show them what life really means. She is not training her children to cherish false ideals. She wants them to be serviceable to God's kingdom. Hence she has written for the Board of Education this Vocation Day message to Christian boys. She really believes the ministry is "The Greatest Work in the World." And she knows, for she is the daughter of a minister and the mother of Christian boys. She knows how to write so that boys will read. Her book is full of the things boys love. Her illustrations are taken

from the athletic field, the manual training shop, and the like. For instance she asks, "What is preaching? Can you tell off hand? Do you know what a trainer is? Have you the least doubt as to what he has to do? Every school and college tries to get a good athletic coach. He is arbitrary and to be obeyed. He rules track, field and team with a rod of iron.

"The preacher is a moral trainer. His work is to shape a congregation and community as a trainer shapes the team. He is to get them

in good form and help them win the game." Mrs. Lindsay does not believe in short views of life. "If I were a young man," she says, "I would plan my life on a scale of a hundred years. Even if he die far short of this time

there will be a touch of grandeur in his uncompleted plans. Now if Christ should suddenly stand before you and ask, 'What are you going to do with your years?' would you dare to say, 'I am going to have a good time; I am going to make a lot of money; I mean to be famous?'"

Mrs. Lindsay's booklet ought to strike home to the heart of many a boy. It is vital, convincing, and ought to grasp the heart and mind of every earnest Christian boy who reads it.

Mrs. Samuel Lindsay.

Pastors, teachers, parents, will you not make it possible to have every potential leader in the Church read this book? Think over your list of boy and girl acquaintances, yes, *girl*, for girls will read what boys like, and send for as many copies as you can use. Do not fail to send the names of likely youth for the ministry or the missionary life to the Board for filing. Anyhow, send for the book. If you wish, send ten cents for each copy, but it is free for the asking.



# Personalizing Religious Work for University Students

THE REV. MATTHEW G. ALLISON, PRESBYTERIAN UNIVERSITY PASTOR, MADISON, WIS.

**P**ERSONAL work is not a popular subject. It has nothing spectacular about it such as preaching, but it is more disliked because it is such hard work—much harder than preaching. It is much easier to preach to a thousand people than to talk to one man. Many fine preachers would lose their heads if one man should rise in the congregation and begin to argue with them, and many fine preachers are just as helpless when it comes to talking in private with an individual. But the best kind of preaching, as Beecher said, is when there is but one in the congregation and you have him by the lapel of the coat looking into his eyes. The two men most responsible for our modern work, intellectually and morally accomplished their results by this means. Socrates had no school, wrote no books, made no big addresses. He went about the city of Athens talking to men on the street corners. He made himself such a public nuisance that Athens finally put him to death.

Jesus had no church, wrote no books, held no public conventions. He wandered over Palestine talking to this man and that woman. After two or three years of it they put him to death as the nation's most dangerous man. His conversations, reported by those who overheard Him are the foundation of the Christian religion.

It is by this personal method that workers for Jesus succeed. I was the pastor of a church for years. I tried sociological schemes and failed. I tried mere preaching and failed. I tried evangelistic meetings and failed. Then I tried face to face personal work and succeeded. Dr. Talmage was the most popular preacher of the nineteenth century but Dr. Talmage was no pastor and his church has disappeared from the earth. Dr. Cuyler worked beside him with the motto "a house-going pastor makes a church-going people," and his

Rev. Matthew G. Allison.

church is still doing business at the same old stand.

This is our University Pastor's method at Wisconsin. It is the fundamental feature of the work. Whatever else we do, we make it our aim to see all the students of the churches and of no churches personally and individually every year, and present to them the subject of religion and the Church. This is about the only work to which the University Pastor should give his attention, not that other kinds of work are not important, but our working force is small, and, if we do this work satisfactorily, we shall not have time for much else. As to the success of the method we feel justified by the results at Madison and recommend it as the first feature of successful work not only to all University Pastors but to all other ministers and church workers.

# Two Appreciations

## From a Grateful Ministerial Student and a Government Authority

"Dear Dr. Cochran:—

"I am enclosing my application for my last grant from the Board for scholarship. I do wish to attempt to express something of appreciation for what these grants have meant to me.

"Of course there is the simple financial aid which has been necessary. But really more than that has been the incentive of the Church's encouragement. The school years do seem very long at times and such an anchor of a practical tie helps so much in keeping a fellow faithful in preparation.

"I pray God I may be worthy of His calling,—that I may be useful in the Church family which has meant so much to me.

"Any suggestion or advice will be sincerely received. My life belongs to the Church where she may need it most. And I hope her funds spent on my education may bear fruit.

"Again thanking you, I remain,

"Sincerely yours,

"W—— J. B——."

DEPARTMENT OF THE INTERIOR, BUREAU OF EDUCATION, WASHINGTON—DIVISION OF HIGHER EDUCATION.

September 26, 1912.

"Rev. Joseph W. Cochran, 511 Witherspoon Building, Philadelphia, Pa.

"*My Dear Dr. Cochran.*—It is very interesting to study, as I have recently had occasion to do, the pronouncement and plans of the Presbyterian Church in regard to the work of the public universities and colleges. I am more and more impressed with the deep significance of your method of attack; it is more practical and promising than anything else now under discussion by the churches for reaching the great numbers of students of all faiths whose faces are set as if they would go up to state institutions.

"Very cordially yours,

"Kendric C. Babcock,

"Specialist in Higher Education."

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## Does the Young Minister Starve?

THERE are two facts in the ministerial problem which cannot be successfully disputed. They are (1) the importance of the office. Every one who makes any pretensions to religion at all admits that there is no office of such high dignity and importance to the welfare of society as that of the minister. And even those who do not pretend to profess any religion are benefited by the spread of morality and religion as taught by the clergy. The office of a minister is not always held in the highest estimation, but the value and importance of the office is not disputed.

The second fact admitted is the scarcity of ministers. Nearly every denomination could use more ministers than they have. The Presbyterian Church is in need of hundreds of men to fill definite vacancies. These men are not forthcoming, because most people think that

ministers are so poorly paid that they are starving. Parents do not dedicate their sons to the ministry because they want their boys to make money and amass fortunes. A generation or so ago it was the usual thing for parents to dedicate their firstborn son to the gospel ministry, but it is no longer the fashion. The American home has become so materialistic that young men are led away from the ministry as a life work.

Are ministers starving, or are they likely to? In general they are not. There is a position or church waiting for every young man who graduates from the seminary. There is no waiting for a charge or field of labor. The graduating classes in the seminaries are all located before they graduate. This is usually the case. A lawyer may wait months before he gets his first case, or a doctor may wait a long while before he gets a call from

a sick person. Not so the minister. He has a call before he graduates at a good salary. Every student for the ministry is reasonably sure of a place for work as soon as he is ready for it. His salary compares favorably with that in other occupations. According to the list of earning occupations as given by the Decennial Record of the class of 1901 Princeton, the average earnings of Princeton men were \$706.44 the first year. The table of incomes gives the following results: Business, \$784.72; lawyers, \$355.20; physicians, \$1,106.25; engineers, \$648.88; journalists, \$741.25, other occupations such as farming, chemistry, forestry, etc., \$766.53. None of these incomes except that of the physician average as high as the income of a minister the first year which is \$866. The salaries of the home missionaries of the Presbyterian Church may be seen from the following table:

| State                       | Average Salary |
|-----------------------------|----------------|
| Texas                       | \$ 900         |
| Kansas                      | 700            |
| Nebraska                    | 700            |
| Iowa                        | 700            |
| Oklahoma                    | 900            |
| South Dakota                | 760            |
| North Dakota                | 850            |
| Minnesota                   | 800            |
| Michigan                    | 760            |
| Wisconsin                   | 760            |
| Montana                     | 1,000          |
| Idaho                       | 900            |
| Washington                  | 900            |
| Oregon                      | 900            |
| California                  | 900            |
| Utah                        | 900            |
| Arizona                     | 1,000          |
| New Mexico                  | 900            |
| Colorado                    | 1,000          |
| Alaska                      | 1,100          |
| General Average \$866 plus. |                |

These averages are for the entire states. In some respects they are misleading for the average salary in the cities and larger towns is much higher, and that of the country averages about the amount in the table. The general average for the whole Church is often misleading too. For instance, the general average of salaries in the Methodist Church is \$847, but this is lower than the average in the north, because of the low average in the south, where it is \$500 per year. Dr. H. K. Carroll, who is an authority on Church statistics puts the average of the Presbyterian ministry from \$1,000 to \$1,200, and the Congregational ministry an average of \$1,047.

Besides the salary a minister usually receives

some gratuities which amount to a considerable sum in the course of a year. There are special ministers' rates on railroads, in stores and hotels, etc.

The young minister begins his labors as pastor of a church at twenty-five years of age and he works until he is seventy years old. He has labored for forty-five years, each year of which he has made \$1,000 or \$45,000 in his life time. The minister has produced \$45,000 on an outlay of \$3,000 to \$4,500, the cost of his education. If he has been careful and saving he has some paid-up life insurance and a considerable sum of ready cash. He has lived well and entertained some. His salary may not have remained stationary at a \$1,000 per year, for there are hundreds of churches paying \$1,500 to \$2,000, and upwards to \$10,000, and \$12,000 per year and a manse.

The one great trouble with the churches today is that they do not increase their salaries. They pay the same now as ten years ago. The only way a minister can get an increase is to get another church paying more salary. This is not always convenient nor practical. There is no danger of the minister starving or retreating; yet it must be said that the salary paid by an ordinary church is totally inadequate and in no way commensurate with the talents of the men employed, nor in keeping with the work performed, nor with the advantage of having the stated ordinances of religion in the community. It is largely a question for the church to decide. Churches are often only thoughtless in this matter. If they only thought, they could easily pay more salary and make the minister happier and more contented. Is the salary all that a minister gets? Bless you, no, he gets the "love and confidence of the troubled hearts, the respect of the community, the joy of service, the peace of an untroubled conscience, the fellowship of God in Christ. He gets an honest day's work and an honest night's sleep. And he gets luxury, too, the luxury of winning lives from darkness to light, and in the end he gets the reward of a life whose trophies shall be as the stars of a crown."

"If we have sown to you in spiritual things, is it a great matter if we shall reap your carnal things?"

# TEMPERANCE

JOHN F. HILL, D.D., Cor. Sec. Permanent Committee.

## Sound Your Joys Abroad

**W**HEN the Boards of the Church are asked each from their own viewpoint to contribute some Thanksgiving thought to this symposium, what cheering word can we send from the battlefield where the fight is on with intemperance? Possibly some one will declare, "Nothing cheering can be said while the death-freighted tide sweeps on unabated. Sighs and not songs seem appropriate." But not so, my brother. Material for Thanksgiving Day and perhaps for a month of Thanksgivings can be found.

For remember, November 1st, That the Lord reigneth. In due time the clouds will break. "The expectation of the poor shall not perish forever." Read Hab. 3: 17-18. 2d, Note signs of a coming dawn. Aged people recall how the grog-selling tavern-keeper was once an influential man in the community, and the still house was run by elders and deacons and clan leaders, but the saloon-keeper is today a pariah. Public sentiment has changed, and the changed sentiment will ultimately find expression in legal enactment. 3d, All business now demands sobriety in employees. This is emphatically true of the railroads. Their employees must have clear heads and steady nerves. Such action by the railroads gives us a million and a half of sober men. 5th, One great railroad has eliminated intoxicants from its dinner menu. Of this we are glad. 6th, The Pullman Company has done likewise. 7th, When we consider that more than twenty millions of school children are by the requirements of law to be taught the perils of alcohol, narcotics and the cigarette, we may well exclaim, "What hath God wrought?" 8th, Our greatest and best magazines no longer bring into our families the demoralizing liquor advertisement. 9th, In eight entire States the drink traffic is proscribed. Sing praises! 10th, The Anti-Canteen Law has successfully withstood every attack. Despite all efforts of the brewers, the United States Government positively declines again to become saloon-keeper to its soldiers. 11th, Think of a Catholic Total Abstinence Society 100,000 strong! 12th,

We gratefully remember the valuable service rendered this cause by the great non-ecclesiastical temperance agencies. 13th, Praised be God that the Presbyterian Church herself thirty-one years ago organized for this work as for missions and other service, and now almost all of her sister Churches have wheeled into line. 14th, God is to be praised for the deliverances of science which grow every day more explicit and emphatic. 15th, Many physicians are forwarding this cause. Helpful allies are found in unexpected quarters, as, 16th, Life insurance companies, 17th, Some of the great mutual benefit societies, 18th, Athletic sports, 19th, Other uses found for alcohol. 20th, We rejoice that hospitals report the greatly diminished use of alcohol. 21st, The testimony of judges which is well-nigh universal against drink as a crime breeder. 22d, The close connection between municipal corruption and the saloon has become patent to all. 23d, Also between the saloon and the terrible white slave traffic. 24th, Alienists testify that insanity is largely due to intemperance. 25th, In State after State women are coming to the ballot-box and the rum-seller trembles. 26th, The empty jails of Kansas preach convincingly. 27th, So do the empty almshouses, 28th, So do the increasing school enrollments. 29th, The International Alcoholic Congress meets bi-ennially for profound discussion by eminent oculists and statesmen of a subject until lately relegated to the kindergarten. 30th, Let God be praised that we can celebrate the dying love of our Redeemer without the use of alcoholic liquor. Let those refuse to sing who never knew the Lord,

But children of the heavenly King should sound their joys abroad.

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Fight like a soldier, and if thou fall sometimes through frailty, take again greater strength than before, trusting in God's more abundant grace, and take heed of vain pleasing of thyself and of pride.—Thomas á Kempis.

# BOARD FOR FREEDMEN

Rev. EDWARD P. COWAN, D.D., Corresponding Secretary and Treasurer.

## "In Everything Give Thanks"

REV. S. J. FISHER, D.D.

TO everything there is a season, a time to weep and a time to laugh." So if there are seasons for serious and even anxious thought, for the recognition of difficulties and problems—there is a season in the Christian year for thanksgiving. The individual, the nation and the Church may well consider the occasions for gratitude, the seasons for divine praise. A recognition of our blessings develops strength for patience and service.

In that literary classic which in coming centuries shall seem to the historian, a wonderful, and perhaps incredible picture of a portion of our past, "Uncle Tom's Cabin"—there is a scene where amid the terrors and sobbing of the anxious negroes, Uncle Tom exhorted: "Think on the mercies, children, think on the mercies!" In a similar spirit those interested in this special work of missions can at this season of the year, when the thought of remembrance and the divine goodness is emphasized, think on the mercies. We have, of course, had our difficulties and anxieties. This Freedmen's work is so complex, so variegated, so dependent on diverse and multiplied conditions and persons, that it often calls for patience and faith. The heads of our larger seminaries, and their associated teachers experience times of disappointment, the sorrow over defective characters and uncontrollable waywardness.

And yet there is much to be thankful for. As a Board we recognize the goodness of God in the preservation of life when one of the large buildings of Mary Allen Seminary in Texas was destroyed by fire last winter. Great as was the loss, and distressing the incident to a missionary Board, which never can replace a building so destroyed by its equal from the mere insurance fund, we are thankful that already the new building approaches completion and will in some respects be more enduring than its predecessor. We rejoice that this

memorial of the beloved daughter of a friend of our great work has been so continued, and will soon resound with the songful voices of girls who there may learn the true nature of the life that now is and that which is to come.

We rejoice that at last the planning and dreams of years for the school at Chattanooga is reaching its consummation, in a new building with facilities for an even larger and better work than has been performed in the past. Economically and carefully planned and erected, it will prove an attraction to its vicinity, be evidence of the desire of our Church to combine in its operations the useful and the pleasing.

The admirable and devoted pastors of our white churches in that city are deeply interested in this elevation and progress of the race whose freedom was involved in that conflict, and are working sympathetically and encouragingly by counsel and support to assist this people to the best they can know.

We rejoice in the completion and dedication of the handsome Carnegie Library at Biddle University. This attractive building is in itself a lesson in higher, cleaner, more beautiful living; an influence toward a greater regard for a purer life and a true self-respect; and while many of these young men must go out to unrefined regions and often uncouth neighborhoods, they will carry with them the desire for the outward improvement, the better home, the more pleasing neighborhood, which the editor of one of the best newspapers of Georgia recognized as indicating in his own city the remarkable progress of the negro quarters. It is also a matter of thankfulness that some of the best citizens of Charlotte, N. C., the seat of Biddle University, evinced their deep interest in the character and reputation of this institution by their presence and addresses.

We are thankful that the progress of Harbison College at Irmo, S. C., is so marked that

arranged in rooms to meet the needs of boys who desire to enter this school. The experiment of changing this institution from a general and co-educational school to one solely for young men, and with its largest emphasis upon agricultural and industrial training has been very encouragingly justified. The attraction of the courses and high reputation of the school makes this enlargement necessary.

We are thankful that a wing has been built at each end of the main building of Swift Memorial Seminary at Rogersville, Tenn. This institution, also, has grown in reputation and influence, and there is a call for increased accommodations for applicants. A site for a new church building has been set apart on the seminary grounds for the congregation at this place, and school and church cannot fail to have a reciprocal influence upon each other, let us hope for the highest good.

We are thankful that the Farm Purchase Scheme at Boggs Academy, Keysville, Ga., is promising good results. It provides several acres, a house and small barn for well recommended persons, on very easy payments, and meets the wants of families of limited means, without being at the mercy of money-lenders. The Board has been offered a large acreage in the vicinity for the same purpose; but it must let prudence guide its benevolence. So far the scheme is successful.

We are thankful that the receipts of the Board during this fiscal year were the largest in its history. It is evident that there is a wider and deeper interest among many Christians in this special work, and the number of bequests made to the Board indicate most gratifyingly the sense of responsibility felt by many for the evangelization and perfection of this still hampered people. If the runner sinks exhausted he still hands on the torch.

"Others I doubt not, if not we,  
The issue of our toil shall see,  
And children gather as their own  
The harvest which the dead have sown,  
The dead forgotten and unknown."  
\* \* \*

The recent celebration of the fiftieth anniversary of Lincoln's emancipation proclama-

progress of the negro, which are herewith given.

General Roger A. Pryor says: The emancipation of the negro in the South has more than realized the hopes of his friends and has disappointed the expectations of his enemies. As a native of the South, and as an officer in the Confederate army I of course opposed the emancipation of the slaves. I confess that after an experiment of half a century I am amazed at the progress of the negro in civilization and prosperity. while in bondage they were forbidden even to read or write; now they universally both read and write, and exhibit eagerness in the acquisition of knowledge.

General Nelson A. Miles says: Emancipation has been a great blessing to the colored race. The people have been orderly and industrious, and considering their abject poverty on their release from bondage, they have made much progress, and are entitled to fair and just treatment. They have been good citizens, and as soldiers they have been faithful and heroic. I contemplate a brighter future for them, and believe their influence will hereafter be even more beneficial to the country to which their ancestors came.

The final collapse of the Confederacy finished the overthrow of slavery, but this was followed necessarily by a transition period of confusion and idleness in which the negroes and their former masters shared alike. While it may be truthfully said that this period is not yet entirely at an end, there can be no doubt that the entire South is prospering greatly, or that the negroes under the leadership of white and colored men of high character are making great progress in both industrial education and industrial efficiency.

Governor O. B. Colquitt, of Texas, says: In its fifty years of freedom the negro race has made great progress, particularly in the South.

\* \* \*

Let us be thankful for such testimonials. Let us also remember that Kidd says in his Social Evolution: "The winning races have been those in which, other things being equal, the religious character has been most developed." The development of the negro depends on his moral and religious training.

## Editor of The Advance Becomes Associate Secretary

headquarters in Nashville and to supervise the general editorial policies of the *Advance*, though a managing editor has been employed in the *Advance* office to relieve Dr. Clarke of the details of editorial management.

Dr. Clarke has been a member of the College Board since the union of the Cumberland Presbyterian Church with the Presbyterian Church North, and before that time was identified with the educational interests of the Cumberland Church as a member of its Educational Commission. He has been treasurer of the Presbyterian Theological Seminary of the South, and has been the active manager of the Board of Church Erection in administering the Tennessee Fund, and chairman of the Tennessee Committee on legal affairs of the Cumberland Church. An editor of a prominent Presbyterian paper says of him, "Dr. Clarke was born to settle difficulties." During the six years as a member of the College Board he has taken a very active part in its affairs, and his familiarity with all the Presbyterian institutions of the South and Southwest peculiarly qualifies him for the duties of his new position. Of the sixty-five educational institutions with which the College Board co-operates forty-one are situated in the West and South, and the College Board hopes, by establishing a branch office at Nashville while retaining its main office in New York City, to be able to keep in closer touch with these institutions and to serve them more efficiently.

James E. Clarke, D.D.

**A**T a special meeting of the College Board held Tuesday, September 24th, the Rev. James E. Clarke, D.D., editor of *The Presbyterian Advance* at Nashville, Tennessee, was appointed Associate Secretary of the Board, to cooperate with Dr. Mackenzie in promoting the interests of Presbyterian colleges in the Middle West and Southwest. Dr. Clarke will continue to make his

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## E. O. Emerson

**O**N July 9th, 1912, Hon. E. O. Emerson, of Titusville, Pa., member of the Board and a friend and patron of Presbyterian colleges, entered into rest. Of him it can be truly said, "Surely goodness and loving kindness followed him."

His liberality and gifts enriched and strengthened the churches of Titusville, Pennsylvania. The Presbyterian Church of Titusville, became famous for its contributions to missions on account of its benevolence; the church giving more than \$15,000 annually, half



of which was given by Mr. Emerson. His interests and sympathy were as wide as the world's needs.

Someone has said, "Had Mr. Emerson's gifts been collected in any one place they would have made a very extraordinary memorial to his generosity. But he scattered his benevolences widely so that his philanthropy did not attract any particular attention."

Mr. Emerson became a member of the Board in 1904. His deep interest in its work of aiding and establishing Christian colleges on a firm financial basis is evidenced by his gifts. He never failed to make a generous annual gift to the Board for its General Fund. His annual gifts designated for various Presbyterian colleges amounted to thousands of dollars. During the few years he was connected with the Board he gave as far as it has certain knowledge, at least \$20,000 for this cause. He permitted no one who came to him to go away empty. The College cause will feel keenly the loss of this good friend.

Hon. Edward O. Emerson.  
Member of the Board. Patron of Presbyterian  
Colleges.

## A Pressing Need and a Great Opportunity

A PROMINENT educator in advocating our growing institutions, says: "Would that the Christian men and women of wealth in the Presbyterian Church saw more clearly the pressing need our leading colleges of the South and Southwest and Middle and Northwest have for a large addition to their endowment to be used exclusively for the purpose of increasing considerably the now meager salaries offered to their professors, so that these colleges could secure and, what is more difficult, *keep* the strongest type of men in their faculties. The professors make the college; *they* are the college. More than additional buildings, more than better laboratories, do these colleges need to raise the average quality of the men in their faculties.

"It is an open secret in the teaching profession that a position in the faculty of a small but live college, with sufficient leisure for quiet study and steady development, and the opportunity for close personal contact with his students, would attract and hold many a man of

the very highest order of ability—provided only he had a fairly generous salary assured to him for a lifetime, and the use of a good and growing college library.

"For this reason I would put first among the needs of most of our small colleges a largely increased endowment for professorial salaries, and a generous library endowment for the purchase each year of a goodly number of books."

The Board has knowledge of the following institutions that are making special efforts to obtain endowment funds: Albany College, Albert Lea College, Arkansas Cumberland College, Bellevue College, Caldwell College, Central University of Kentucky, Coe College, Davis and Elkins College, College of Emporia, Hastings College, Henry Kendall College, James Millikin University, Macalester College, College of Montana, Occidental College, Parsons College, Trinity University, Waynesburg College, Westminster College, Colorado; Westminster College, Utah; Whitworth College, Wilson College, University of Wooster.

# CHURCH ERECTION

DUNCAN J. McMILLAN, D.D., Secretary.

## Thanksgiving

**D**URING this month of ingathering and thanksgiving, when the whole country will be rejoicing over a year of unprecedented growth and prosperity, the Board of Church Erection is glad to make its offering of praise. For a number of years the phrase "The greatest year in the Board's history" has come to be a commonplace. Two new states have been added to our Union, and our Church claims two new synods on our roll. The Synod of Arizona, whose boundaries are coincident with the state of the same name, was convened on September 27th. This new synod was set apart from the Synod of New Mexico, with three presbyteries and twenty-nine churches. The Presbytery of North Arizona has four churches and six ministers under its care. The Presbytery of South Arizona has fifteen churches and eight ministers, and the Presbytery of Phoenix fourteen churches and fifteen ministers. Seven of the churches of the synod are self-supporting, all provided with excellent houses of worship.

It is an interesting and significant fact that nine of the churches of this synod are Indian churches and five are Mexican. In no part of

our great mission field has our work among these two alien peoples been more fruitful and the results more substantial and satisfactory. All of the Indian churches are in the Presbytery of Phoenix, and all the Mexican churches in the Presbytery of South Arizona. It promises much for this new state that the Church has, at the outset, such a commanding influence over these ancient elements of its population.

A marked feature of this young synod is the absence of grey heads among its membership. These young men are full of zeal and of the Holy Spirit. They have a great work before them in the rapid growth which is sure to come with the development of the immeasurable resources of this wonderful state.

The new synod of New England covers one of the oldest sections of our country, but the work which is in prospective growth is among the sturdy Scotch and Scotch-Irish, whose numbers are increasing and whose Presbyterian ancestry identifies them with our Church and gives them a peculiar claim upon our fraternal sympathy and cooperation.

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## History of West Allis Presbyterian Church, Wisconsin

**T**HE West Allis Presbyterian Church is the outgrowth of a mission Sunday school that was organized and held its first meetings in a milk house on the farm of Charles Cuppel on the Hawley Road, now 51st avenue. Later when the Cuppel farm was platted and became a part of the city of West Allis, Mr. Cuppel erected a real estate office on the corner of 53d and National avenues where the West Allis State Bank now stands and the Sunday school was removed to this building.

The church was organized on Sunday, December 14th, 1902, by a commission of Milwaukee Presbytery, consisting of Rev. W. P. McClure, pastor of Grace Presbyterian Church, and Elders Willard Merrill of Immanuel Church, and S. R. Bell, of Calvary Church. Rev. J. Beveridge Lee, pastor of Immanuel Church, preached the initial sermon at the organization.

The original membership consisted of thirteen persons.

In the summer of 1905 the present building

lot on the corner of 55th and National avenues and providing a liberal part of the money necessary for the completion of the edifice, the Board of Church Erection made a grant for the work and the balance being provided by the local congregation and members of the various Presbyterian churches in Milwaukee, the building was dedicated free from debt.

The first session consisted of Mr. W. P. Madson and Wm. Hanson. Rev. John Kroonemeyer was the first pastor of the church and after his resignation, various supplies were secured. In 1908 Rev. W. A. Cutler, now pastor of Hope Presbyterian Church on the East Side, became pastor and continued for about two years.

On October 1, 1909, the church, having been grouped with Berean Church by the Home Mission Committee of presbytery, Rev. S. Patterson Todd, of Bay City, Michigan, became the pastor of the field. This new arrangement proved advantageous and the work took on new life along all lines.

The Sunday school, under the leading of

ment of 199, with the addition of about 20 children on the cradle roll and the attendance crowds the building to its utmost and is compelling the congregation to seriously consider the question of either enlargement or a new building.

One of the fortunate events, which to a large extent explains the growth of the congregation, was the securing of Rev. W. W. Perry as assistant pastor, in order that a morning service might be maintained, and he now preaches in West Allis alternate Sunday mornings. Mr. Perry is a prince among men and a most effective preacher and never fails to draw a large congregation when he occupies the pulpit.

This congregation is now arranging for the purchase of a portable building for use in the village of West Milwaukee in maintaining a Sunday school, where at present in a village of 1,200 population there is not a single Protestant service of any kind. "The Lord hath done great things for us, whereof we are glad."

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## Items from the Field

### INDIANA.

"The home missionary or the worker commissioned by the Sabbath school Board goes into a needy community and starts a Sabbath School and organizes a church, but this organization cannot do its best work and cannot take its place in the community that it should without a church building. And oftentimes the people of the community are too poor or not sufficiently interested to erect the needed buildings unaided." This is the necessary preliminary work. After the necessity of a church building is demonstrated and the people have proved that they have a mind to work comes the important business of the Board of Church Erection.

### KANSAS.

The record of the year's work is gratifying; but, "forgetting the things that are behind this Board, like other Boards of the Church, must go forward into a larger work." "Extension and Expansion" must be its motto if it is to keep pace with the other movements of the Church.

Nearly all our churches have been aided by

this Board. Few ever return the money they received and the condition on which grants are made, viz: annual offerings, has been met by only *three-fifths* of our churches.

### TEXAS.

The Immanuel Church, Galveston, Texas, is occupying an important field and their faithful labors have been greatly blessed. A few months ago, upon entering their enlarged house of worship the congregation adopted the following resolution:

*Resolved*, That the members of Immanuel Church and our friends in the congregation desire most heartily to thank the Board of the Church Erection Fund and the secretary, Rev. D. J. McMillan, for their recent approval of our application for a Grant of One Thousand Dollars and the loan of Twenty-five Hundred Dollars to meet our indebtedness.

In this action of the Board we wish to recognize the goodness and the presence of our God and this great encouragement and endorsement of the Presbyterian Church at large.

(Signed) Board of Trustees,  
By P. E. HANSON, *President*.

# MINISTERIAL RELIEF AND SUSTENTATION

THE General Assembly which met at Atlantic City, May, 1911, entrusted to the Executive Committee the task of harmonizing the workings of the Board of Relief and the Sustentation Fund. The action taken was as follows: "The Board of Ministerial Relief and the Sustentation Fund be instructed to appear before the Executive Commission and present their respective claims; and that the Executive Commission be instructed to arrange a plan of campaign by which there will be no conflict of the two agencies, no clashing of agents in the field, that the work may be done successfully by both agencies, and that peace and harmony may remain."

In accordance with this action repeated conferences were held between the Executive Commission and the representatives of these two agencies, and as a result, the Executive Commission presented to the General Assembly in Louisville, May, 1912, a plan for the combination of the Board of Relief and the Sustentation Fund. This plan was adopted as to its essential features, and the Executive Commission was empowered to do any and all things necessary to put the plan into full effect, under the laws of the State of Pennsylvania, and under the rules of the General Assembly of the U. S. A.

Upon July 18, 1912, the directors of the two agencies met with the Executive Commission for Reorganization. It was decided that the two agencies should be known in the Church as Ministerial Relief and Sustentation. The following officers were elected: Rev. John R. Davies, D.D., President; Rudolph M. Schick, Esq., Vice-President; Rev. W. W. Heberton, D.D., Recording Secretary. On Wednesday, October 2, 1912, the Executive Commission and the Directors of Ministerial Relief and Sustentation held another meeting, at which it was decided that there should be a General Secretary to have supervision of the entire work, especially taking charge of the campaign to raise the ten millions of dollars authorized by the General Assembly. It was also decided that there should be two Asso-

ciate Secretaries for discharging the duties pertaining to the office work, and also to employ their energies as opportunity may be afforded, in the field at large.

The following officers were elected: as General Secretary, Rev. William Hiram Foulkes, D.D.; as Treasurer, Rev. W. W. Heberton, D.D.; and Rev. John R. Sutherland, D.D., LL.D., to fill one of the Associate Secretaryships. There are very important details yet to be adjusted, and the brethren in charge of these matters would crave the prayers of God's people, that they may be wisely guided in a work of such vital importance to every minister and church in our denomination.

At present there are dependent upon the Board of Relief, ministers, 520; widows, 650; orphan families, 37; women missionaries, 14; guests in the Merriam and Thornton Homes, 30.

The Sustentation Fund reports a membership of 700, and that at present it is caring for 10 ministers, and fifteen widows.

In reading these figures it must be borne in mind that the Sustentation Fund has been in operation less than four years, and that its work looks more to the future than to the present.

There are some facts to which we would especially call the attention of the Church. Our General Assembly has given its authority to the raising of ten millions of dollars to be added to the resources of these agencies. Such a sum when raised would not only very materially increase the inadequate allowance now being given to our aged and infirm ministers, but at the same time would be the greatest expression of gratitude and love ever paid by any portion of the Christian Church to an educated and consecrated ministry.

While the receipts for Ministerial Relief have slightly increased, the number of unrestricted legacies has decreased, and if this decrease continues, we may be compelled to turn a deaf ear to many a worthy appeal. We plead with our brethren, especially those in our stronger churches, to take this sacred

and then with renewed enthusiasm to press its claims upon their people. We would further remind our brethren, of the work of the Sustentation Fund, and would do so in the words of the General Assembly which says, that every young man seeking ordination at the hands of the Church is confronted with the solemn and sacred expectation of the Church, that he should begin at once to provide for his own old age or for his dependents, by making regular contributions during

better close this statement and appeal, than by quoting the words of our General Assembly when in commending the Plan of Combination it says, "It enables the Presbyterian Church to give its united thought and support to the great and urgent need of providing for our aged and disabled ministers, and challenges the Church graciously to bestow its bountiful gifts, and to enlarge its provision for its faithful servants."

JOHN R. DAVIES, *President.*

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## BOOK REVIEWS

*The Catholic Encyclopedia*. Vols. XIII and XIV, of this great work have been issued, which leaves but one volume more to complete the edition. The first of these two volumes embraces subjects from "Revelation" to "Simon" and fully sustains the high character for which the edition is noted. The article on "Rites", for instance, occupies twenty-one pages, double columns. The one on "Roman" twenty-six, and the "Sacraments" twelve. They were written by specialists, who knew the position of this church, and may be regarded as authoritative. As for the second volume, it is still more replete, if possible, treating, as it does, of "Sociology," "Theology," "Sin," "Spiritualism," "Telepathy," and kindred topics. This encyclopedia, as we said in a previous review, is without doubt a remarkable work. Protestants and Catholics alike will find in it a storehouse of information for ages to come. (Robert Appleton Company, New York.)

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*The First Church's Christmas Barrel*, by Caroline Abbot Stanley. This is a clever bit of sarcasm and whether based on truth or fiction will do good. A home missionary receives a box from an eastern church containing donations for himself, wife and four children. The contents consisted of old shoes, leghorn hats, moth-eaten opera cloaks, and cast-off plumes. The missionary's wife returned the box with a selection of appropriate Scripture pinned to each article. One of the brightest little books of the season. (Thomas Y. Crowell, New York. 50c.)

*The Gentle Interference of Bab*, by Agnes McClelland Daulton. Bab is naturally the heroine of this book. She is a young girl of a positive character with a predisposition to interest herself in the affairs of others. How she succeeds is the drift of the story. (D. Appleton & Company, New York. \$1.50.)

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*Nora-Squares-Accounts*, by Harry L. McKinney. Nora is the daughter of an inventor, a man possessed of great ingenuity, but incapable of making things pay. As a result the affairs of the house fall upon Nora, who arises equal to the task. A book full of episodes and entanglements that will prove of great interest to youthful readers. (D. Appleton & Company, New York. \$1.50.)

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*The Scout Master of Troop 5*, by Mrs. D. T. Thurston. As the name suggests, this is a boys' story. The types are those common to boys in general, fond of adventure and out-of-doors. A kindly-hearted teacher feeling that the school did not meet the essential wants of boys, determines to organize a company of scouts under his own supervision as master. This he does, and the remainder of the book is devoted to the experiences and incidents of Scout life. The author evidently understands that greatest of human enigmas—a boy. A book that combines the fascination of adventure with the most wholesome instruction. (Fleming H. Revell Company, New York. \$1.00 net.)

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*Penny Philanthropist*, by Clara E. Laughlin. The scene of this story is laid in one of

ful picture of life as it goes on among the poor. Philanthropy is not always the virtue of affluence and riches, but is quite possible to poverty, as this book plainly shows. A tale of light and shadow that will be appreciated. (Fleming H. Revell Company, New York. \$1.00 net.)

*The Man With the Pitcher*, by John F. Genung. "Go ye into the city and there shall meet you a man bearing a pitcher of water; follow him." That man, according to this little book, was Obed. He was born in Bethlehem and his father was one of the shepherds to whom the angels appeared at the time of the nativity. Joseph and Mary sought refuge in his house, so Obed's father and mother became spectators to the incidents of the infant Jesus. A company of travelers having heard St. Paul preach came to Jerusalem and heard from Obed the Bethlehemite the story as here recorded. One of the most beautiful and divine word-pictures of the Christ we ever saw. As a Christmas remembrance nothing could be more appropriate. (Thomas Y. Crowell Company, New York. 50c.)

*Reasonable Bible Criticism*, by Willis J. Beecher, D.D. Few subjects have created more antagonisms than the criticism of Scripture and the methods followed have not always been marked by the discreet moderation enjoined by the apostle. This fact, if nothing else, ought to give this book a place in Biblical literature. The author from his long experience and ripe scholarship is eminently qualified to discriminate between the various criticisms to which the Word has been subjected for the last half century. His attitude is one of fairness and his conclusion accompanied by reason. A most useful book to those who would know biblical criticism apart from the entanglements of prejudice. (The Sunday School Times, Philadelphia. \$1.50 net.)

*What I Tell My Senior Congregation*, by the Rev. Robinson P. D. Bennett, pastor of the Summit Presbyterian Church, Germantown, Penna. For several years the author of this book has made it his custom to preach a brief sermon every Sunday morning to the children, whom he terms his "Senior Congregation." The sermons here given while intended primarily for children under twelve years of age, must have proved quite as valu-

simple and go straight to the heart. The church that holds the children has solved its own future and the system presented in this little book may well enlist the interest of the wider church. (The Westminster Press, Philadelphia. \$1.00 net.)

*The Fortunes of Phoebe*, by Ellen Douglas Deland. This is a book written especially for the young. It has plot and incident quite sufficient to keep the reader's interest on edge until the end. The heroine is a little girl of eleven years, who has lived in a mountain village in northern New Hampshire all her life. Through the death of an aunt she is obliged to find a new home, and is sent to Boston in search of her father's brother. After varied experiences the uncle is found and then is lost. Phoebe too becomes lost but is found by her good uncle and becomes as one of his own children. The kind of a book that young people like and need. (D. Appleton & Company, New York. \$1.50.)

#### NOTES.

The inauguration of Thomas C. Blaisdell, Ph.D., as president, and exercises of the twenty-fifth anniversary of the opening of Alma College took place Oct. 11 at Alma, Mich. Dr. J. M. Barkley, chairman of the board of trustees, presented the keys of the college to the new president.

Maryville College, at Maryville, Tenn., can count 521 students already matriculated.

## "Dictionary of Thoughts"

A work that is to **THOUGHTS** what a Dictionary is to **WORDS**. It contains over 12,000 of the

**High-class proposition for agents. Over 46,000 sold by ministers and teachers in spare time.**

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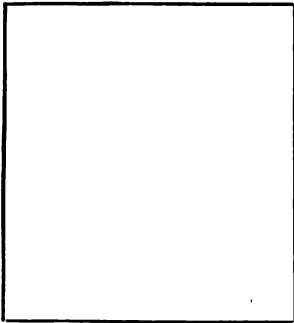
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